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885,685



Presented to
George Bennett
August 1908.



THE BOOK OF THE CHRONICLES

OF

K E I T H,

GRANGE, RUTHVEN, CAIRNEY,

AND

BOTRIPHNIE:

EVENTS, PLACES, AND PERSONS.

BY THE REV. J. F. S. GORDON, D.D.,

S. ANDREW'S, GLASGOW,

*Author of Scotchchronicon, Monasticon, Glasghu Facies, Meteorology, Sermons,
Pastorals, Letters, etc., etc.*

PAGE 335

GLASGOW:

ROBERT FORRESTER, 1 ROYAL EXCHANGE SQUARE.

1880.

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INTRODUCTORY REMARKS.

IT is usual to Introduce every Book with a Preface, Preamble, or Apology. For the present Kernel there is need of no such Husk, as the preliminary Remarks (although coming first were written last) are part and parcel of the Volume in general.

KEITH has little comparatively to engage the Antiquary, or to throw much light upon the history of our country. There are no remains of Fortresses, Obelisks, or Roman Camps. Bradshaw reports our *ain Town* as having "only one street,"—while another *Guide* declares it to be "famous for cold winds, spring-wells, and road metal." We ought to be thankful even for these small mercies. Our "Chronicles," however, will exhibit a few more attractions. Within the last half century, the Old Town, or *Keith Proper*, has been entirely changed. A Hamlet at *Begg's Brae*, built on the Glebe, together with a lot of quaint Tenements, and the *High Street*, so narrow and filthy, having room for a couple of wheel-barrows to salute and pass, have been swept away. One noticeable Relic (See *Note* Page 24) yet sticks fast, as a Fixture, in the S.E. corner of the Churchyard Dyke, viz., *Five Blind Arches*, or *Kreams*, which were, at an early date, used by the Merchants who came from far to vend their goods at *Summarius' Fair*.

KEITH has one commodity worth coveting, i.e. (as the *Name* signifies), its *Wind* or *Pure Air*. However bad the Air may be out of doors, it is always worse in the house. Those who are shut up in a house are apt to mope, be peevish and fretful,—acquire narrow ideas of persons and things,—and worry over insignificant bothers not worth an instant's thought; in short, *Bores* entailed to be *set adrift*. When thus beset, *Turn out: Quick March*. The *Wind* will tone and purify the whole anatomical Constabulary, mollify evil nature, and fortify what is weak.

iv. *Great lack of Trees, Brigs o' Brigen' and Haughs.*

Wood, Water, and Hills are the staple "manufactures" of all Scenery. The former material is in demand, for miles, in the environs. Hedges of Hawthorn and Privet belting fields and land-roads, or even solitary Trees planted along naked acres upon acres of arable land, would enhance the value of and beautify Town and Country; which, albeit much that was done by John Watson, still cry aloud for more clothing. Wood is certain to remunerate, when Land will not. With indignation at hearing such a suggestion, "one of the old school" put to us the Query—"What! would you really plant arable land?" Not "arable land," but the *boundaries* thereof, which are superabundant. Quickset Hedges (not allowed to grow so high as to become thin in the bottom) are not only picturesque in Landscape, but are an enclosure and shelter against cold winds and driving showers.

It has been calculated that the Tree-thinnings of an Acre of land, worth only from 5/ to 10/ per acre, planted with a mixture of Larch, Beech, Pine, Hazel, Birch, and Oak, will at the end of from 10 to 15 years, according to local circumstances, repay the average expenses of planting, rent, and management, during that period, together with Compound Interest at 5 per cent.; and the profits of future falls may be estimated as follows:—In 13 years, or at 23 years' growth, £24 10s. per acre; in 13 years more, or at 36 years' growth, £39 per acre; after that period, a triennial profit of about £12 per acre; when the Oak is fit for navy or other purposes, the final clearance may be expected to fetch from £200 to £250 per acre. This bears specially towards the barren region from Grange onwards to Mulben.

One Memorial we here advert to, in the way, viz., *The Aul' Brig o' Brigen'*—a short distance to the west of the *Bridge of Haughs*, which was erected soon after 1770. *The Brig o' Brigen'* was built about 1678, when the fourth Marquis of Huntly, afterwards Duke of Gordon, along with his young Marchioness, were detained, while on their Marriage-trip from the South to Gordon Castle, owing to the largeness of the Burn. To prevent a similar plight, the *Brig* (of which the picturesque Arch still remains) was erected soon after. We trust that no Iconoclast will ever puncture its skeleton ribs. "*Nemo me impune lacesset.*"

Improvements of every kind are necessarily progressive, and require time and encouragement to bring them to any degree of perfection. Agricultural, Horticultural, and Floricultural Societies are now in laudable rival competition, as to their several functions.

Habitations are in a transition state for the better—Ventilation being attended to. *Middens*, with uncovered pestiferous deposits of organic remains, ought to be enforced to be under black soil 3 inches thick. So long as exhalations fume into back-doors and windows, and are inhaled especially in sleep, open defiance is set against sanitary prescriptions. Physicians must live; this sort of living encourages them most advantageously. No pill, dose, or drug can counteract the influence of these breeding cess-pools of Typhus, Rheumatism, and such cognates. Any Tax, even if the highest of all Taxes, is well spent in stamping out a Plague-spot.

Lime is an abundant Mineral about Keith, and its counteracting virtues towards Health ought to be used tenfold more plentifully than it now is. Manure is, in the North, named "*Muck*," and this being, by proverb, *Luck*, if duly hoarded and buried, would prove an ample source of livelihood for the industrious Poor,—their Health and Wealth running parallel.

The Sleeping Apartments of Servants are improved; while their former bestial usage and exposure to damp and cold are negatived. Food-rations have been exchanged for the former almost sole use of oat-meal at breakfast, dinner, and supper. Dr. Wm. Nisbet, Edinburgh, who furnished the *Statistical Account* for the Parish of Currie in 1792, states that "the vices of the Capital are beginning to spread fast among the people, and the introduction of those baneful articles to the poor—*Tea* and *Whisky*—will soon produce that corruption of morals and debility of constitution which are already so severely felt in many Parishes, and which must soon materially injure the real strength and population of Scotland." Now, *Tea* (when properly infused) is one of the most refreshing and nutritive boons which this country has received through importation; while the disgusting use of Tobacco by boys of 10 and 12, like that of Whisky, with the waste of saliva and unceasing ill-bred *Squirting*, encourage Indigestion and other stomachic ailments.

Better Tea is now sold at 2s. than at the beginning of the Century cost 7s. Coffee was 2s. 6d. that is excelled in quality by that at the present price of 1s. 6d. Sanded sugar was 10d.; pure sugar is now 4d. Salt, that is now free, paid a duty of 20s. per bushel. The daily Newspaper, about a fourth of the present size, and an eighth (if that can be measured) of the current quality, cost 7d., while each Advertisement was taxed 2s. 6d. A better Hat is now worn at 10s. than was formerly supplied at 25s. Literature, once so expensive, is now so cheap that it costs less to

buy a new copy of a Book or Pamphlet than to buy the old. The aged can remember when *the Waverley Novel* cost 31s. 6d., and was hired out to read at 1s. per volume for 12 hours. It is now retailed, with all the Notes, at 3d. Let "the Girl of the Period" ask her Grandmother what, 60 years ago, Straw Hats "came to." At a Queen's Assembly, the best-dressed Lady appeared in a *Cotton Print* that a Herd-Lassie (called in the North a "*Cow Bailie*") now would scorn to wear on Sunday. Leather was taxed, and we have the benefit of the remission in Boots and Shoes, of far better make, at a lower figure. All articles of Clothing—even of ornament—are made greatly more accessible to every purse. Soap was taxed, bricks, tiles, slates, timber, glass. Wine is little more than half its former price. In fact, with the exception of beef, mutton, butter, and cheese, the whole cost of living is, *cæteris paribus*—that is, in reference to the same necessary commodities—very much less in the year 1880 than it was in 1800.

Fifty years ago the teeming crowds of Women adorned in Scarlet Cloaks and "ower-croun Mutches" with a dashy Ribbon round the "*Bord*," which issued from the doors of the various Kirks on a fine Sunday, commanded respect and were indeed a fine sight. This fashion has given way to Habiliments which now envelope *Spiders*, not "the human shape Divine."

Generally, all servant-men and lads now-a-days carry Silver Watches:—50 years ago, even a *Master* did not always "sport a lum Hat" and Chronometer;—and as to a *Gold Watch*, only "Gentles" could indulge in that.

Females are still inured to certain degrading avocations only suitable for men. They are exposed for sale at Feeing-Markets as "calves of the stall," thus thrown in the way of strong temptations which every defenceless Woman ought to be guarded against. Where no occasion exists, there can be no fall; and when "the weaker vessel" does fall, a heartless world lets her wallow.

During the Winter months, illustrative and instructive Lectures, Amusements, and Concerts should be encouraged; and advantage ought to be taken of the occasional cheap Railway Trips, to visit Museums, Botanic Gardens, and Manufactories. School Boards, Magistrates, Masters and Mistresses, and others selected for the protection and advancement of a large Community who earn their bread by "the sweat of their brow," are now, to their praise, alive to foster such elevating Pastimes, which will achieve more in a few hours, than years' hammering at details not adapted to individual tastes and capacities.

The *many* of this generation may be said to have the lion's share. Travelling and visits to centres of rational enjoyment, these can share with the *rich*. "*Rich*" is only a comparison. One may be purse-proud who has a cheque for £100, and less, even up to a gross, doltish Millionaire. There is nothing that *the rich* may achieve but *the many* can also compete with,—either in seeing, hearing, or resorting to; generally, too, with less trouble and anxiety. The world is now open to all.

Not many years ago, to wear a Beard was to be a *Barbarian*. Of old, gods and men shaved not. During the reigns of the four Georges, cropped chins were universal. Shaven beardless Men sneered at beardless Boys. For the last 20 years, Beards have been tolerated, first, as eccentric, and at last have been resorted to as fashionable and honourable,—“a well-thatched face being a comely grace, and a shelter from the cold.”

Although the Architecture of our Age has yet to be constituted; still, a new Epoch is upon us, brought about by the novel uses of *Iron* and *Glass*, which must finally dominate, by reason of their superiority for constructive purposes.

The greediness with which, in the present day, the public mind devours every kind of stimulating food that is offered to it, is among the phenomena of the times. The increase of cheap Literature (sometimes, it is true, in useful Publications, but as often in productions of a most hurtful character), affords evidence of the fact. Low Adventures, unreal Love-stories, Biographies, and Trials in Courts crowded with “Ladies,” in which prurient Courtship Letters are introduced, are depicted with all the fascinating colour of romance. The “Jailbird” and the Prey of the Gibbet are surrounded with an interest which tempts to the commission of crimes that clothe their perpetrators with the fame of Heroes.

By reading such Publications, the practice of vice is taught to minds that had better remain in ignorance; and delicate sensibility is blunted by the detail of exciting horrors, elopements, and escapades, that ought never to have been presented before it. It is inconceivable that any Woman's glory can be kept “unscratched” by perusing such corruption and touching such pitch.

Of recent years, the exchange of the Cow-byre Style of Architecture has instituted that noblest development which characterised the Middle Ages; as well as the revolution of a tasteless bald Formalism for a Ritual correspondent with the Buildings and with *Classic* Vocal and Instrumental Music; for, nowhere have the Compositions of the old Masters been rivalled, far less eclipsed. The

incongruity of the two acts in Public Worship, being performed in the same posture, viz., *Sitting to Pray* and *Sitting to Hear* is getting to be manifest. *Kneeling* is meant to be induced, but it is only as yet "*Squatting on Hunkers*," as the Yankees give out. Why not go down to the floor and really Kneel, instead of cowering in an awkward Angle, with a Hypothenuse? In private we Kneel, *a fortiori* in public, as one common Family, where rank and caste are not recognised. Not only has prejudice in *Ecclesiology* broken down, but our Domestic "Clay-thack" Abodes have yielded to a far preferable Order, showing plainly a growing taste and intelligence, not only in our Street-Architecture, but in Farm-Houses and Steadings. The four civilizing agencies, Steam, Gas, the Penny Post, and the Electric Telegraph, have exalted Keith astonishingly. We can call to remembrance the cheerless, dreary, six hours' sederunt to Aberdeen, on the top of a Stage Coach, and the great ado about getting an outside seat beside George Mackay, the Driver. Guards and Drivers had to be *Tipped* for civility.

A philanthropic Native (retired on the Banks of the Isla, "*otium cum dignitate*") first exhibited *Gas-light in Keith*, in his Shop-window, Mid Street, near the Square, by a small Apparatus made by himself, on the evening of Queen Victoria's Coronation. Many had never seen such light before; and the Community was so pleased with the success of this first attempt, that, in little more than a year afterwards, a Gas-light Company was formed.

The Great North of Scotland Railway has done a vast deal in opening up the circumambient District. Numbers have found employment hereby, and directly and indirectly have been benefited by the increased traffic. The Flour and Meal Mills at Strathisla, Earlsmill, and Mill o' Keith afford employment to steady Operatives. Earlsmill (for many years the Homestead of Wm. Anderson, a self-taught Botanist and Veterinary Surgeon) has the auxiliary of a Thrashing Mill, which has relieved the Feuars of the weary Flail, formerly an important part of the Agriculturist's profession,—rising at cock-crow and thumping with might and main till breakfast-time.

Mill o' Keith has, from time immemorial, been far-famed as well as its sterling Possessors. It has been frequently Burned. Its romantic site and associations render it immortal during "the changes and chances of this mortal life."

The Milton Distillery is another source of extensive industry, long possessed by Wm. Longmore and Co., Bankers, Distillers, Grain Merchants, and extensive Farmers. Formerly it was in the

hands of the unfortunate John M'Donald, Saddler. In January 1876, a most disastrous Fire occurred, which destroyed the greater part of the buildings, with contents, including valuable Cattle. Another Fire or Explosion (supposed to have been from friction in machinery) happened in July, 1879.

The Forsyth Tannery has been established for generations, and afforded a livelihood to several well-kept employees, when no public Works existed.

The Isla Bank Tweed Factory and Manure Works have, for several years, been of great providence to the youth of both sexes. This formerly good-for-nothing-Vale has become a mine of industry and has rescued hundreds from hard field-labour about the three Towns of Keith, Fife-Keith, and Newmill.

Many people of only mid age can look back and see great improvements in the construction of Grates, Hearths, and Chimneys, since their early days. A fire was set at the gable of a Dwelling; and above it, in the Roof, a Hole, or *Timmer Lum*, was left for ventilation and for the "reek" to escape. Before this, the apparatus was in the centre of the Abode. A *Dog-hole* was left at the former behind the *Truff*. Then followed "*Hinging Chumlies*." In *George Brander's* Kitchen, Mid Street, there was an Arched "Chumlie," where the Herd Loon's Stool was placed within one corner, and the "Maister's" Arm Chair, with "Reeky-Peter" for reading "*The Aberdeen Journal*," opposite. This Arch embraced almost the entire Gable.

Photography like *Telegraphy* has come to Keith. It has not only delighted the admirers of the great and the good by *Fac similes*, but it has aided to detect the original, as a test of life and death. With rapture we gaze upon the Photos of men and places that we have never seen, and sorrow as we gaze upon those that have passed to the "unknown bourne."

There is nothing more characteristic of the present Age than the avidity with which it seizes upon and puts to practical use the discoveries of Science and the infinite marvels of Invention. To-day the experimental student wrests from the secret treasures of the Universe a new manifestation, to-morrow a countless host of Printing Presses spread a knowledge of the discoveries to the Earth's remotest settlements. Directly it is made a working factor in the world's thought and action, which straightway is the richer by another utile Invention. What would formerly have taken centuries to accomplish; or what fearless minds would have quivered to undertake, is now done in a day. Even

though the Invention should necessitate many and radical changes in the entire range of National and Social customs, yet mankind at large is predisposed to receive and adopt it with gladness. It took the *Steam Engine* centuries to pass from the stage of science unapplied to that of practical utility. The *Telegraph* was not so many years in rising from the level of scientific experiment to that of a powerful factor in the daily affairs of Nations. Again, what the *Telegraph* accomplished in years, the *Telephone* has done in months. One year it was a Scientific Toy,—the next it was the basis of a system of communication, the most rapidly expanding, intricate, and convenient that the World has known. The *Speaking Telephone* is indeed a new Era, wide in scope, limitless in range; and the time is nigh at hand when the scattered members of civilized Communities will be as closely united (so far as instant Telephonic communication is concerned) as the various members of the body now are by the Nervous System.

Keith does not lack *Social Amusements*. Croquet, Rinking, Lawn-tennis, has each its provincial predilections; but what loon would exchange "the Club" (*Shinty*) and "Fit-ba," for the whole of the above modern Bundle? *Archery* (that artistic Pastime) has never yet found a Club here.

The Central Banffshire Farmer Club,—*The Banffshire Property Investment Co.*,—*The Hortus Club*,—with other kindred Alliances, are Fortifications indicative of enterprise, stability, and honourable competition.

The Botanical Department of Keith has been carefully got up, and is now, for the first time, delivered in Print. The Novice or Undergraduate in the Science, by devoting a little stedfast attention every day, will soon become an Adept, not only in ramifying the "lotted lands," but in exploring and classifying the entire Parish. Moreover, gratification will be enhanced by supplementing the travail of former Pioneers.

The "virtues" of the Herbs have been noted: but if you have *King's Evil*, *Phthisis*, or *Cancerous Affections*, millions of money are no eradication for these Entailed Estates. A Millionaire may have Toothache; and Dentists and Acids but add Addition to what Burns so originally defines to be "The Hell o' a' Diseases." All such "Kith and Kin" are bequeathed to the 3rd and 4th Generation, like Cause and Effect.

In any dark, damp Nook, throw some loose Stones together, in *Rockery form*, and plant *Ferns* there. They will revel in the obscurity of the retreat which you have chosen for them,

smile gracefully upon you out of their dark corner. Even the poorest of the poor may have, if they will, a *Fern Paradise* in the most cheerless of Homes, to alleviate the pressure of toil.

Allusion has been made to *Popular Amusements*. At School and College a test of Scholarship is the Reading of Greek and Latin Plays. Many years ago, when any Necessity or Benevolent Purpose arose, the educated Youth of Keith combined in making the Masonic Hall resound with the legitimate Drama, which was always unfailing in relief. *Vocalisation* is an Accomplishment to be coveted by all and sundry, being the endowment which distinguishes the *Human* from the *Beast*. The Drama is not an intellectual Vice, but an elevating Tonic, which ought to be countenanced and controlled by all who have *Moustaches* settled into shape. Innocuous Amusement has to be given, each in season, and it is a Defect in Vision to assume any unbending prepossession hereanent. If the inspiring strains of Handel and other Masters cause a thrill through every one who has an ear to hear,—so do Shakspeare's imperishable *Bon Mots* electrify every appreciative Listener, either when quoted from the Pulpit or acted on the Boards in character and costume.

Thanks are hereby accorded to the valued Mates of my early days, as also to those other friends, Cleric and Lay, personally unknown to me, who, without any Shibboleth, so courteously replied to my importunate and multifarious Queries, but who vetoed their Names being mentioned as honoured Henchmen. What has been Chronicled, *book* can be given for. All irritating disputations about Religious belief and dogma have been eschewed; the purport being to record Facts and Traditionary *on dits*, irrespective of Denominational badge or clique.

Many years have run since I said *Good-bye* (i.e., God be with you) to the Place of my Nativity; and although, in periodical visits, former amities were not relaxed, still, in issuing any Publication, none in my position can expect exemption from the Declaration as to the acceptance of the Prophet in his own country. But, as was said nearly 2000 years ago of the compacted City which was the Joy of all lands, so is again sung with all heartiness over the thriving Town and Province of KEITH:—"Peace be within thy Walls, and Prosperity within thy Palaces."

Written on the 37th Anniversary of my Ordination, by

J. F. S. G.

8 STONEFIELD TERRACE,
GLASGOW, 31st May, 1880.





Patron Saint Malrubius and Transformations of the Name.

DESCRIPTION OF THE PARISH OF KEITH,
(circa A.D. 1726.)

[From a MS. Account of Scottish Bishops, in the Library at Staines.]

THE Parish of Keith has for its tutelar Saint, Summarious or Samarive, whose Fair is held here on the first Tuesday in September.

I find one of Saint Colm's disciples called *Summarious*, in Jonas's Life of Saint Colm, quoted in Nicolson's Scottish Historical Library, page 233, London, 1702, 8vo. This work of Jonas's is in Surius's Collection on the twenty first of November; and the Author liv'd not long after the Saint himself.

Mr. Thomas Innes takes it to be Saint Malrubius the Hermit—see Butler's Lives of the Saints, vol. ii., p. 325, (whose Feast is on the twenty seventh of August) called in Irish Sa-Maruve.

On Samarevis' Day (the twenty seventh of August) there is a Fair at Forres.*

* *Ket, Keth, Keath, Keyth, and Keith*, occur in either of these spellings 21 times in the *Register of the See of Moray*. The Name appears for the first time on record in the Charter by King William the Lion, granting Grange to the Abbey of Kinloss, Dated at Elgin 31st July, 1195-96. (See under GRANGE.) The Church of Keith, being a *Mensal* Church of the Bishops of Moray, was Granted to the Cathedral of Elgin about A.D. 1203. A "*Mensal Church*" (from *Mensa*, a table), was a term applied in Scotland to a Church that had been appropriated by the Patron to the Bishop, and made thenceforth part of his own Benefice. *Mensalia* signified "Livings" for maintaining the tables of Religious Houses. In a Charter of King Alexander II. (A.D. 1214-1224), "*Kethmalruf*," i.e., *Keth of Malruve*, occurs. This is a combination of the Place and of the Saint to whom the Church was Dedicated. Next to S. Columba, or Coluncille, there is no Ecclesiastic of the ancient Scottish Church whose Commemorations are so numerous in the West of Scotland as S. *Maelrubha*, who was Born on the 3rd of January, A.D. 612. The name is compounded of *Mael*, a servant, and *Rubha*, patience, or a promontory. From *The Annals of Ulster*, we learn that *Malrubius* withdrew from his native Country, *Ireland*, and, following in the wake of S. Columba and others of his Nation, fixed his seat at *Apurcrossan* or *Applecross*, in Ross-shire. For 51 years he was an Abbot there. He Died on the 21st April, A.D. 722, æt 80. *Malrubius* got corrupted or confused into *Ruphus*, or *Rufus*, or *Ruffus*, or *Rice*, and, to crown all, into *Summaruff*, *Samarive*, *Summarious*, and *SUMMER EVE*. Hence the absurdity "*Summer Eve's Fair*," which is held in Autumn, not in Summer. At Portree, within the Isle of Skye (according to a Book titled "*Aberdeen Prognostication for 1703*"), there was a "*Summarives Fair* within the first Tuesday of September." At Forres, the Saint's Festival used to be Commemorated under the compounded name of *Samarevis's Day*, by a Fair held on the 27th August. There was a Fair held "at the hill end of Fordyce upon the last Tuesday of August," which, in an Aberdeen Almanac, 1703, is described as "New Summaruff's Fair at Fordyce on last Tuesday of August." In the Edinburgh Almanacs of 1685, 1687, 1692, 1696, 1705, among the Fairs of September is "*Samarevis in Keith, the first Tuesday*"; called *Samerevis* in those of 1686, 1689; *Samarivis* in that of 1690; and *Samarvis* in Paterson's Geographical Description, Edinburgh, 1685. An exhaustive Paper on S. *Maelrubha* and his Churches, by my friend and correspondent the Rev. Dr. Reeves, Dublin, is given in Vol. ii. of the "*Proceedings of the Society of Antiquaries, Scotland*."—[G.]

2 Hills, Church, Summarius' Fair, Isla, House of Achynachie.

A DESCRIPTION OF THE PARISH OF KEITH IN BANFFSHIRE,
A.D. 1742.

[From Macfarlane's *Geographical Collections for Scotland*, MSS. Adv. Bibl.]

Keith parish in Banffshire, is bounded, on the north, by the Parishes of Bellie and Raffin (the first whereof lies west from the second); on the east a little northward, by Grange; on the south, by Cairnie, alias Martin parish; on the west, by Boharm; and on the south west, by Botriphny.

It is enclosed by four Hills. On the north side is the Hill called *Old-More*, where one may travel five miles all upon fine heather; under which lies moss-ground, containing great plenty of fir under ground, which the people thereabouts dig up, some two fathoms deep; and by this, they are served with winter light, and timber for their houses. In this Hill is a large peat-bank, about six or seven foot deep, and near two miles long, which may be carried forward some miles without interruption, no stones being there found. The Country there abounds much with sheep, having plenty of pasture. On the west is the *Hill of Muldarie*; on the south, *The Cards (Tinkers) Hill*; and on the south-east by east, is *The Ballach Hill*, affording good pasturage, and fire for that side of the Parish.

The Church stands upon a little bit of rising ground, in the middle of a little country Village, called Keith; which is situated in such a hollow place, that it can scarce be seen from any place at a quarter of a miles distance from it. The Church lies six miles north by west from Strathbogy, or Huntly.

In this Town is a weekly Market, held upon Fridays; and about a quarter of a mile southward from it, near a small Moss, is held a great Fair, upon the first Tuesday of September yearly, called *Summer Eves Fair*, which is said to be the greatest of its kind in Scotland.

The Parish is four miles long, and as much broad. The most of it being arable ground, produceth great plenty of grain.

A small River, termed Yla, runs close by the north side of the Church, having a Bridge of one arch: this River takes a little bend towards the north, at an old ruinous House called *Achynachy*, two miles south-west above the Church, where the Parish borders with that of Botriphny.

From Keith, thro the rest of the Parish, this River keeps a pretty straight course eastward, and falls over a steep Rock about a quarter of a mile below the Church, at an old ruinous House

called *Milltown of Keith*: the place where the water falls into hath been sounded with a line of many fathoms, but no bottom found.* It runs eastward thro the Parish of Grange, and runs into the River of Doern about five miles and a half below Keith, which is half a mile south-west from the Church and House of Rothemay, the next Parish below Grange.

A large Bourn, called *The Loan Bourn*, runs eastward about half a mile northward from the Church, and falls into the river Ylay, a little below Miltoun.

The principal Gentlemen's Houses are these following :

The House of Achynanye, lying a mile and a half south-east by east from the Church, at the north side of *The Ballach Hill* : it belongs to Thomas Grant of Arntilly, esquire, who is one of the Justices of Peace in that country.

A short mile westward from which is the *House of Birkinburn*, belonging to William Gordon, esquire.

A little to the north from these two Houses, there is a small Bourn, called *The Bourn of Drum*, on which is a Mill called *The Mill of Tarnash*, wonderfully situated betwixt two rocks, one whereof hangs very much over the Mill, the water falling from a very great height upon the Wheel thereof.

Two miles west and by south from the Church, is *The House of Achanacie*, now possest by the Widow of one Cadie Mitchel, who built it.

A quarter of a mile westward from this House, is a large Episcopal Meeting House, at a place called *Rosarie*, where the Minister has a very great auditory. This is the most westward place of the Parish, and has *The Loan Bourn* running closs by the south side thereof, which Bourn runs by the north side of the *House of Achanacie*.

A short mile north from Achanacie, and two miles west from the Church, lies the ruinous *House of Allanbuie*; a little above which is the *House of Muldarie*, where the Episcopal Minister uses to live.

Near a mile from Allanbuie lies *The House of Haughs*, also ruinous, a large mile north-west from the Church

A quarter of a mile north from Haughs is *The House of Tarmore*,† lately possessed by Alexander Sutherland of Kinmenity,

* *The Marines* would scarcely believe this. The "line" must have been in Penelope's web.

† Tarmore reminds me of a gentleman I have heard some of the ancients speak of, who was tenant of that Farm, viz., Capt Grant, or "Rippachie," as he was more commonly called, that being the name of a farm near Huntly, whence he came to Tarmore. He seems to have been a "character," an Elder too of the Parish, and father of Sir Maxwell Grant, a distinguished Peninsular officer, one of Wellington's Lieutenants, a name-son of Jane

who, in the beginning of the year MDCCXLII., fell over a fore stair at Fochabers, and broke his scull; of which he died, leaving a poor widow and a numerous male family in great misery.

Half a mile from Tarmore, eastward, lies *The House of Kinmenity*, which is gone to ruin.

A short mile east from Kinmenity is *The House of Newmill*, possessed by George Gordon of Glengerach, esquire: it is a mile and a half northward from the Church. These places are each below Haughs, about a quarter of mile, on the north side of the River.

A little Bourn runs southward into Yla, a little to the east of Kinmenity. In this Bourn are many steep rocks, one of which the Bourn falls over about eight foot: the Rock forms a circle on each side of the place where the water falls; which circle is about six paces wide, within, at the foot; but the rock hangs inward so all around, that it is not above five paces at the top, and on every place it is a good deal higher than that where the water falls over; and the only way to get within it, is by wading up the Bourn, where the rock divides to let it out.*

Opposite to the House of Newmill is the ruinous *House of Kempcairn*, on the south side of the River Yla, a long mile eastward from the Church. And half a mile east by north from Newmill, lies the small *House of Glengerach*, two miles north and by east from the Church. A large Bourn runs by the east of this House, and takes its course southward: it has a Bridge of one arch, and runs into the Yla near two miles below Keith, dividing

Maxwell, Duchess of Gordon. He died, I think, about A.D. 1825 or 6. Another distinguished Peninsular officer was Sir John Maclean, a younger brother of the Minister, whom I remember seeing in Keith. He has been dead some twenty years. The family came from Kingussie, Inverness-shire. The Minister's son George, Captain Maclean, was Governor of Cape Coast Castle for some years; he married, you know, the Poetess Miss Landon L.E.L., as she used to be called, who died at Cape Coast Castle about two years after this marriage—I think not more—from having taken an overdose of opium. George, himself, has been dead some years. My fellow-lodger and class-fellow, William Topp, went out with him as his Secretary, entered into business there (as he himself described to me in a Letter I still have in my possession, written in 1833), “cheating the blacks of their gold dust and ivory.” “What a finale, you will say, for a quondam Student of Divinity!” so says he himself. Nevertheless, he realized a handsome fortune, and when he died some two or three years since, was William Topp, Esq., of Ashgrove, near Elgin, J.P., &c., &c. Besides Capt. Grant of Tarmore, *alias* “Rippachie,” there were in those days, in Keith Parish, other men of mark as Gentleman Farmers, such as Mr. Innes of Maislie (father of Miss Innes and of the Laird of Pitmedden, Aberdeenshire), Mr. Milne of Corsairty, father of Mrs. Milne, Manse, and Mrs. Milne, Mill of Boyndie, and others, not forgetting “Archie,” an Edinburgh lawyer, whose coming down to Keith seemed to be an era in the family history; “the year ‘Archie’ came down,” such and such thing happened, I have heard old John Maclean and other old servants say. Mr. Harry Milne, late of Elgin, was a natural son of “Archie;” also Mr. Milne, Braehead, was married to a sister of “Archie.”

[J. W., *Native of Keith, now at Bideford, N. Devon.*]

* This is the *Dbhu Craig*, the Gaelic word for *Black*, a favourite resort for youth; every visitor thinks the Linn so good that the desire is for more of it.—[G.]

the Parish from that of Grange, of both which Sir Arthur Forbes of Craigivar is patron.*

The Parish of Keith contains about 1400 examinable persons, and has for its minister Mr. John Gilchrist, who has been there almost all the time since the Revolution.



HOUSE OF KEMPCAIRN, PRIEST'S HOUSE, AND R. C. CHAPEL IN 1783.

* The "principal Gentlemen's Houses" given above, including "The House of Miltoun," make the 13 *Lairdships* of which the Kingdom of Keith once could boast. Generally these Mansions were primitive enough, having the same sort of accommodation and following the like style of architecture. The circumambient lands were cultivated in small patches, with rude implements; and yet, from the vast bogs containing inexhaustible roots of Fir, more growing wood prevailed in certain districts than at the present time.

John Coupland was Laird of "Haughes" in 1643.

Alex. Ogilvie was Laird of "Kempkairne," or "Kempcorne," in 1642.

Gilbert Barclay was Laird of Allanbuie in 1648.

Patrick Duncan was Laird of "Mulderie" in 1643.

"Andro Straquhan" was Laird of Edendaich, or "Auchindecht," in 1657.

William Gordon was Laird of "Birnburne," or "Birkenburn," in 1695.

Alex. Sutherland was Laird of Kinminety in 1695.

Alex. Gordon was Laird of Achynnaughie in 1695.

Capt. Adam Gordon and his wife, Nicolas, occupied the House of Glengerak in 1640; and Lady Altar, *alias* Jean Gordon, was "Laird" in 1648.

John Gordon was Laird of Achynannie about 1667; but the Ogilvys of Miltoun possessed the Lairdship and Lands in 1545 and 1556. (See page 7, *b.* and *c.*).—[G.]

FROM REGISTRUM EPISCOPATUS MORAVIENSIS.

Notes of Rectors, Vicars, and Precentors of Keith, A.D. 1208—1624.

1. *Malcolm, vicar of Keith*, is one of the Clergy of the Diocese of Murray who adhibit their consent to the Charter of Bricius, their Bishop, erecting eight Prebends in the Cathedral Church of the Holy Trinity at Spyny, between the year 1208 and the year 1214. And he is one of the Clergy, in Synod assembled, who subscribe the new Constitutions of Bishop Andrew de Moravia, at Elgin, within the Church of St. Giles the Abbot, on the 5th May, 1226.

2. *Master Johne Gordoun*, as Witness to Deeds, appears as Vicar of Keith, from 1540 to 1547, during the Episcopate of Patrick Hepburn, the last Bishop of Moray, prior to *The Reformation*,

3. *A MS. Rental of the See of Murray*, for 1565, preserved in the Advocates' Library, Edinburgh, bears on its last leaf this Note: "This rental was writtin by maister Wm. Wysman, wicar of Keith, quhae was the best wryttar within the bisschopreik of Murray at that tyme."

4. Confirmation by the Legate of the Apostolic See, dated at Kelso 1203—1224, of the Churches of Dulbathlach, Keith, and *Edendiaich*.

5. Bull of Pope Honorius III., confirming the Bishop of Murray, in the Mensal Churches of Elgin, Dyke, Dunbathelac, Keith, and *Edendyauch*. A.D. 1222.

6. Agreement between the Church of Murray and the Abbey of Kinloss as to the Tithes of Strathisla.

The Rectors of the Church of Keith are here repeatedly alluded to. A.D. 1229.

7. Decree of the Lords Auditors of Causes and Complaints, finding that *Kirsty Pratt* should cease the occupancy of the lands of *Maisley* and *Edintore*, to Isabel, widow of Lord Abernethy, in Rothiemay. A.D. 1489.

8. Decree of the Lords of Council, finding that John of Gordon, in Portaré; and Alexander Gordon, of Mildaré; had no right to the occupancy of the lands of Maslè and Edentoir. A.D. 1490.

9. Letter of Obligation to the Bishop of Murray, by John Gordon of Petlurg and Lungar, tenant of the Church's lands of Petlurg, Auchorties, and Petruthin, in the barony of Keith and regality of Spyny. A.D. 1540.

Charters and Leases, by the Bishops of Murray, of Lands and Tithes in their Barony of Keith. A.D. 1539—1570.

- (a.) Chart by the Bishop of Moray, and consent of the Chapter, conceding to John Gordoun of Longar, and his lawful male heirs, failing whom, to the natural sons, William and George Gordoun, procreate between him and Janet Maitland, and their male heirs respectively—all whom failing, to the male heirs of the said John—the lands of Pitlurg, Ovir Auchquhorties, Nethir Auchquhorties, with the croft of Petruchany, in the barony of Keth. At the Cathedral, 1539.
- (b.) Chart of Confirmation, by the Bishop of Moray, to George Ogilvy of Miltoun, of the land of Auchquhennany, Little Cantuly, with the Brewery of Keyth, and the Croft of the same, called Craglufcroft, paying yearly £27 4s. 11d. Scots. At Elgin, 11th April, 1545.
- (c.) Chart of Infetment of the lands of Birkinburne and Auchindeth [Edendaich], in the barony of Keyth and regality of Spyné, by Adam and Christian Gordoun spouses, and their male heirs. Witnessed, *inter alios*, by John Gordoun, Vicar of Keyth, at Elgin, 23rd June, 1547.
- (d.) Precept of Sasine and Infetment, by the Bishop of said lands, to John, Earl of Sutherland, as heir to Maister Adam Gordoun, his paternal uncle. At Spyné, 14th Dec., 1555.
- (e.) Confirmation by the Bishop of the Charter of selling said lands, by John Earl of Sutherland to Maister John Campbell, Commendator of Ardochattane, to be held under the same conditions as formerly. Witnessed, *inter alios*, by "Georgio Ogilwe de Awquennane." At Spyné, 24th Sep., 1556. Witnesses again at Elgin, 12th Feb., 1556.
- (f.) Chart of Infetment, by the Bishop of Moray, with consent of the Chapter, to James Innes of Drany, and Katherine Gordoun his spouse, certain crofts and breweries, including the croft of Edindeath in the barony of Keith and Shire of Aberdeen, by the paying yearly a certain sum of money, fowls, and the usual multures from the Mill of Bischope Mill and the Mill of Keith. At Edinburgh and Elgin, 28th Dec., and 4th Jan., 1562.
- (g.) The following indicates the Date of S. Summaris' Kirk at Keith, circa 1570 :—"be the trubill of the Kirk, laitlie maid."

"Tack, of the personage of Rothemay, and of the personage and vicarage of Keth, set be the Bischop of Murraye, with consent of the Chaptour to Alexander Lord Saltoun, for nyneten yeris : payand thairfor yeirlie 460 merkis to the Bischop at twa termis, Sanct Serfis Day and All Hallowmess, and to the vicar pensionar of Keith, his yeirlie pensioun, and that in consideratioun of the inlaik of corps presents, Pasche fynes, umaist claitis, and utheris, profeittis of the said vicarage of Keith, deducit be the trubill of the Kirk, laitlie maid, quhilk was the maist part of the profeit of the said Vicarage; and the said Lord to uphald, beit, and mend during the forsaidis yeris, the queir of Rothemay in theking and utheris necessaris reparatioun concerning the personage thereof, upon his awin costis. At Spyné and Elgin, 28th Maii, 1570."

DESCRIPTION OF THE PARISH OF KEITH,

A.D. 1793.

[By the REV. MR. ALEXANDER HUMPHREY, *Minister of Fordyce, and late Assistant Minister of Keith.*]

Name, Situation, and Extent.—The ancient and modern name of this Parish, as far as can be ascertained, is the same. Like all other old names in it, it is evidently of Gaelic origin, and derived from the word *ghaith*, which, in that language, signifies *wind*, and which, when pronounced by a native Highlander, is not very dissimilar in sound from the word *Keith*. This etymology is countenanced by the local situation of the Kirk and old Village, near which lies an Eminence, peculiarly exposed to violent gusts of wind, vulgarly called *Arkeith*, an evident corruption of the Gaelic words *Ard-Ghaith*, pronounced *Ard Gui*, and signifying *high wind*. It is also supported by the ancient manner of spelling the name. In some old Charters it is written *Gith*, which still more resembles the word *ghaith*. It is an inland Parish, 9 miles from any shore. It is situated about the middle of the County of Banff, in the Presbytery of Strathbogie and Synod of Murray. It is about 6 miles long, and as many broad, being nearly circular. Supposing the Church the centre, a radius of about 3 miles would almost describe it. It lies in the middle of a large Strath, called Strath-Isla, or *Stryla*, from the water of Isla that runs through it; and contains a tract of as close, extensive, and fertile a field of arable ground, as is to be found in any Strath in the North.

Soil, Produce, Minerals, &c.—The prevailing Soil is loam and clay; the rest of it is light. It is in general fertile in its productions, though, on account of its depth and moisture, it is commonly late in bringing them to maturity. For, though the Oat seed-time begins generally about the end of March, and the Barley seed-time about the end of April, Harvest seldom commences before the end of August or beginning of September.

At present, the Parish is entirely destitute of *Trees*, except a few Ashes and Elms in country gardens; nor are any of its surrounding Hills planted, but the Hill of Mildary, belonging to Lord Findlater, where the Planting is in a thriving way.

Its general Produce in grain, is Oats, Barley, and Pease. The first is the prevailing crop; but what quantity may be raised, or what proportions the different species of grain bear to each other,

cannot easily be ascertained. Wheat has been seldom tried, though with one Farmer, before 1782 (since which the Seasons have generally been wet, late, and cold), it prospered well, for he reaped 22 returns.

Almost every Tenant has annually a plot of ground under Flax, but seldom above an acre; except one gentleman, surveyor for the trustees, who has annually from 16 to 18 acres under Flax, and seems to be perfectly master of its whole economy. In general, it is a thriving and profitable crop, and seems well adapted to the soil of Keith. Could a ready market be found for it, as it comes rough from the Mills (of which there are 3 in the Parish), the quantity raised would be inconceivably increased. The Manufacturers, wishing (as is supposed, by those who have considered the subject most attentively) to monopolise the Flax-trade, discourage the raising Flax at home, as much as possible, by using none but Dutch Flax.

The Parish abounds in Stone, which, in most places, may easily be obtained, only by digging a few feet; though not of an excellent quality, it answers tolerably well for building and enclosures. It has also plenty of a coarse gray Slate, fit enough for slating houses. Limestone is to be had in abundance, on almost every farm, with plenty of peats at a moderate distance, for converting it to the purposes of building or agriculture. Notwithstanding that great advantage, Agriculture is here just in its infancy; the long drawling team of 8 or 10 oxen in yokes, sometimes preceded by a couple of horses, is yet often to be seen creeping along, dragging after them an immense log of a clumsy Scotch plough; when 2, or at most 4 good horses, or even good oxen in collars, with the modern light Plough (which has been found to answer well by those who have tried it) would perform the same work, equally well, in a much shorter time. This last mode begins now to take place, particularly about the Village. The Farmers have at last perceived the advantage of a proper rotation of crops, and of cultivating such as are green, though, for want of enclosures, they can only be cultivated in an imperfect manner. A considerable quantity of the produce of the Parish is exported. Were not that the case, it is believed, that populous as it is, it could maintain its own Inhabitants.

It has several Mineral Springs of the Chalybeate kind, sending forth large streams of pleasant water, which, upon trial, has been found to be equally light with the Peterhead water. Its strengthening influence on the stomach, and power of increasing digestion,

many of the Inhabitants have experienced, though it has not yet been distinguished for any very powerful, or particular medicinal virtue.

Climate and Diseases.—The Climate, as may be expected, from the situation and nature of the soil, is moist and cold. It is not, however, peculiarly unhealthy, though the Inhabitants are by no means careful to guard against the defects of their situation; for their houses are generally low, and consequently very damp in the floors; nor is there, for the most part, any access to the houses of the lower ranks, but over a dunghill, which reaches to the very threshold; and whose pestilential steams, increasing the moisture of the air in their dwellings, must concur, with the nature of the climate, to multiply diseases, or to increase their power. A regard to their health, independent of cleanliness, ought, therefore, to excite the most indolent, to remove such nuisances to a greater distance.

The Diseases most frequent are Fevers, Rheumatism, Toothache, Inflammation of the Eyes, Coughs, Pulmonary Consumptions; and, in some old people, Humid Asthma, especially in the Winter and Spring. Acidities in the Stomach, Flatulency in the Bowels, and other symptoms of Dyspepsia, are frequent complaints; more especially since Potatoes have become such a common article of food, and chiefly among the lower ranks, who use no Pepper. These two last years, many more have been afflicted with Jaundice than formerly, both in this Parish and Neighbourhood, and even in the adjacent parts of Murray and Aberdeenshire, but from what cause is uncertain. Scrofulous habits are also unhappily too common, particularly among such as are employed in the linen manufacture. It is commonly observed, that many more Fevers of the low nervous kind, and greatly fewer of the inflammatory, have prevailed for the last 20 years; and that patients do not now bear such liberal evacuations by blood-letting, as before that period. Whether this be not owing to some particular alteration in the seasons, may be a question not easily solved.

Proprietors and Rent.—There are 6 Proprietors in the Parish, the Earls of Findlater and Fife, Stewart of Whitely and Achanacy, Stewart of Birkenburn, and Brodie of Lethen. The valued Rent is £5332 18s. 4d. Scotch. The real Rent cannot exactly be ascertained, as some of the Heritors have declined giving any information on the subject. As nearly as can be conjectured, it is rather above, than under £3000 Sterling. Within the present century, there were 14 Heritors in the Parish, most of them

resident. Of the 6 existing Heritors, only 1 is resident, viz., Mr. Stewart of Birkenburn.

Population.—By the Return made to Dr. Webster, in 1755, it appears that the Population of Keith was as follows :

Protestants, - - - -	2653	} In all 2683.
Papists, - - - -	30	

In 1783, according to a Roll, laid before the heritors and gentlemen of the Parish by the Minister, the Population was 3583 souls. At present (1791), from a very accurate Survey it appears, that there are only 3057 souls.

Of these, the number who live in	Between 30 and 40, - -	476
villages, is - - - 1662	„ 40 and 50, - -	422
In the country, - - - 1395	„ 50 and 60, - -	347
Of males, - - - 1709	„ 60 and 70, - -	187
Of females, - - - 1348	„ 70 and 76, - -	53
Of persons under 11 years of age, 592	„ 80 and 90, - -	3
Between 20 and 30, - - 570	Aged 96,* - - -	1

Among these there are 312 Dissenters, including children, of whom there are of the Associate Congregation, - - - 131
Papists,† - - - - 122
Scotch Episcopalians, - - - - 59

If the Parish Registers be exact, the average of Births for the following periods, are as under :

From January 1701, to ditto 1704, the average is,	- -	38½
From January 1743, to ditto 1746, „	- -	9½
From January 1770, to ditto 1773, „	- -	6½
From January 1787, to ditto 1790, „	- -	62½

It is, however, to be observed, that few of the Dissenters enter their children's names in the Parish Registers. The average of Marriages for the last 3 years, is 14½. From the above Statement it appears that, since 1755, population in Keith has increased upon the whole 374, but since 1783, it has decreased 526. Since the writer of this had the charge of the Parish, or for three years back, it has decreased 90. This may easily be accounted for, from the state of the Manufactures.

Manufactures.—The principal branches of Manufacture carried on in Keith are Flax-dressing, Spinning, and Weaving. The two first of these, during the above-mentioned period, have been in a

* This is a woman who says she was 18 or 19 in 1716.

† It is observable, that the Papists have increased 92 since the year 1755. This increase is not owing to new conversions, of which very few occur, but to the migration of several Popish families from the Enzie, where, when the Family of Gordon, the superiors of that country, were Popish, they greatly abounded, and where they are still very numerous. There are no instances of longevity, except as above. It may, however, be observed that there is a couple yet alive, whose ages together make 171, and who have now eaten 171 Christmas dinners together, since they were man and wife.

very unprosperous condition; so much so, that many flax-dressers have been dismissed by their employers, and, with their families, have left the place. This decline in the yarn trade arises from three causes, the prevailing demand for cotton cloths, which are now afforded at a very cheap rate; the advanced price of Dutch flax, the only flax used by our manufacturers of yarn, and a very large importation of linen yarn from Ireland to Glasgow, the principal mart for Keith yarn. It may also be added, from their neglecting to take care, that all the yarn manufactured by them was of good quality, owing to which it had fallen into disrepute; this last cause, however, will soon be removed, as the manufacturers have resolved to receive no yarn from their spinners, but what is of the very best quality.

There are also in the Parish, a Tannage, a Distillery, and, of late, a Bleachfield, very complete in its apparatus, which has been erected at a very considerable expence on the banks of the Isla, and is allowed to equal in execution any Bleachfield in the North.

Villages and Markets.—There are 4 Villages in the Parish, one of old standing, the Kirk-town of Keith, partly feued by the predecessors of the Family of Findlater, and partly feued by the ministers, and standing on the Glebe. This Village is greatly on the decline, and almost a ruin; it contains 192 inhabitants.

About the year 1750, the late Lord Findlater divided a barren Moor, and feued it out in small lots, according to a regular plan, still adhered to; on which there now stands a large, regular, and tolerably thriving Village, called *New Keith*, containing 1075 inhabitants. The Feus contain 30 feet in front by 70, at a Feuduty of 10s. *per annum*. This Village is the residence of all the manufacturers of note in the Parish: according to the successes of their business, therefore, it must either prosper or decline. It enjoys the benefit of a well frequented and plentifully supplied weekly Market; it has, therefore, provisions of all kinds in plenty, and at a moderate price. It has also 4 annual Fairs; one in September, of very old standing, and which, some 60 or 70 years ago, was the general Mart for merchant goods from Aberdeen to Kirkwall; it is still the best frequented Market in the North for black cattle and horses. The weekly Market in Keith (which, before the erection of the new Village, was held in the old) is well supplied with provisions. These, of late years, have greatly increased in price. The average price of oat-meal 50 years ago, was 6s. or 8s. for the boll of 16 measured pecks, weighing upwards of 10 stone; beef, 1d. *per lb.*; mutton, from 4d. to 6d.

per quarter of 6 and 7 lb.; a fed goose, from 10d. to 1s.; a hen, 3d.; a duck, 4d.; a large chicken, 1d.; butter, 3d. *per* lb. of 22 Dutch ounces; cheese, from 9d. to 1s. *per* quarter, according to its age. It is, however, to be observed that, at that time, fresh meat was only to be had at certain seasons, and such as used much meat, killed for their own consumption; now, however, well fed fresh meat is always to be had in the market, every week throughout the year, which, with other provisions, now sells at the following average prices: Meal, which is extremely variable, from 10s. to 12s. *per* boll of 8 stone; beef, from 2½d. to 4d. *per* lb., according to the season; mutton, from 2d. to 3½d. *per* lb.; a goose, 2s. 6d.; a duck, 10d.; a hen, 8d.; butter, 8d. *per* lb. of 22 Dutch ounces. Though an inland Parish, fish is plentiful, and generally as cheap as at the shore. At the above mentioned period, men-servants received of wages *per annum*, from £1 6s. 8d. to £1 13s. 4d.; maids, from 12s. to £1 2s, besides board and lodging. Now, besides these, men-servants receive from £4 to £6, according to their strength and capacity; maids, from £2 to £2 5s. It is difficult to ascertain the expence incurred by a day labourer and his family. When such a family is not extremely numerous, and both the man and the wife are sober and industrious, they generally enjoy the necessities of life in plenty.

Soon after the commencement of the Village of New Keith, the late Lord Fife began to erect a Village on the north side of the Parish, and then feued out a considerable tract of land, called the *New Town of New Mill*, to distinguish it from another Town nigh it, called *New Mill*, which is also his Lordship's property, but was never feued. This New Town contains 330 inhabitants, of which there are a very few Weavers, who are the only manufacturers; the rest, excepting 5 or 6 families, consist of very poor people, who have fixed their abode there, for the conveniency of the land and moss. The old Town, called *New Mill*, contains 65 inhabitants.

Tenantry, Servitudes, and Cattle.—The Farms in general are small, renting from £20 to £40, which is paid partly in victual and partly in money, but without any stated proportion. There are a very few Farms from about £60 to £100; only one Farm is completely inclosed, and two partially. The Villagers occupy many parks and acres, which are in a rapid state of improvement, and which are not yet rented, even when most contiguous, above £20 Sterling *per* acre. The Rent of the Farms is very various, according to the quality of the soil, and state of improvement;

probably from 5s. to 15s. *per acre*. The Farmers are exceedingly sober and industrious, and yet they are far from being in a comfortable situation. There is hardly such a thing as a Farmer, with a family, bettering his circumstances; but many instances of Farmers of sobriety and industry, in spite of all their care, spending the capital with which they began. The expence of labour is now so great, and the rent of land so high, that the profits of a small Farm are not sufficient, with the utmost frugality, or even parsimony, to maintain a family; the holders of such Farms find it exceedingly difficult to support credit at all, and very often, particularly when the Landlords or their Factors are rigid in exacting their dues, sink to poverty. However hurtful it may be to the production of a numerous and healthy Population, large Farms are increasing, and must increase, in order to afford their holders a subsistence; and the Tenants of smaller possessions will be under the necessity of devoting themselves to Manufactures of some kind or other. To them, if they were better informed, that should not be a disagreeable necessity; for, it is certain, that, in most places of this Island, tradesmen, if sober and industrious, of almost every denomination, can live and bring up their families, much more comfortably than they do. Here the tenants are subjected to very few services, and these few are seldom exacted. They are bound, however, to carry their Farm victual to whatever port it is to be shipped at, and to perform Kirk and Mill services, as is usual in most Parishes. The Multures belong to the Proprietors of the several lands, except in one instance; the small estate of Edintor being thirled to a Mill of Lord Fife's. The Heritors, however, think proper to oblige their respective Tenants to grind at their own Mills, the Multures of which vary; sometimes the 10th, sometimes the 16th part is exacted, which is accounted a great bar to improvement. Among these Tenants, with the village-feuers, there are 381 oxen, 523 horses, 645 cows, 990 young cattle, 39 young horses, and 2240 sheep.

Language.—In this Parish, and in all the neighbourhood, the language spoken is the Scotch dialect of the English language. All the old names of Places are evidently derived from the Gaelic, which language is generally spoken in a detached corner of the Parish [the Glen of New Mill], by a colony from various districts of the Highlands; who being indigent and supported by begging, or their own alertness, are allured there by the abundance of moss, and the vicinity of a very populous and plentiful country. Many instances of the above-mentioned derivations

might be given; for example, *Aultmore*, signifying "the great burn, or brook;" *Altonbuy*, "the yellow island;" *Bog-bain*, "the white moss;" *Achanacy*, "the field in the muir or desert," &c.; all which derivations are evidently confirmed by the local situations, and natural appearances of the several places.

*Church and Poor.**—The Church is a capacious, though not very commodious building. At present it is in good repair, being lately put into that condition, at the expence of several hundred pounds.

The Manse and Offices are in a state of rapid decay, though repaired since the present Minister's incumbency.

The Living is £88 17s. 6d. in money, 32 bolls of meal, and about £12 of Feu-duty and Rents from the old Village.

The Poor within the Parish, receiving alms, are extremely numerous, occasioned principally by the great influx of Highlanders above-mentioned, most of whom are very indigent; and during the summer months, they range this and the neighbouring Parishes, and are a great encroachment on what is truly the property of the native poor. For the support of these, there are no Mortified or public funds, besides the Interest of the very small Sum of £30 Sterling, and the weekly or occasional Collections, which may amount to about £32 annually; which sums are almost entirely devoted to the use of such poor, as are unable to leave their beds or houses, or make any exertion for their support at all, which, at present, and generally, may be about 30 in number. This Statement evidently shews, that these small funds are by no means sufficient, for the maintenance of those to whom they are devoted. This deficiency, however, is, in general, amply made up, either by the generosity of their relations, or by the charity and liberality of their neighbours. For it ought to be recorded, to the honour of the Inhabitants of Keith, that in liberality to the Poor they are not exceeded; it is believed, by any people of their circumstances and station in Scotland. Besides the above Sum, there is annually collected from £5 to £6 Sterling; for the benefit of the Infirmary of Aberdeen.

* The oldest Session Records in Keith bear date only 1686; at which time Sir James Strachan of Thornton, was Minister of Keith. In the year 1690, he was deprived of his Living for non-conformity to the new Government. After his deprivation, for some time the people of Keith were very seldom accommodated with preaching. On that account the Parishioners and Heritors agreed with a Mr. Lachlan Rose to officiate as Minister of Keith. In 1694, some complaints against this Rose were lodged before the Committee of Assembly for the north, then sitting at Elgin; which Committee declared Rose an intruder, and proclaimed the Kirk vacant. This vacancy, however, was not supplied till Mr. John Christie's admission in 1700. [Christie's is a misprint for Gilchrist's.—G.]



SCHOOL OF KEITH—Built, 1095; Taken down, 1819—30ft. long, 16ft. broad, 12ft. high.
The Upper Flat was the Schoolmaster's Dwelling-House.

School.—The Parish of Keith has long enjoyed, with little interruption, the benefit of a good School, to which, before other able Schoolmasters were so frequent, there was a great resort of young lads for the benefit of education. At present it is in a very prosperous state, the office of Schoolmaster being filled by a gentleman fully capable, and of the most indefatigable application. Besides the usual salary and perquisites, he enjoys annually 300 merks Scotch from a Mortification, of which a brief account is subjoined:—In the year 1647, Alexander Ogilvie of Edindeach (or Auchindecht), Clerk to the Signet, Mortified his Lands and Mill of Edindeach, “for building and upholding a School-house, and maintaining a schoolmaster in the Parochin of Keith,” appointing the Minister and Elders trustees for the said Mortification. In the year 1687, the Laird of Braco, ancestor to Lord Fife, raised a process as titular of teinds, for abstracted teinds, against the person who was then Schoolmaster; obtained Decreet before the Commissary of Murray, and got the lands adjudged to him for these teinds. In consequence of that Adjudication, the Laird of Braco, got possession of the Mortified Lands, paying annually to the Schoolmaster only £68 Scotch. In the year 1747, a Schoolmaster of spirit succeeded, who being assured by good Counsel, that he had a right to these Mortified Lands, raised a process of reduction of the Deed of Adjudication. This Process

he maintained for ten years before the Court of Session. His little funds being then exhausted, and finding no support from Session, Presbytery, or public funds of the Church, and perhaps a little softened by the promise of a Living in the Church, from the Laird of Braco, now become Lord Braco, he was induced to consent to a Compromise. By that Compromise, the Mortified Lands were Valued, and found to be worth 300 merks of Rent annually. This sum Lord Braco engaged to pay to the Schoolmaster and his Successors in office, annually, in all time coming, upon condition of his being allowed to retain the Lands. The Compromise was afterwards ratified by the Presbytery of Strathbogie and the Synod of Murray.

Roads, Bridges, and Post-Office.—The Roads are, in general, in very bad repair; partly owing to the wetness and depth of the soil; partly to the injudicious and imperfect mode of repair, and partly to the Statute Labour not being regularly exacted, by which the Roads in this corner were originally made, and which is the only means of their support. Within these few years, Lord Findlater's factor in that district has exerted himself in a very laudable manner to remedy that defect; has introduced a more judicious and perfect mode of repair, and is more regular and strict in exacting the Statute Labour; for which, though the Inhabitants in the meantime murmur a little, he deserves their best thanks; and were his commendable zeal properly seconded by the other Heritors and Factors, the complaint of bad Roads in Keith would soon be no more heard of.

The Parish is tolerably supplied with Bridges, mostly new and in good repair. In the new Village there is a Post-office, to which the Letters are brought by Runners from Fochabers twice a week—an Office which, from its increasing consequence, ought to be more liberally supported and supplied with Runners. It ought to have at least 6 instead of 3. Without this increase of Runners, it can never properly answer the purpose; for when there is a necessity of answering any Letter in course of Post, there is no possibility of doing it, but by an Express to Fochabers, which is a great drawback on the increasing trade of the Place, and calls for the exertion of all who wish well to its prosperity, to endeavour to procure its removal. The additional expence ought not to be put in competition with the additional advantages. This expence its revenue may well bear, which, within these 30 years, has increased an hundred fold.

Remarkable Events.—Tradition has recorded only two Skirmishes that have happened in the Parish. One in 1746, when about 70 of the Campbells, and 30 of Kingston's horse, were surprised by the Rebels in the old Village, and dispersed or taken after considerable slaughter. The other about a century before, when a Peter Roy Macgregor, the head of a Band of Robbers, who infested that country, was taken, and his Gang completely dispersed by Gordon of Glengerack, then one of the Heritors, after a desperate resistance. (See Pages 29, 30, 31.)

In July 1789, during a violent Thunder Storm, there fell a very remarkable *Shower of Hail*, which fortunately extended only to a few Farms on the south side of the Parish; where it fell, it so completely ruined the Crop, that several fields were plowed down, and those that were spared produced nothing worth the expence of cutting. The Hail-Stones were fully the size of pistol bullets, very irregular in their shape, mostly angular, bearing the appearance of two or three large Hail-Stones joined; though the weather was exceedingly sultry, and the ground very wet, they were not completely dissolved in three days.

In the year 1782, there was the greatest deficiency in the Crop that has happened, at least since the years of famine, at the beginning of the century. Had not the noblemen, gentlemen, and principal inhabitants exerted themselves (which they did in a very laudable manner), and procured a very large importation of victual, thousands might have perished for want. Very little of the grain was found fit for seed, and by a survey, made under the inspection of gentlemen of skill, to ascertain the real state of the Crop, it was found, at an average, to be sufficient to supply the Inhabitants only five months, without reserving any for seed. In some of the latest Farms, the produce could not supply the Farmer's family above six weeks or three months. Ten bolls of Oats frequently yielded no more than one boll of Meal, and that too of a quality which, in other years, would not have been used, but deemed only fit for hogs. Notwithstanding such dreadful scarcity, not one single individual perished for want, though many hundreds were on short allowance.

Manners and Character.—As there are no persons of independent fortune within the Parish, the Inhabitants are distinguishedly sober and industrious. Several of them have thus raised themselves to easy circumstances, which enables them to enjoy the comforts of life and of society, in the greatest perfection. Unaccustomed to the elegancies and luxuries of life, or ignorant of

them, they feel not their want; they are not disquieted with their desire; satisfied with their neat abundance, they enjoy it with satisfaction; they share it with pleasure among their equals, and extend it with liberality to such as are in want. The Taverns are now nearly deserted; 20 years ago, there was more spent in Alehouses in one month, than is now spent in 12.

All ranks are regular in their attendance on the ordinances of religion; maintain, in general, great decorum of behaviour, and value themselves on respectability of character, which excites them, of consequence, to support it. Nor are they, in any gradation of society, notorious for any particular vices. They have no Pastimes or Holidays, except Dancing on Christmas and New Year's Day. They are generally sensible, shrewd, and intelligent. The Tradesmen and Manufacturers appear more cheerful, and seem happier, than the Farmers and Tenants. This evident difference naturally arises from the difficulty the latter now find to procure a subsistence. For though the generality of the Tradesmen and Manufacturers live more expensively than most of the Farmers, several of them are, notwithstanding, improving their circumstances, while the Farmers, with a very few exceptions indeed, are doing the reverse.

Miscellaneous Observations.—This Parish cannot boast of having given birth to any eminently distinguished character, if we except the illustrious Mr. JAMES FERGUSON, well known for his Mechanical and Philosophical Genius and Publications.

There are no Birds or Quadrupeds, either stationary or migratory, but what are common in this corner of the country; nor are there any breeds of Animals peculiarly valuable.

There are no Curiosities, either natural or artificial, in the Parish, worth recording.

There are the remains of several Druidical Circles, which are now mostly demolished, for the sake of their stones. There is one yet very distinct on the top of a Hill, vulgarly called the *Card's Hill*, probably from the Gaelic word *curaid*, which signifies a friend; the true name of the Hill may therefore be the *Hill of Friends*, originating from the brotherly Druids, who worshipped on its top.

A little below this Circle, there is a very fine Fountain of excellent water, called *Taber-chalich*, an evident corruption of the Gaelic words, *Taber-chalaich*, signifying the *Old Wife's Well*, having been perhaps, of old, frequented by such persons, for some supposed sanative power, though now fallen into disrepute.

Near another of these Circles, there is another Well of the same kind, to which some persons resorted, even in the memory of persons still alive, always leaving some offering behind them; but it also has lost its fame.

A little below the old Village, there is a beautiful Fall of Water, called the *Lin of Keith*, where the Isla precipitates itself over a pretty high rock, forming a very pleasant cascade. On the top of the rock, which overhangs this cascade, stand the scanty remains of a once large Ruin, said to have formerly belonged to a gentleman of the name of Oliphant, who had been one of the Senators of the College of Justice. Tradition gives no particular account of this Ruin; it does not, however, seem to have been of any very great antiquity. (See Pages 3, 29.)

DESCRIPTION OF THE PARISH OF KEITH IN 1798.

[From "*A Survey of the Province of Moray, Historical, Geographical, and Political*.—Printed for Isaac Forsyth, Bookseller, Elgin, 1798."]

Situation, Soil, Climate.—This Parish sweeps in the section of an Oval along the eastern side of Boharm, and the southern border of Bellie; making the Church the centre, a radius of 3 miles will nearly describe its boundary. GHAITH, the name in the original Gaelic, signifies *Wind*: in some old Charters it is written GITH; which Word, corrupted differently in the pronunciation, enters into the composition of the names of many Places; such as the Bog of Gight (the original name of Gordon Castle), Gight, Airdgay, Edingeith, and Ballnageith: there is however nothing in the natural Situation of any of these places which makes such a denomination peculiarly appropriate. Similar to its neighbours, Boharm and Bellie, Keith is also parted between the Counties of Moray and Banff: and it may be noticed, that where the Highway to Edinburgh and Aberdeen is conducted by the Church, and through the Village, near the centre, as has been said of the Parish, the County of Banff compressed on the north by Moray, and on the south by Aberdeen, is limited to the breadth of only 3 miles, and in its general outline would resemble an *Hour-Glass* save that the eastern division from Keith to the sea is every-way of greater extent than the other, which is terminated among the mountains on the west, where the County of Inverness borders with that of Aberdeen.

The Soil of this Parish, in general, may be accounted a deep fertile loam, and, similar to the greater part of the County of Banff, incumbent on lime-stone; inclining in some places to clay, and in some of the higher grounds to moorish gravel. The Parish may be described as a section of a long Valley, called *Strathisla*. In such a situation, as the Hill on the southern side rises pretty high, the Climate, in general, is moist: rain frequently falls. The Soil is extremely retentive of water; and, in the winter months, the snow often lies for several weeks together. The Roads, though not wholly neglected, are always much broken, and during open weather in winter and in the spring, they are for wheel-carriages almost impassable.

State of Property.—The extent of the Parish is shared among 5 proprietors. The only Family Seat is that of *Birkenburn*, the property of John Steuart, Esq., where a neat House, the habitation of his ancestors, is embellished by a garden, enclosures, and a natural wood along the steep banks of a winding Brook, improved by interspersed Plantation. The valued Rent is £80.

John Gordon of Grieveship, Esq., of the Parish of Forres, holds *Edintore*, the inheritance of his remote ancestors for many generations, Valued at £100.

To the *Barony of Milltown*, anciently the property of Lord Oliphant, comprehending also the Villages of Old and New Keith, the Earl of Findlater has conjoined *Kempcairn*, *Ardneedly*, *Auchoinany*, and *Craigduff*, in the County of Banff, valued at £1215 7s. 8d., and the lands of *Mulderies* and *Allanbue*, in the County of Moray, Valued at £605 7s. 2d.

Andrew Steuart, Esq., Writer to the Signet, possesses the Estate of *Pitlurg*, of which the one half, valued at £250, is in the Parish of Cairny; and the other half, with the property of *Nether Auchanacy*, makes his Valuation in this Parish equal to the sum of £450.

The rest of the Parish is the property of the Earl of Fife, valued at £2894 12s. 4d., extending the Valuation of the whole lands to £5345 7s. 2d.

But from sundry of these Estates, which either had been the property, or were burdened with certain payments to the Abbey of Kinloss, Miss Brodie of Lethin still continues to draw particular sums, chiefly from the Estates of the two Peers, to which it is probable that she could not now instruct her right from the Abbot, nor those their original obligation to pay, though long sanctioned by indubitable prescription. These sums seem to

have been always subjected to a proportion of the public burdens of the State, and accordingly Miss Brodie stands charged in the Cess Books of the County of Banff with the valuation of £100.

The Bishop of Moray had also some Lands in a similar situation to those which appertained to the Abbot; and though the Bishop-Rents are now accounted for to the Exchequer, as part of the Revenue of the State, they are also stated in the Cess Roll at the Valuation of £50: by which means the total Valuation of the Parish, liable in all Public Burdens but the Stipend, amounts to the sum of £5495 7s. 2d. Scots. Other peculiarities in the state of the Property ought not perhaps to be omitted.

When Vassals and Tenants were in the practice of performing military and personal service, attending their lords in war, and in all engagements from home, the people on the Family of Gordon's lands in Strathbogie, Cabrach, Kirkmichael, Inveravon, and Mortlach, rendezvoused in general muster with their Chief and his friends, from Enzie and Grange, on a *grassy bank*, open to the south, upon the river Isla at Keith; on this account, though now cultivated, it is still distinguished by the name of *the Suit-Roll-Croft*. The original Proprietor objected not to such occasional occupancy; but his own right through prescription, seems to have been thereby lost: for this small Tenement, not exceeding 3 acres, has been the sole property of the Family of Gordon in this Parish, from the oldest antiquity. It cannot, therefore, be included in the Valuation of any other Estate; it is not charged by itself with any valued Rent in the Cess-Books of the County; and it is peculiarly distinguished by the honourable exemption from the burdens of Land-Tax, Stipend, School-Salary, and Mill-Thirlage; and, though no doubt holding of the Crown, from all share in the representation of the County in Parliament, with other Lands of greater consideration, it was transferred, about the year 1780, by excambion to the Family of Fife.

With this may be contrasted the Property of *Craigduff*, an Estate of not more than 3 acres also, yet paying a proportion of the Land-Tax corresponding to a Valuation of £90. About the year 1667, when this Valuation was made, its real Rent exceeded not 10s. or £6 Scots. The traditionary explanation is, its Proprietor at that time was a Fortune-hunter: that to pass himself as a man of opulence in the Country of Buchan, where his Rent-Roll was not accurately known, he exhibited an Extract of the Valuation of his Estate, certified by the Clerk of the Commissioners of Supply. Tradition has not recorded that his

stratagem was successful : from the colour of the narration it may be inferred, that his plot was discovered.

There are 4 Villages in the Parish : those of Old and New Keith, upon the Barony of Milltown, are the most distinguished. The Old Town is of unknown antiquity, not less than 500 years : by its Trade and Jurisdiction of Regality, it was of superior consequence to Banff, Cullen, or Fordyce, then the only Towns in the County. The Court of Regality sat in the Church : it judged of every civil cause, and took cognizance of every crime, including even the Four Pleas of the Crown.* The Bailie was, in general, assisted by some of the Barons of the Regality as his Assessors. The Pannels were placed in a Window, still recognised by people acquainted with the Church under the name of the *Boss Window*.



OLD KIRK—Re-built in 1569 ; Tower lowered in 1797 ; taken down in 1819.
Length, 100 ft. ; Breadth, 28 ft.

The Steeple on the middle of the front wall, and communicating with the Church, was the Jail : and the Stocks remained to the passing generation. The place of Execution was the uncultivated

* The "Four Pleas of the Crown" are *Robbery, Rape, Murder, Arson, or Fire-Raising*, for which there is no Bail. *Pleas* are usually divided into those of the *Crown* and *Common Pleas*. The former are all Suits in the King's name, or in the name of the Attorney-General in behalf of the King, for offences committed against his Crown and dignity. The latter are such Suits as are carried on between individuals in Civil cases. REGALITY (according to Erskine and Bell) was a territorial Jurisdiction conferred by the King. The lands were said to be given in *liberam regalitatem*; and the persons receiving this right were termed *Lords of Regality*. The Civil Jurisdiction of a Lord of Regality was equal to that of a Sheriff ; but his Criminal Jurisdiction was much more unlimited, as he was competent to Judge in "the Four Pleas of the Crown," and possessed the same Criminal Jurisdiction with the Justiciary, excepting in the case of *Treason*. An offender amenable to a Court of Regality might have been repledged from the Sheriff, or even from the Court of Justiciary. Their Jurisdictions were abolished by the 20th Geo. II., c. 50.

There was a similarly constituted Court at Grange.—[G.]

Hill where the New Town of Keith now stands. The bones of the Criminals who were Executed there, were dug up in clearing out the foundations of some of the tenements; and they were buried again in the Peat-Morass upon its eastern side. The last Criminal was *Gilbert Dallachy*, a Parishioner, hanged for theft about a century ago. But old women, who were found guilty of familiarities with the Devil, were drowned in *Gaun's Pool*, where the New Bridge on Isla is built.*

The Church is a large awkward incommodious Building. The walls, though low, require the support of many Buttresses, and the number of the Doors is equal to that of the Windows; and as a singular display of Caledonian taste, the Steeple was lately lowered one storey in height, to make way for the Belfry, at once the sign of the poverty of the Church, and of the thrift of the Landlords of Scotland.

The Stipend is £88 17s. 6d. and 32 bolls of oatmeal, the expence of the Communion included.

A small part of the Village of Keith is placed upon the Glebe; but the rent drawn from the houses now is scarcely equal to the value of the Crops which might be raised upon the land.

The right of Patronage appertains to Sir William Forbes, Bart. of Craigievar.

But this little Town, scarcely covering the extent of 3 acres, was still more distinguished by the great *Fair*,† which was continued for a week about the middle of September. To it the whole Merchants of Aberdeen, leaving their Shops almost empty, with all their goods repaired, and very little unsold was carried back. They were transported on horseback, in packs of sacking, each making one load: no carriage or carriage-road was heard of in the country before the abolition of the Heritable Jurisdictions. All the Carriers, and many of the smaller Farmers in the vicinity of Aberdeen, were employed for 10 or 12 days before the Market: they travelled in Caravans, from a dozen to 40 together; their approach was announced with joy, when first descried upon the brow of the distant Hill—"There comes Summer Eve, and the foremost troop of the packers." Numbers of trading people, and manufacturers from Glasgow, Perth, and Dundee, and from other Towns in the south, were met by all the merchants in the western

* New Bridge built, 1770. "The Auld Brig" built, 1609.

† This "great Fair" is already referred to at Pages 1 (bottom Note), 2, 12. There are 5 narrow *blind Arches* still visible in the East outside corner of the East wall of the Church-yard, wherein the Merchant-men that came from far to this *Fair* (founded by *St Summaricus*), placed their "Goods," "Kraimes," Stands," or Stalls.—[G.]

Highlands, and northerly parts of the kingdom, from the distance even of Kirkwall and the Orkney Isles, for settling accompts and arranging new commissions. To this *Fair* also was brought the whole manufacture of coarse woollen cloths, with all the black cattle and horses, several thousands of each, from all the country far and wide around. For cattle and horses, it is still by much the greatest *Fair* in the north. It is not now to be conceived in what manner such a vast concourse of people, and such store of merchant goods, could have been lodged in such a little Place, where more strangers in black coats from the Highlands and Islands alone assembled than now make up the whole Market together. Male and female, with such mutual accommodations as circumstances allowed, lay together in dozens and scores upon straw, with blankets, in all the pantries, barns, and kilns of the Town and of the Farms, to the distance of miles all around. Such was then the simplicity of manners!

It is not difficult to account for the superiority to which *Banff* has attained. Fordyce remains the same; and Cullen is but very little improved. Though its Constitution as a Burgh-Royal is not common, that could have no influence on its manufacture or trade. Its Charter of Constitution, granted by Charles II. about the same date with that of Banff, constitutes it a Burgh of Constabulary, with the powers and privileges of a Burgh-Royal. The principal Magistrate has not the title of Provost, but simply the common discrimination of *Preses*, with 3 Bailies, a Dean of Guild, and Treasurer; he is chosen out of the whole Council, which consists of 19 members; they all continue in office during the pleasure of the majority of themselves. The Earl of Findlater is always the *Preses*; and one of their Bailies is now more than in the fortieth year of his dignity unchanged.

The Town of Old Keith,* however, has declined considerably since the establishment of the New, which was begun about the year 1750 by the Earl of Findlater, upon a barren Moor, feued off in tenements, containing 15 by 60 yards, at the duty of 10s. yearly.

* Old Keith—"The Aul' Town"—was, by the old Inhabitants, termed *Keith*; and they took the term "*Gutter-bleed*," to distinguish them from the up-start stock of the *Cotter-town* or Suburb of New Keith. A felicitous warfare or *chaffing* was kept up between the denizens of the rival Towns. "Tam" Brown, a model Grave-digger and Bell-man; William Nicol ("Nukkle"), Tanner and Currier with Mr. Forsyth; James Wilson, Shoemaker and Carrier; John Skinner, Lint-miller; and "Tammas" Bain, were among the last prominent real *Gutter-bleed Keithites*. "Tammas" made more Coffins than all the Carpenters in the Parish clubbed together. His wonted "tile" or *Day-cap*, was a striped, worsted *Night-cap*, and a leathern Apron. His little Shop was the News-Room of "*the aul' Town*." His nameson, in Land Street, in the New Town, was also an extensive Manufacturer of what the Irishman said were "the Houses which men lived in when they were dead."—[G.]

It is formed on a regular plan of three parallel Streets, intersected by narrow Lanes, and by one spacious Square, to which the *Fair of Summer-Eve* has been transferred. These Villages contain about 1267 Inhabitants, of which about 200 only appertain to Old Keith.

As a rival to this thriving Village, the Family of Fife established also a new Town in the vicinity of an old little Village named *Newmill*. Both Villages contain only about 400 inhabitants, for the most part poor people, who have settled there for the accommodation of peat-fuel and a small croft of land.

There are a few Farms of very respectable extent, from £60 to £100 of rent: the greater number rent from £20 to £40. Besides what may be accounted the Burgh-Lands of Keith, there are many fields enclosed; the Farm of *Crossairdly*, on the Earl of Fife's estate, and that of *Drum*, the property of the other Peer, may be accounted as completely enclosed. The rent, by the acre, varies from 5s. to about 15s. according to the quality of the soil; around the Villages, it rises to about £1 10s. The land is cultivated by about 380 oxen and 523 horses; besides which, it maintains about 1600 black cattle, and more than 2000 sheep.

The School has been long in a very flourishing state: the Salary is 12 bolls of meal, and about £6 as the emoluments of the office of Session-Clerk, which, it has been said, is by the Statute of King William annexed to the office of Parochial Schoolmaster, although the Session, if they see cause, may employ another Clerk, to be paid by another fund.

Besides this Establishment, Alex. Ogilvie, Esq., Writer to the Signet, in the year, 1647, destined his Mill and Lands of Edindeach, a part of the *Barony of Kempscairn*, for "building and upholding the School-House, and maintaining a Schoolmaster in the Parochin of Keith," appointing the Minister and Elders Trustees for this Endowment. They, after a ten years' litigation in the Court of Session respecting a claim of abstracted Tithes, exchanged the whole Property for the yearly payment of the sum of £16 14s. sterling, which the Presbytery of Strathbogie and the Synod of Moray ratified about the year 1757. It is now a part of the Estate of the Earl of Findlater, with the burden of this payment: and since the fabric of the Parochial School became ruinous, the Parish has been accommodated with the Town-Hall, in the great Square of Keith, in consequence probably of the clause of Mr. Ogilvie's destination, "for building and upholding the School-House;" but by this arrangement, the Master is obliged to provide lodgings from his own funds. (See Page 16.)

The mean number of Scholars which the School retains may be estimated at 60.

[*Fullarton's Gazetteer* gives the Stipend at £243 5s. 3d.; Glebe, £20; Unappropriated Teinds, £558 6s. 3d.; Sittings in the Church, 1650; Schoolmaster's Salary, £34; Fees and other Emoluments, £90; Edendaich Mortification, £16 14s.; Interest of £300 bequeathed by Dr. Simpson of Worcester; Dick Bequest. Population in 1801, 3,285; 1831, 4,364; 1861, 5,943; 1879 (Parish), 5,891; Town, 3,602.]—[G.]

The number of Poor upon the Roll amounts to 40, and the money contributed by the people in their assemblies for public worship amount to £40; besides which, they have a capital of £100, settled at 4½ per cent. interest; and about the sum of £12 is farther raised by fines for fornication and irregular marriages, including £4 4s. as rent drawn for the pews in a gallery let by the Session. Besides these Contributions, they collect about £6 sterling in the year, including a small contingent from the Roman Catholic Chapel, for the Infirmary Hospital of Aberdeen, which procures the benefit of that Endowment for any of the inhabitants that may apply.

The members of the Established Church amount to 2838; the Dissenters of the Church of Rome are 122; those of the Episcopalian Church of Scotland 59, and 131 are Antiburgher Seceders.

Miscellaneous Information.—The people in general are sensible, shrewd, and intelligent; all ranks are regular in their attendance on the ordinances of religion: they maintain great decorum of behaviour, and value themselves on respectability of character: they have no pastime or holidays, except dancing about Christmas. The Artizans and Manufacturers appear more cheerful, and seem happier than the Farmers, as many among them find difficulties in living, and are not improving their circumstances.

The principal branches of Manufacture are Flax-dressing, Spinning, and Weaving; but the prevailing predilection for cotton cloths, the importation of Irish yarn to Glasgow, which is the principal market for the yarn of Keith, and the high price of Dutch flax, have contributed to depress those branches of manufacture; and the manufacturers, from some speculation of monopoly in their own favour, discourage raising flax in the Parish, by bringing what they work from Holland. Almost every Farmer, however, has a small proportion, seldom exceeding an acre, under flax; and the flax-surveyor appointed by the Trustees at Edinburgh has generally from 16 to 18 acres of flax, which over the whole

parish is a thriving and profitable Crop, and its whole economy is sufficiently understood. The Parish is accommodated with 3 Flax-Mills, a Tannage, a Distillery, and 2 Bleacheries on the banks of the Isla, with well designed and very complete machinery.

Tradition records an Encounter in Old Keith, about 150 years ago, between Mr. Gordon of Glengerack, one of the Proprietors, and Roy M'Grigor, the Head of a Band of Robbers, who, after a desperate resistance, was defeated and taken, and the Band completely dispersed. (See Page 31.)

A party, about 100, of the Troops in the Rebellion of 1746, allowed themselves to be surprised in this Village, and were defeated by the Rebels with considerable slaughter.

The *Druid Circles* are the tokens that a country had been peopled in times extremely remote. In the County of Banff, there are large tracts in which none were ever known to be seen. Several however in this Parish have of late been removed, for the use of the stone; one remains very entire on the summit of a Mountain named the CARDS-HILL, denoting in the Gaelic *the Hill of friends*, where the Druid brethren maintained their social worship.* (See Page 19.)

There is a pretty Waterfall in the river of Isla, a little below the Village of Keith; it is only about 14 feet in height, but it spreads out in the shape of a fan to a considerable breadth, before it reaches a large circular deep Pool.

* This "one" which was "very entire" in 1798, has been utterly demolished many years ago. The Site can, with difficulty, be pointed out, and assuredly ought to be conserved by indelible marks.

The Stone Circles which have received the name of "*Druidical Temples*," were also *Places of Sepulture*. The Urns, with deposits of burnt bones found within these Circles, establish this.

In the 14th century, *Courts* were held at Stone Circles by Earls and Bishops.

Of the *Druids*, the little which is certainly known is to be gathered from some of the Classical Writers, and our information as to the *Druids* in Gaul, which probably may be held as applicable to those in Britain, amounts to this:—They were the Priests presiding at the Sacrifices, Instructors of the Young, and Judges in all matters of Controversy. They took no part in War, nor were they liable to pay Taxes. They made use of Greek letters in writing. They taught the Immortality of the Soul, and the Transmigration into different Bodies. They taught their youths also Astronomy, and much about the nature of things and the immortal gods. Their chief Deity was *Mercury*, of whom they had many images. They also worshipped Apollo, Mars, and Jupiter. They used rites of augury from the slaughter of a human victim, and dwelt in dense groves in remote places: they taught in a cave or in hidden forests, and they burned or buried with the dead what was most prized by them when living. According to Strabo, they were one of three classes much venerated among the Gauls, the Bards, and Soothsayers. Cæsar gives a precise description of the Religion of the *Druids*, which, from the constructive monuments of resemblance scattered over Asia and Europe, would appear to have been predominant. The most remarkable *Druidical Circle* is at Stonehenge, about 7 miles north of Salisbury. The vast plain occupies so much of the eye that even a large Town set down upon it would appear a Hamlet. When we open the great Store-House of Truth, we find the clear record that *Circles of Stones* were set up for sacred purposes. The Stones which were taken by Joshua out of the bed of the Jordan, and set up in Gilgal, supply the most remarkable example. *Gilgal* signifies a *Circle*,—subsequently a place for Civil and Religious use.—[G.]

On its bank the Ruins of Lord Oliphant's Castle remain, of which there is a pretty, though merely imaginary, Drawing in *Cordiner's Scenery of Scotland*. Tradition relates, that a part of this Edifice projected over the Pool of the cascade, in which the Plate was deposited; the foundation failed, and the whole submerged to the bottom. His Lordship brought experienced Divers from England, the first of whom, having gone down, floated after a considerable time to the surface, his bowels torn out: none of the rest had resolution to make another essay, and the Plate was lost. Were this certain, a small sum could yet get the River dammed up between the rocks of the Fall, and the Pool wholly emptied. † (See Pages 3, 20.)

THE MARQUIS OF MONTROSE AT KEITH IN 1646.

[*"Legends of Strathisla," &c., by R. Sim, 1851.*]

Keith's verdant banks were, 235 years ago, nearly, torn and trampled by hostile feet, and the calm of the peaceful Vale was usurped and broken by the sounds of war.

The Battle of Auldearn, near Nairn, which proved so fatal to the Covenanters, apart from the sanguinary deeds which are said to have followed it, was fought on the 4th or 9th of May 1646; and, immediately after, Montrose proceeded to Elgin, where he burned and plundered many houses, as well as several in the neighbourhood, and even at Garmouth. He then marched his Forces to the Spey, crossed it, and took up his headquarters at Birkenbog; and, while there, he learned that Baillie had arrived at Strathbogie, to which he had come from Cromar.

"Raising his camp, Baillie marched towards Strathbogie, to lay siege to the Marquis of Huntly's Castle, *the Bog of Gight*, now Gordon Castle; but although Montrose had not yet received any reinforcements, he resolved to follow Baillie and prevent him from

† This statement emulates in imagination any of the Tales in the *Arabian Nights' Entertainment*. An "intelligent Jury" (as Advocates say) will decide accordingly. It is a more ample Development of the fathomless abyss given at Page 3. It seems as difficult to buy the truth as it is to sell it. To insure accuracy, a few months ago, we gave commission to plumb the Linn: and two reliable Residenters reported,—the one, that the depth under the Rush or Fall was 20 feet; the other, 26 feet; so that we have a wide marginal difference. One more "essay" might be attempted, disregarding the risk of having "bowels torn out" by some malevolent *Water-Kelpie*, or beautiful young Mermaid that somersaulted on being approached, or by the Fairy that was seen on a Sunday morning dressed in green tartan sitting *greetin'*, playing upon a Jew's Harp—i.e. a *Trump*. Some plucky knave might dive for *the Golden Cradle*, which, fetched to the surface, and set a-rocking, might turn out a lucky Goose for Keith, laying daily and duly, before breakfast, a golden egg.—[G.]

proceeding in his intended attack upon the Castle. But Montrose had marched scarcely 3 miles when he was observed by Baillie's scouts. Being desirous to know his strength and the position he occupied, Montrose sent out some men acquainted with the country to examine the Enemy's force at a distance. These speedily returned with information that Baillie's Foot were drawn up on a rising ground above Keith, about 2 miles off, and that their Horse were in possession of a very narrow Pass about half way between the two armies. Montrose thereupon sent off a body of Horse, along with some light Musketeers to support them. Some slight skirmishing took place, after which, Baillie's Horse retired through the Pass; but as it was well guarded with Musketeers, Montrose's Horse did not venture to follow them. He therefore ordered forward his Foot to drive them from their position, but night coming on, they were prevented from proceeding. Next morning, Montrose, not considering it advisable to attack Baillie in the strong position he occupied, sent a Trumpeter to him offering to engage him on open ground, but Baillie answered the hostile message by saying that he would not receive orders for fighting from his enemy.*

The "narrow Pass" above mentioned was, in all probability, the "*Lourie Burn*." Baillie's Troops being stationed "on a rising ground" above (Old) Keith, or, as King says, "on a Hill near the Kirk of Keith," generally understood to mean the "rising ground" above, or at the top of "Begg's Brae," and perhaps stretching partly over the "Muir," then so called, now the Park-Lands and part of the ground occupied by the New Town; while Montrose was advancing on a straight line from Kurgarf, over the ground above, or near to, Auchyndachy. The Challenge having been declined by Baillie, Montrose retired from the District and proceeded to Alford on the River Don, where, having been followed by Baillie, another Battle took place, also disastrous to the Covenanters in its results; and thus, by the timidity or caution of Baillie, Keith was saved on this occasion from being the scene of conflict.

MONTROSE AGAIN AT KEITH IN 1650.

The next Visit of the "Great Marquis" to this Town was paid under sadly altered circumstances, in 1650, after his final defeat and capture near Assynt, in the West Highlands, and on his way

* Wishart, as quoted in "History of the Highlands and of Highland Clans," by James Brown, LL.D., Advocate, 1838, pp. 388-9.

to Edinburgh, where he Suffered on the 21st May of that year. He was now a Captive, who had been before a victorious General; bare-headed, wearing a suit of decayed tartan, and mounted on a miserable Highland pony, with his feet bound together by a rope passing under the belly. This was on Sunday; and, for some unexplained reason, Divine Service was about to be celebrated in the Churchyard by the Minister of Keith, Mr. William Kinninmonth, a staunch Whig. Montrose's captors obliged him to form one of the auditory. The Preacher, on whatever subject it had originally been his intention to address his flock, changed his purpose, and delivered himself of a Discourse for the special benefit of his fallen foe, from the words of Samuel to Agag, 1 Sam. xv. 33—"As thy sword hath made women childless, so shall thy mother be childless among women." The Marquis, upon perceiving the drift of the orator, said, "Rail on," and submitted with perfect patience to the rest of the oburgation. Mr Kinninmonth (as stated in the Preface to a Volume of Extracts from the Presbytery Book of Strathbogie, published by the Spalding Club), obtained his appointment, as Minister of Keith, through the influence of the Covenanting General, David Leslie, whose military Chaplain he had formerly been—a circumstance in which the complexion of his politics, or at least the ardour with which they were on this occasion enunciated, finds its explanation. He was inducted in 1649, removed in 1665, and succeeded by Sir James Strachan of Thornton. [R.S.]

PETER ROY MACGREGOR AT KEITH IN 1667.

The next Event of a stirring or warlike character, which renders the Vale of the Isla at Old Keith remarkable, happened in 1667, when it was visited by a Freebooter of the name of Petrie or Peter Roy MacGregor—first Edition of his successor, Jas. MacPherson.

It has been supposed that this individual was of the Clan MacGregor, so celebrated in the annals of Highland adventure, and especially by the daring and not over-scrupulous acts of the well-known "Rob Roy." This has been naturally suggested by the name "Roy," and the similarity of pursuit; but it is well known that such epithets as *Dhu* (black), *Bane* (white), *Roy* (red), &c., were distinctive appellations as regarded *personal appearance or complexion*, not Families or Clans; and, however consistent the supposed affinity would have been, it must remain a matter of

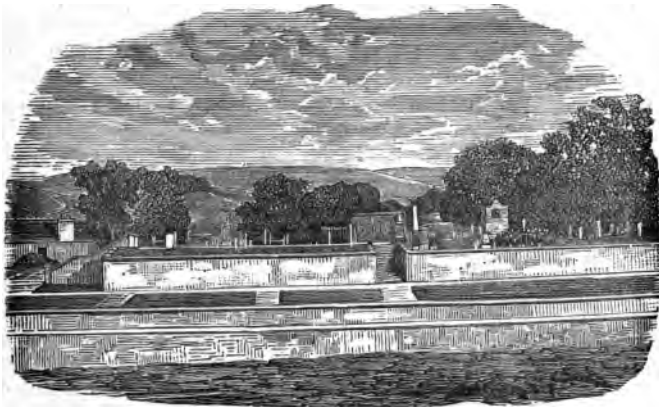
fanciful speculation. Be this as it may, in the year 1667, one of these frequent Raids was made by the said Peter Roy MacGregor, with a Band of about 40 followers. On their way from the Upper Districts of Keith (as the story runs), they received rather a strange addition to their party, in the person of a *Highland Prophetess*, called MEG MULLOCH, or *Meg with the hairy hand*, generally supposed to have been a "Familiar" of the Grant Family; but for what purpose she joined them is a matter of surmise, unless it was to predict to Roy that, *if he would save his neck from the "wuddie," he must keep his eyes from seeing the pier of Leith.**

Having arrived at Keith, they took possession of, it may be presumed, the only House of public entertainment at *Cooperhill* or *Souter Croft*; then occupying the rising ground above the Site of the old Toll-Bar, and now forming the garden ground of the houses.

As they were regaling themselves there, *Meg*, from below the table, where she had, strangely enough, ensconced herself, began to groan, when Roy struck at her with his foot, and cursed her to give over her groaning, as he neither wanted it nor any renewal of her predictions. While so discussing the good things of the House, and arranging in Gaelic their plans for next day, the first exploit of which was a resolution to hang the landlord from the *cupple bauks* of his own barn, the servant girl, who understood the Gaelic, took her measures accordingly; and, having access to their fire-arms, which stood in the passage loaded, she took the liberty of adding a little *Sowens* to the charges, which, damping the powder, rendered them completely useless. By this time it was early morning, and the visit and object of the Freebooters being well known in the Town, an order was given to ring an alarm on the Church-Bell to collect the Inhabitants of the Parish for mutual safety and protection. This operation being performed inside the Church, the Scout sent from Roy's party ran round and round the Building, calling "*Tam, by Tam, for te man tat tings Tingum Tang;*" no doubt with the kindly intention of quieting both the Alarm and the Alarmer: but he could not find out the way or means of doing so, and the consequence was that a very large assemblage took place in the Churchyard, headed by Gordon, the Laird of Glengerrock. Tradition says that Gordon, the Laird

* *Meg's notoriety seems to have been very extensive. In "Laing's Donean Tourist," p. 52, we find the following:—"Many superstitious Legends are told in this country (Strathdon) of these nonentities. One of these tales is of a Familiar Spirit said to belong to Grant of Grant, and Grant of Tullochgorum, who was called Maggy Mulloch, and had the appearance of a Female, whose arms were covered with hair. Grant of Rothiemurchus had also a Familiar attendant called Bodoch-na-dun—Ghost of the hill."*

of Achoymany, having heard the Bell, was anxious to turn out and learn the cause, knowing well that this tocsin, at such a time, betokened something which, from his position in society, might require his experience, and, it might be, his aid. His Wife, to prevent him embarking in a doubtful and possibly dangerous Enterprise, made fast the defences and enclosures of the House of Achoymany; but the Laird, with a determination and alacrity which did him honour, leaped these barricades, and joined his Namesake and the other brave sons of Strathisla who had gathered together for mutual defence. The Band now turned out from their rendezvous at Couperhill, headed by their Piper, and as they were passing the "Auld Brig" (then of about 58 years' standing, having been built in 1609), a well-aimed Shot from the Churchyard



CHURCHYARD OF S. MALRUBIUS', KEITH, CONSEC.: A.D. 1195.

(Where the Funeral Company stands is the Locale of the Memorable Scenes near the Thornton Monument. See Pages 31, 32, 34, 39.)

put an end at once to the Music and the Musician, both being silenced in the waters of the Isla. They continued their March to the Churchyard, when a general Engagement took place. Glengerrock singled out the Leader of the Highlanders as his man, and they were speedily hand to hand in single combat. The Laird, good as he was at his weapon, found that this was no child's play, for the Highlander was an expert Swordsman, and the consequence was that, from the inequality of the ground, Glengerrock slipped his foot and fell. While his place was being taken by another, he regained his footing, and, again attacking Roy, wounded him

34 *Left Hand flung against Kirk, Stones taken from Old Kirk.*

severely in several places. Roy's *Lieutenant*, called by his party *the Red Laird*, came to his assistance, and, in the *melee*, Roy escaped. The Leadership now devolved upon this man, and naturally inclined to encounter the victor of his chief, Glengerrock and he engaged, and the Highlander's left hand was cut off, and only hung by part of the skin. He contemplated his mutilated member for a moment, and, tearing it away, cast the bloody Hand against the west gable of the Church to a considerable height, and thereby marked the memorable Stone, red in colour, which stood in the south angle of the west gable of the Church, about the height of the eaves. The colour of this Stone was accounted for by this incident. When the walls were "harled," it was always left untouched, and pointed out as bearing to this Affray. When the Church was taken down in 1819, the Stone was preserved, and is now in the back wall of what was formerly the Stephens' House, Old Keith. This House now belongs to Wm. Murray, Hide and Tallow Merchant, Aberdeen. All the former fruitful Garden is occupied by extensive premises for the weekly or monthly sales of cattle.

Adjacent to the smallest Habitation in Keith, with its twain windows of diamond-shaped panes, and on the left hand side of "Peg Forsyth's," or Mrs. Margaret Bain's Garden-door, Old Town, a Tablet of two stones, one above the other, having carved pillars on either side, was built into the dyke. This Memorial was removed here from the back wall of the Old Kirk when razed. Recently it was *fitted* a second time, and is built into, and is above, one of the doors of a back-house of "Peg's" property, now that of Wm. Fleming, Grocer. The Stones (worn rough) are 16 inches in height by 9 inches in breadth; they project over the lintel of the door 3 or 4 inches, and are inserted into the wall about 20 inches. The former little Columns are gone; but there still appear a chiseled *Face* (surrounded by a Circle or Halo) and a *Dog*. The *Vultus* has been painted, and looks "*a fausse face*." Tradition connects this Effigy with the adventures of PETRIE ROY MACGREGOR, representing "*him and his Dog*."

The Freebooters, above, seeing the day going or likely to go against them, retreated, and found refuge and concealment in obscure corners of the country as they best could. The dispersion of the Highlanders was at the time, no doubt, a matter of satisfaction, but so long as they were lurking about the country, the probability was that they would again draw together, and make another attempt at exaction, when little preparation for

defence could be made. Accordingly, next morning, Glengerrock and a select party set out in quest of the Fugitives, particularly Roy, who, from his wounded condition, they knew could not have gone far; and at the "Brandy Brae" (called so from a Smuggler with a horse, cart, and contents having toppled over the Brae), about a quarter of a mile from Keith in a westerly direction, they met a little Girl carrying an empty bottle, or some such article; and on enquiring where she was going, and for what purpose, she said she was going to Keith for liquor to give to "*a bleeding man*," who was in their barn at Whiteley, a place about a mile and a half from Keith. From this information they considered they obtained a clue to guide them in their search, and proceeded to the place. They found the Gudewife, and enquired if there was a wounded man with her, when she said to Glengerrock, holding up one of her hands, "By the Oath I have sworn, he is not—in our *Killogie*." The probability is that Roy had administered the Highland Oath upon the Dirk to the kind woman, to say he was not with her; but she made what she thought a conscientious compromise. They found Roy and made him a Prisoner. The rest is soon told. He was sent to Edinburgh, and Executed on the sands of Leith,—and Meg Mulloch's prediction was verified.

At Wester Chalder, Botriphnie, to the west of the Towie Toll-Bar, and near to the Towie Station, the people of the locality point out the residence of one of the name of Mirrieson, whose great-grandfather was fired at by Petrie Roy's robbers on their way to Keith. He was at work in his *kail-yard*, as the Freebooters passed; when, without any provocation or motive than mischief, one of the villains took deliberate aim and fired. The Bullet struck the *kail stock* around which the inoffensive man was raising the soil, scattering the *blades* among his feet. The Band passed on, laughing and bantering their Comrade for being such a *bad Shot*.

The following Account of his Trial and Execution is given in "Collection and Abridgment of Celebrated Trials. from A.D. 1536 to 1781, by Hugo Arnot, Esq., Edinburgh, 1785:"—

"1667,—Patrick Roy Macgregor, for theft, sorning, wilful fire-raising, robbery and murder.

Patrick Roy Macgregor, by his activity, courage, and cruelty, had rendered himself the most celebrated of a formidable band of robbers that long infested the Highlands. It consisted of about forty persons, whose style of life had nourished a strength and activity of body and a cruelty of disposition, displayed in wanton outrages against the feelings of others, yet accompanied with a fortitude that bore, without shrinking, the pinching of cold and hunger, and the torture of the executioner. Lachlan Mackintosh, the captain of this band, about a year preceding, had finished his course in the

hands of justice. The prisoner, who succeeded to the command, was a man of robust make, but diminutive stature. The red hair, which grew thick over all his body, indicated his strength, while it added to his ugliness, and got him the name of Roy. His stern features bespoke ferocity; his keen red eyes and nose like the eagle's beak, heightened the terrors of his countenance; and both at his examination and execution, he bore an uncommon severity of torture with a patience and fortitude which excited astonishment.

This banditti had committed violent depredations on the lands of John Lyon of Muiresk, for which Mackintosh, the captain, had been apprehended and executed, and the prisoner declared an outlaw, and "a commission of fire and sword" issued out against him. In resentment of these proceedings, the prisoner and his associates plundered the lands of Bellchirries, the property of Lyon of Muiresk. Lyon defended his house of Bellchirries against the assault of these robbers, till the 30th April, 1666, when they surrounded the house, brought straw and corn from the barn-yard, piled them around the mansion, and set the whole in flames. The proprietor and his son, a lad of about eighteen years of age, were glad to come out of the house on a capitulation with the robbers, who promised them their lives. Having got possession of the house, the robbers carried off the furniture and fire-arms, horses and cattle belonging to Mr. Lyon, to the hills of Abernethy, about sixteen miles distant. They also carried the gentleman and his son prisoners, and regardless of the articles of capitulation, murdered both father and son, leaving their bodies in a field pierced with redoubled wounds. The prisoner and his banditti, to the number of forty, proceeded next to assault the Borough of Keith, levied contributions on the town, and fought with all who opposed them. In this assault, however, Roy was so severely wounded as to be unable to make his escape. Next day he was apprehended, and was escorted under a strong guard to the Tolbooth of Edinburgh.

On the 25th of March he was brought to Trial, and a complete proof being led of his manifold crimes, he was sentenced to be taken on the 27th of that month to the Cross of Edinburgh, his right hand to be cut off, and then to be Hanged till he be dead, and his body to be hung in chains on the Gallows between Leith and Edinburgh. The Executioner mangled him so shockingly, in the discharge of his duty, that he was turned out of office. Patrick Drummond, the associate of the prisoner's guilt, was at the same time companion of his sufferings."

The Proscription of the Clan MacGregor originated in the year 1603, and was renewed in 1613 and 1617, the reason being that "the bare and simple name of MacGregor made that hail clan to presume on their power, strength and force." Petrie Roy was a predecessor of the celebrated but more humane "Rob," and the discovery of the relationship, if any subsisted beyond Clanship, would be interesting. Rob is supposed to have been about 30 at the Revolution (1688), and consequently he was only about nine years old in 1667. He died in 1738 a very old man. About the time that Rob Roy was born (1658-9), a "blackmail-collector" of the same Clan seems to have been in full and *authorised* exercise of his profession in the Parish of Campsie and others.

JAMES MACPHERSON, THE FREEBOOTER, AT KEITH IN 1698—1700.

He is said, by "B. G.," in *The New Monthly Magazine*, Vol. I., to have been the offspring of a beautiful Gipsy, who, at a great Wedding, attracted the attention of a half-intoxicated Highland gentleman, one of the MacPhersons of Invereshie, in Inverness-shire. He acknowledged the child, and had him reared in his house, until he lost his life in bravely pursuing a hostile Clan, to recover a drove of cattle taken from Badenoch. The Gipsy mother, hearing of this disaster in her rambles the following summer, came and took away her boy; but she often returned with him, to wait upon his relations and clansmen, who never failed to clothe him well, besides assisting herself. He was remarkable, not only for strength and beauty of person, but for mental accomplishments, especially for his skill on the Violin. His "Rant, or the last words of James MacPherson, murderer, to its own proper tune," is the sole Poetical piece that exists.

The Magistrates of Aberdeen bribed a Girl, who betrayed him into their hands; but his cousin, Donald MacPherson, went from Badenoch, with Peter Brown (another of the band of Gipsies), broke open the Jail on a Market-day, and, assisted by the crowd, all the incarcerated escaped.

The relation of the final Capture of this daring Highland felon is interesting, not more on its own account, than as illustrative of the great changes which have taken place in the management and conduct of Police affairs, and in the social condition of the country. James MacPherson was "*leading man*" in a band of Gipsies, who ranged about the North in armed fashion, helping themselves freely to the property of the settled population. There seems to have been about 30 in all, men and women, in the Gang; but seldom more than 8 or 10 made their appearance in one place. It was a familiar sight to see nearly a dozen of these sturdy Vagabonds, at a Fair or Market in Banff, Elgin, Forres, or Keith, march in with a Piper playing at their head, their Matchlocks slung behind them, and their Broad-swords or Dirks by their sides. They would mingle in the crowd, and keep an eye on the business-transactions going on, to the no small annoyance and terror of peaceable people.

Alex. Duff, Laird of Braco, founder of the honours and wealth of the Earls of Fife, took a lead at this time in the public affairs of the District. He formed the resolution of trying to give a check to the lawless proceedings of the "Egyptians," by bringing

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their Leaders to justice. It required some courage to face such determined Ruffians, with arms in their hands; and he had a further difficulty in the Territorial prejudices of the *Laird of Grant*, who regarded some of the Robbers as his Tenants, and felt bound, accordingly, to protect them from any jurisdiction besides his own. This remark bears particularly upon two, named *Peter* and *Donald Brown*, who lived for half a year at a Place closely adjacent to Castle Grant, and the former of whom was regarded as *Captain* of the Band. Finding MacPherson, the Browns, and others at the "*Summer Eve's Fair*" at Keith, in 1700, the stout-hearted Braco made up his mind to attack them. As soon as he observed them in the Fair, he desired his Brother-in-law, Lesmurdie, to bring him a dozen stout men, which he did. They attacked the Villains, who, as they had several of their Accomplices with them, made a desperate resistance. One of them made a pass at Braco with his Hanger, intending to run him through the heart, but it slanted along the outside of his ribs, and one of his men immediately stabbed the fellow dead. They then carried MacPherson and Peter Brown to the House of two storeys, in the Old Town of Keith (one of the Glebe-Houses), latterly tenanted by Jas. Brown, Shoemaker, and his wife, Mary Dustan. It formed part of the east wall of the Churchyard, and the upper windows "had a prospect beyond the grave." It is a singular coincidence that the *demolition* of this House should have been begun on a Wednesday, the very Anniversary-day (the 169th) of that Event which gave it Historical interest. They set three or four stout men to guard them, not expecting any more opposition, as all the rest of the Gang had fled. Braco and Lesmurdie were sitting in an upper Room in this House concerting the commitment of their Prisoners, when the Laird of Grant, and 30 men, came calling for them, swearing *no Duff in Scotland* should keep them from him. Braco, hearing the noise of the Grants, came down stairs, and said, with seeming unconcern and humour, that he designed to have sent them to Prison, but he saw they were too strong a party for him to contend with, and so he must leave them; but, without losing a moment, he took a turn through the Market, found other two Justices of Peace, held a Court, and assembled 60 stout followers, with whom he retook the two Criminals, and sent them to Prison.

So desperate, however, was the resistance said to be, that it was only by a blanket having been thrown over MacPherson's head, from a window in one of the houses in the very narrow High

Street of the Old Town, that his assailants obtained advantage over him. Even from this entanglement he escaped, and fled through the Market, on to the Church-yard quite adjacent; and, taking his stand at the west gable of the Church, he there manfully parried, with his Broad-sword, the thrusts of his pursuers; when, missing his footing, he fell over a Grave-stone, and was finally Captured.

MacPherson was soon afterwards brought to Trial along with James Gordon and Peter and Donald Brown, before the Sheriff of Banff, on the 7th November, 1700. A Claim was put in by John Donaldson, Writer, Banff, on behalf of the Laird of Grant for repledging the two Browns, as being his Vassals, and subject to his jurisdiction; and on this Claim, and on some preliminary objections urged by the Prisoners' Counsel, an argument ensued of considerable length, and apparently by no means wanting in legal knowledge or acuteness. In an Interlocutor, the Sheriff, "sustains himself judge, notwithstanding the offer to repledge, in respect to the answer thereto, as being knoune habit and repute wagabonds, soroners, and Egiptians; and repells all the rest of the defences and replyes, in respect of the answer (except that of roberrie, which he does not sustain himself judge in); and finds the libel relevant as to the rest of the articles, of being knoune habit and repute to be Egiptians and wagabonds, and keeping ye mercats in yr ordinarie manner of thieving and purse-cutting, or guiltie of the rest of the crimes of theft, and masterfull bangstree and oppression, to infer the punishment lybelled, and admitts the same to the knowledge of ane assyze."

After the Jury were impannelled "the Sheriff" (so it is in the Record) "ordains the Pannels for the satisfaction of the assizers to rehearse the Lord's prayer," &c.—but it is not stated how far the Prisoners either did or could afford this "satisfaction." Twenty-one Witnesses were then examined, fourteen of whom were able to sign their Depositions. Most of them Depone, that the Pannels were habit and repute Egiptians, and that these Egiptians went about armed in bands; some adding, that they spoke a language which the Deponents did not understand, and "which was not Irish." But, otherwise, few well-defined or very serious Charges appear in the Evidence against the accused individually.

As presenting a curious picture of the manners of the time and district, the Sequel is from Vol. III. of *The Miscellany of the Spalding Club*, containing full details:—

"The assisers craving Mr. John Scot, minister at Diple, to be examined upon what was contained in the libell, and that yr were payt offered him for what skaith he sustained in manner libelled, deponed, that at St. Ruffus fair wes a year yr wes 40 libs stolne from him, and he going in pursuit of the taker yrof at Couper Milne's tent, he was interrupted by Peter Brown, who took him by the breast, while the woman who tooke the money threw herself on her face on the floor, and (as he heard) delivered to the woman yt keepled the tent ane black purse such as his wes, and which may be yet proven. But immediately yrafter Peter Broune, knowing the money was convoyed of, came civilie and craved pardon, and offered the woman should be dackered, and made a sham kind of dackering after the money was gone, and yt this day James Grant of Elcheis offered repayt of the 40 libs if he should not appear agt Peter Broune at this tyme; and this is truth as he shall ansr. to God." (Signed) JOHN SCOTT.

"Compeared John Shand in Maislie, aged 40 or yrby, married, purged *ut supra*, and interrogat, deponed, that at St Ruffus fair wes nyne years, yr came three women and took possne of his kill, and he being at work he sent word to his wife to put ym off, but they would not, and told that Peter Broune wes coming to take up quarters with them, and that he came and stayed yr with his company for a month, and took nothing but peats from him, and yt yr wes sixteen of them in number, and that Peter Broune went sometymes to Elchies and played on the viol; and deponed that they coft milk and cheese with yr oune money, and no more but ane leg of mutton, which his wife saw them buy, and knowes not yt MacPherson wes yr, but yt he wes ane night in his house at yt tyme, and drank with the rest and danced all night, and depones, that the door wes made open, and knowes not what way, and depones that they were sometimes in Jocksleyes, in kills, but knowes not how many of them were yr, nor how longed they stayed." (Signed) JOHN SHAND.

Lachlan MacPherson, in Delmanny, depones,—“That he was pnt when the chest was scalled, but the seals were not ruffled, but he heard that they had taken out the back of the chest, and put it in again—heard Isobel Gall (one of the gipsies) would have been sent off and come weel loadene with money.”

(This Deposition, and some parts of the others, cannot be fully understood for want of the Indictment, which is lost.)

Patrick Reid, tacksman of the excise,—“On the 7th Septer 1698, he happened to be at Keith, and saw about the number of twenty-seavene men in armes, with a piper, and, as he heard, Peter Broune was on the head of them, and MacPherson on the rier, it being on the Saturday after St Ruffus fair, and now depones he knew Peter Broune wes on yr head, and that James Robertson told him that they were these called the Egiptians.”

John Fraser in Cuperhill,—“One day they (the Egiptians) being in Keith, and as they went home to Hillockhead, yr came a boy to him, and told him that his cott was broken, so he went up to see, and fand it was so, and after telling of his sheep he missed one, so the next morning a woman neer by told him that the Egiptians had taken his sheep, and he went and dackered yr house, and could not find it, but saw some holes yrin that did not look weel, and after direct inquire he went to the cornyard, and yr found some of the Egiptians with bloodie pocks, his spainiall dog being with him, found the intrails of the wedder near to that place, in ane muir; at last Alexr. Phyn of Achanasie, under whom they resided at yt

time, came to the said John Fraser, and comuned with him anent payt. of his wedder, and did accordingly pay him for the same, or at least promised, and further told him that he had granted the favour of yt house to Patrick Broune, and declaired unless he were payed they should not reside any longer in yt place, but declares that he did not see any of the pannals yr; and that is truth, &c."

Archibald Grant in Maynes of Achluncart,—“Some Brounes and oysr came and took possne of some pairt of Auchluncart, and that he disposed them, and that he heard a rumor of Patrick Broune's having Orton's cloak, and that yr wes a man in Achluncart that had a bile, whom M'Pherson took in hand to cure, and took away two mairs from the man, and pretended yr was a paction betwixt the man and him, and keepeed one of the mairs, and the deponent took the oyr from him."

George Ogilvie in Keith,—“hes seen boyes in mercats yt were called yr servants."

William Robertson,—“sead about twelive men with a pyper, come into Keith at St Ruffus fair wes two year, whereof the pannals were a pairt—and that M'Pherson came to his house and spilt his ale, and stobbed the bed seeking the deponent, and that he wes forced to flie to Kinminintie's, who is one of the assysers, who knowes the truth, for refuge, for whom Kinminintie purchased a protectione from my Lord Seafeld, and a warrand to apprehend M'Pherson."

Patrick Grant in Suter Croft,—“hes seen ordinarily 5 or 6 men together in arnes, whereof Peter Broune and M'Pherson were a pairt—hes seen little boys with them, yt were thought to be yr purse-cutters—and that the pannalls are said to be of *mala fama*, and that he heard that Edintore gott his money again, and that contrair to his desire James M'Pherson took possne of his chamber, and was forced to put oysr out of yr room for them."

Peter Duncan in Pitlurg,—“that he bought a white plaid and payed yrfor, and two of James M'Pherson's men came to his house and broke up his pantry door and took out the plaide, and James MacPherson came yrafte, and said that his house was broken, and alledged the deponent had his goods, and threatened to carry him to the toun of Elgin, and to put him in the pitt yr, and a while yrafte he came and took the deponent and carried him a good piece from his house, and then let him goe."

Alexander Young in Whiteley,—“that he was informed that James M'Pherson and Jonathan Grant stole his oxen with some oysr, which he sould prove if he were putt to it, and that James Robertson in the Maynes of Allanbuy did search after the oxen, and that James M'Pherson threatened them for alledging that he wes one of the steallers, and came to his house with Peter Broune and severall oysr of yr number, till they forced James Robertson to give them ten dollars, which the deponent declairs James Robertson wes craiving from him as being injured upon his account, and that Peter Broune and James M'Pherson offered to—— (word unknown), the oxen for two score dollars."

Thomas ——— in Jocksleys,—“that the Egyptians took possessne of yr kill in Jocksleys, they being whiles of men and women about 24 in number, and that Peter Broune and James M'Pherson came sometimes yr, and also Donald Broune."

Thomas Milne in Jocksleys,—“that the Egyptians, among whom were the pannals, took possne of his house, and stole his peats and kaill, and that sometymes they were twentie in number, and stayed 3 or 4 days yr at one tyme, and forced his neighbors to give them some fire weshells."

John Sellar in Jocksleys,—“that the pannals took ane kill at yr ounne hand, and that they feared yr women, and that they were armed, and that they took yr kaill, and missed sheep after they were gone,” &c.

The Evidence being heard, the Jury of which James Gordon of Ardmellie was Chancellor, gave in a Verdict finding the Pannels to be “fyllid, culpable, and convick” of the Crimes lybelled; whereupon the Sheriff pronounced the following Sentence:—“For sae meikle as you, James MacPherson and James Gordon, pannals, are found guilty, by ane verdict of ane assyse, to be knoune, holden and repute, to be Egipcians and vagabonds, and oppressors of his matie’s free lieges, in ane bangstrie manner; and going up and doune the country armed, and keeping the mercats in ane hostile manner; and that you are thieves, and receptors of thieves, and that you are of *pessima fama*: Therefore, the Shireff-depute of Banff, and I, in his name, adjudges and decernes you, the sds James MacPherson and James Gordon to be taken to the cross of Banff, from the tolbooth yrof, where you now lye, and yr upon ane gibbet to be erected, to be hanged by the neck to the death, by the hand of the comone executioner, upon Friday nixt, being the 16 Nover instant, being a publick weeklie mercat-day, betwixt the houres of two and three in the afternoon, and, in the meantyme, declairs their haill movele goods and gear to be escheat and inbrought to the fiscall, for his matie’s interest; and recomends this sentence to be seen put in executione by the magistrates of Banff.

(Signed)

NICOLAS DUNBAR.”

“And farther, the Sheriff-depute ordains ye three young rogues, now in prison, that this day yr ears be cropt, publiclie scourged throw the tounne of Banff, and burnt upon the cheek by the executioner, and banished this shyre for ever, under paine of death.

(Signed)

NICOLAS DUNBAR.”

The most extraordinary part of the Transaction is, that the guilt or innocence of the “three young rogues” seems to have been thought a matter not worth inquiring about. There is no appearance whatever of their having been named in the Indictment, or produced in Court, or of any endeavour to identify them or charge them with a Crime. The mere fact of their being in Prison, the good Sheriff seems to have thought “revelant to infer the pains of law.” Very possibly, however, the “three young rogues” may have got substantial, though not formal, justice.

The two Browns were Sentenced, on the 21st February following, to be Hanged on the 2nd April. It appears, however, that MacPherson alone of the four was Executed. Probably Gordon

was pardoned. The Browns are thought to have escaped. MacPherson performed, at the foot of the Gallows, the "Rant" and Pibroch of his composition, and then made offer of his Violin to any one who would receive it as a remembrance of him. The gift being declined, he broke the Violin, and threw the fragments into the grave prepared for his body. His cousin, Donald MacPherson, picked up the neck of the Violin, which is still kept in the Family of Cluny, the Chief of the Clan MacPherson.

The story of MacPherson being Executed before the time specified in the Sentence, is discredited.

The Burgh of Banff did not lose the power or privilege of Hanging, although MacPherson was the last Hung on the Gallowhill. The jurisdiction of Capital Punishment was rescinded here in common with other Scottish Towns.

When James Imlach, Castle Panton, Author of a "History of Banff," published in 1868, was gathering matter regarding MacPherson for Sir Walter Scott, he was induced, about 1820, to have the Grave re-opened, which was dug at the foot of the Gallows. Dr. Garden Milne, was present at the disinterment, examined the bones, and pronounced them to be those of a very strong man. A part of the Skull was then kept, but has been lost.

MACPHERSON'S SWORD.

"MacPherson, 'the Rob Roy of the North,' who was Executed at Banff, 16th Nov., 1700, and whose history Sir Walter Scott intended to introduce in a romance, embellishing and amplifying its romantic incidents by his fertile imagination, possessed a trusty Claymore, of Ferrara's manufacture. Before he left the Prison, anxious to commit this Weapon to the hands of one qualified to use it, he bequeathed it to Provost Scott, who left it to his Son-in-law, Provost Mark. This gentleman fulfilled the wish of poor MacPherson, by giving it to Mr. John Turner, his near relation, a good Swordsman; after whose death, it remained in possession of his widow for some time; but an English gentleman, expressing a desire to obtain a Broadsword, Captain Robertson applied to Mrs. Turner for that of MacPherson, which was readily presented, and thus, about fifty years since, is said to have terminated the history of the genuine Blade, which was never afterwards heard of. A long two-handed Sword is preserved at Duff House, the Seat of the Earl of Fife, in the neighbourhood of Banff, which belonged to this celebrated Kern. There is also his Target, on which is a deep indentation from a bullet. The intention of Sir Walter to found one of his amusing Productions on the events of MacPherson's life, and the popularity of his memory in the Northern Counties, induced the Author to make particular inquiries concerning these Relics—and thenoble Earl, in whose Armoury they now remain, with characteristic condescension, supplied these details. For the other particulars he is indebted to a much esteemed friend, who procured the information from Mrs. MacHardy, an intelligent old lady, the daughter-in-law of Mrs. Turner."—*Logan's Scottish Gael*. Vol. I., p. 142-1831.

PRINCE CHARLIE'S ARMY AT KEITH IN 1746.

We think little, perhaps, of the bare and barren heath, or of the rich and luxuriant corn-field, having been drenched with the blood of fierce and sanguinary combatants; but when we turn our eye and thoughts to the still and solemn CHURCHYARD, its usual calm ill associates with the loud and stunning report of the engines of war and destruction, which have in former days turned its grassy bosom into a trampled and revolting field of bloodshed and slaughter. Keith Churchyard has been well hashed.

What follows (excepting modern spelling and diction given in "*Legends of Strathisla*," p. 26), is from "*Jacobite Memoirs of the Rebellion of 1745; Edited from the Manuscript of the late Right Rev. Bishop Forbes, A.M., Bishop of the Scottish Episcopal Church, by Robert Chambers, 1834.*"

Captain Campbell, brother of Barcalden, having marched from Strathbogie on the evening of [19th] March, 1746, with a chosen detachment of 70 Campbells, and 30 of Kingston's horse as an advanced-guard, guided by Mr. Campbell, the Assistant-Minister of Cairnie, came to the Burn of Cairnie, which runs in a hollow, with a good deal of Planting in it, about half-way to Keith. The Minister thought proper to place the men and horses in ambush there, to remain until he should go on to Keith, and ascertain if any of the Prince's troops were at that place. He returned with a report that they might advance, as there were none of the Enemy at Keith. Captain Campbell on beginning his March, gave precise orders to his party that, in case an Action took place, they should neither give nor take quarter. They then Marched forward, and entered the Town at daylight, breaking open shops, plundering, &c. The Prince's men, that day at Spey, having passed the Water to Fochabers about 10 o'clock to refresh themselves, about 12 o'clock an alarm was given that Cumberland's army was upon them, coming down the Burn of Althash, and would cut them in pieces. This Burn runs between two Hills, and they could have been within two or three musket-shots of Spey before being observed. Lord John Drummond, who commanded at Spey, ordered the Pipes to play and the Drums to beat to arms, and after drawing up at his order, they began their March down the back of the Town to the Water side, to take up ground for Action, provided they had the least prospect of victory; for upon the 17th, there had come about 3000 of Cumberland's forces, commanded by General [Bland], to Strathbogie, about 12 [old] miles from Spey, and dispossessed Roy Stewart and Abachie Gordon's battalion, a part of Lord Elcho's troop of guards, and a few Hussars, amounting in whole to about 500 men, forming the Prince's advanced-guard, who made a safe retreat, after having been within musket-shot of so superior a force; and when they joined Lord John Drummond at Spey, the whole of them would not have been above 900 or 1000 men.

But to return. The day being misty, and their position surrounded by Hills, they could not see around them to any great distance. At last Cumberland's light horse appeared, within less than a mile, upon the Hill of Fochabers, patrolling the ground, upon which the Hussars sent out a patrol to ascertain what numbers might be at hand; but they returned saying

they could see none, and the whole marched back to Fochabers for a second refreshment, having been about 3 hours under arms. A detachment of Roy Stewart's men was ordered to take the Guard, under the command of Capt. Lodowick Stewart, representative of Sir Walter Stewart of Strathdown and Glenlivat, who examined very strictly all parties passing. About an hour after, the pipes played and the drums beat to arms, to march to the Barracks on the other side of Spey. At passing the Water, Major Glasgow came to Colonel Stewart, by order of Lord John Drummond, and demanded a Detachment of his men to go on an Expedition with him. The Colonel refused, by reason they had undergone a deal of fatigue, having been the Rear-guard on the retreat from Stirling, and never relieved from the Advanced-guard and outposts since they had come to that country. The Major returned to Lord John with this remonstrance, and obtained a second order, and within half-an-hour he was again at the Colonel, stating that he had Lord John's express orders, and would not risk the Expedition unless he got the Detachment, the Regiment being of good character. The Colonel then gave orders for 5 men of each Company to turn out, the whole 50 to be under the command of Captain Robert Stewart, younger Representative of the said Sir Walter Stewart of Strathdown and Glenlivat, who, upon examining the men's arms and ammunition, found them very indifferently supplied with the latter, and was obliged to dispense the most of his own powder and ball, with which he was generally well provided. Throwing away his plaid, and desiring every man to do the same, he was ordered by Colonel Stewart to march the party to the *Cross of Fochabers*, and there wait for farther instructions from Major Glasgow, who was to command the whole in chief. Upon his Marching back to Fochabers, the inhabitants seemed a little surprised, and to prevent further conjectures, Captain Stewart called out pretty loud, to get the key of the Guard-house, as he was come to take the Guard of the Town that night, but he at the same time desired his men, quietly, if they inclined to take any small refreshment they might do so by half-dozens. He had not been a quarter of an hour at the Cross, when a small body of Hussars, came riding down the Street in haste, and told him that Cumberland's light horse were in the Fir-park, within a rig-length of the Town; that they had been firing at one another for some time, and that they wanted a party of his men to line the Horse, and they then would go into the Park and attack them. The Captain told them to go to Major Glasgow, who was his Superior Officer, and on getting his order to that effect, they should have them, upon which they went away.

This detachment had waited upon the Street about three-quarters of an hour, when, in the dusk of the evening, the Major came up with a portion of Lord Ogilvie's men, about 16 of the French, and 20 horse of different Corps. Upon seeing the party, the French Officer challenged, and Captain Stewart answered, it was Colonel Stewart's men. The French Officer said he was well pleased to see them, for they were brave men. The Major called Captain Stewart, and told him to allow the French to go in front to show the way, and Lord Ogilvie's men to follow in the rear, which was accordingly done. They marched away, entered the Fir-park, and the Horse, commanded by Lieutenant Simpson, having surrounded the same, they searched it out at the other end, but finding none of the Enemy, they sat down very quietly until the Horse had patrolled the whole bounds, and returned, having found none of the Light Horse. The whole then Marched towards KERTH, Major Glasgow telling Captain Stewart that the French

were to form the Advanced-Guard with the Horse, and that he was to March at a 100 paces distance, which was correctly observed. Upon the way, they got intelligence of the Enemy's patrol having passed before them; and after Marching about 5 miles, they left the Keith-road eastward and came to *Tarmore*. They searched it, but none of the Enemy being there, they passed the Water of Isla, at *Mill of Keith*, and making a circuit round the Town, came to the Tents of Summer-Eve's Fair, as if from Strathbogie.*

[The Route thus briefly sketched out by Captain Stewart seems undoubtedly to have been the following:—They crossed the Water immediately below the Mill o' Keith, passed to the north of the old House of Milton, and along the hollow by the site of the Milton Distillery, until they gained the Newmill road; then striking off a little to the east or south-east, turned to the right over the ground now occupied by the east-side of New Keith and gained the Strathbogie road at Edendaich. This Route, it will easily be seen, enabled them to avoid all observation from the Old Town, and brought them directly in the rear of the party from Strathbogie occupying Old Keith.]

Captain Stewart was now ordered to close up with his party to the advanced-guard. At 12 o'clock at night they came near the Town, and the Campbells' sentry challenged—"Who goes there?" It was answered: "Friends—the Campbells." He replied, "You are welcome, we hear the Enemy is at hand." On coming up they seized his arms, gripped him by the neck, and threw him to the ground. He attempted to cry, when they told him if he made the least noise, they would strike a dirk to his heart. Lieutenant Simpson then surrounded the Town with the Horse, and the Major with the Foot entered it, marched down the Street and up to the *Churchyard*. Finding their Guard in the School-House and the main body in the Kirk, the French began the Action with a platoon on the Guard, and a general Huzza was given, with the words, "God save Prince Charles." The Action continued very hot on both sides for about half-an-hour, the fire of the Campbells coming very hard from the Kirk Windows, and Captain Stewart, turning in that direction, cried out—"You rebels, yield or die." He was wounded severely about the middle of the affair by a musket ball, which, entering the left, came out at the right shoulder. Some of his men seeing this seemed a little disheartened, which he observing, said, "Gentlemen, take no notice of such things, but continue to act as I direct." At surrounding the Kirk and Guard, Major Glasgow sent to Captain Stewart desiring he would come with a party, as he was likely to be overpowered in the Street, Kingston's Light Horse being quartered in the Town. Captain Stewart came immediately down the Street with a party, when there was a pretty hot Action. He vanquished them, and made the whole Prisoners, carried them over the Bridge, and sent back a party to assist in bringing up the rest. Upon their coming up, the Captain began at one end, and

* TENTS OF SUMMER-EVE'S FAIR.—These are said to have stood on the rising ground lying to the north-west of New Keith; and as it was not the time of the Fair, the natural conclusion is that "the Tents" were the mud or the turf enclosures which, in former times, formed a sort of boundary or dwarf-side walls to the respective booths, and which, of course remained from one Market to another, for the use and benefit of the respective occupants.

ranking all the Prisoners, two men abreast, planted his own men on each side, and gave strict orders over them as they went forward. By this time, from loss of blood, Captain Stewart was beginning to turn a little weak, and was obliged to lay aside his arms and take a horse; but accounts being received that several hundreds of Cumberland's horse were lodged in the country about, they were apprehensive that they might be attacked and the Prisoners retaken. For this reason, Captain Stewart rode in the rear, keeping all in due order. In this Action there were 9 of Cumberland's men killed, a good number wounded, about 80 taken prisoners, and betwixt 20 and 30 horses captured, which Major Glasgow and his party delivered at Spey next morning a little before sunrise. Of the Prince's there was only one Frenchman killed, but a good many wounded, particularly of Lord Ogilvie's men, by the fire from the Windows of the Kirk, as they happened to stand in the south side of the Kirkyard.

So far for Captain Stewart's account.

Dr. George Hay, residing in Keith, *i.e.*, Old Keith, corroborated the above, and was about 37 years old at the time. He died in 1814, at the age of 105. Whether from a desire to prevent more bloodshed, or to get rid of so unwelcome visitors, he stated to Major Glasgow or Captain Stewart, that a large body of Cumberland's horse was at the back of the Balloch Hill, advancing from Strathbogie. He was asked upon what authority he made such a report, and he answered upon his own knowledge of the fact. The consequence was, that, as stated by the Captain, they moved off with their Prisoners. The Doctor had nearly suffered in his friendly solicitude for the wounded. He went into the Churchyard when the affair was over, and while it was yet dark, with his lantern, for the purpose of tendering his professional services to such as might require them, when, as he used to tell, he was challenged, and would have been Shot had he not promptly stated what he was, and the object of his visit. He was then cheerfully welcomed, and was of great service, particularly to one of the Campbells' Officers, whom he attended for a considerable time, and through whose interest, and a representation of his services on this occasion, he obtained a small Pension from Government, which he for several years enjoyed.

To those who have seen the little prim figure of the Doctor, his head adorned with the never-failing black velvet cap, leaning over the half door of his shop, and inquiring at the passers-by—"Weel, fat news the day," the remembrance of him will be quite vivid. "Oh! very bad; the French have gained a great victory, and the English have sustained much loss." The Doctor—"Weel, ye see, they winna lat them be." But again, he would be told that the news were quite the contrary, and that the French had

been defeated, &c. "Oh!" rejoined the Doctor, "that they would be at peace." He was a kind-hearted, worthy, and inoffensive creature, and as proverbial for his kindness in giving his favourites what he, in his dry humour, "called a dry dram," namely, a pinch out of his Horn, as his Wife was for giving a dram of another kind, and "a piece to the bairns."

Dr. Hay's House, when taken down in 1838, was the oldest and most antique building in the New Town; and "Dr. Hay's Bow," giving admission to the interior buildings, was the only one of particular note, as affording access also to "Dr. Hay's Wall," a place of great repute, which was resorted to by many a bonny lass with her "water buckets." The drawing of the water from a very deep shaft afforded means for a pleasurable manifestation of the gallantry of the young lads, on which occasions few went away so dry as they came; and from the not over-delicate handling of the apparatus, at no time in the very best order. The fishing up of the bucket, although a matter of some difficulty, was by no means a rare employment to those who possessed the skill and activity necessary for such an arduous undertaking.

JAMES MOIR.

A once well-known and still well-remembered old man, called James Moir, who combined in his own tidy little person the rather inconsistent designations of "*Bailie Moir*" and the "*Bellman*," died in 1824, at the age of 94, and was consequently a lad of 16 at Culloden. His claim to the first title was somewhat doubtful, but to the last he had *de facto* an undoubted right, having for several years, in his own fanciful, and occasionally not very intelligible way, discharged the duties of that functionary. His harmless and interesting gossip was attentively listened to by the youth of his day, for he had had some strange vicissitudes in his long life. He used to relate that he recollected having seen several of the dead bodies of the Campbells' and some of Kingston's Horse, lying in the Street the morning after the Engagement.

THE CAMPBELLS' HOLE.

At the North-East corner of the "Auld Brig" is the entrance to a subterranean Cavity, supposed to extend to a considerable

distance beneath the Toll-Road, the mouth of which is partially covered by a flat shelving Stone of a large size, over and around which many a youthful adventurer has scrambled, anxious, yet fearful, to explore its hidden and mysterious recesses, lest some of the Campbells, in mortal mould or phantom form, might retaliate upon his innocent body the mischance of former days.* It is said that in this Place, several of the wounded or fugitive Campbells took shelter from their enemies, as it has always, in consequence, borne the name of "*The Campbells' Hole*."—[R.S.]

THE CAMPBELLS' HILLOCK.

There is also a particular Spot in the Churchyard, near to the place where stood the old School-House, pointed out as that in which the bodies of the slain Campbells found a last resting-place, and it, in like manner, bears to this day the name of "*The Campbells' Hillock*." Little did many a Highland mother think that the favourite child, so carefully and hopefully nursed and nurtured in some lone Glen of Argyleshire, was so to end his career, and that shrouded in his bloody tartans, his body was to find a grave, and mingle with the dust of the strange Lowlander, on the banks of the Isla. This spot is worth being specially marked.

About 50 years ago, at an Interment here, a Skull was turned up, in which was noticed an unusual perforation, such as would have been made by a musket-ball. Upon more minute examination something was heard to roll inside, which turned out to be a *musket bullet*. On the forehead there was an elongated fracture, as if from a Sword-cut. Doubtless, this was the Skull of one of the Campbells' slain in 1746.†—[R.S.]

*This is ridiculous exaggeration. A Clucking-Goose would find little more additional accommodation here than to perform her functions. Should the marvellous be further propelled, let the Isla be diverted right under, or through, the Toll-Road, whereby successors of the Campbells might find a new Stream of Amusement, to *argue* through the Telephone, which would be *sound* logic. Or, equally inventive, this would be a fine subterraneous passage for maturing the new discovery of Photography under water, at a depth of 10 fathoms; but there must be no defect in the Apparatus.

† Not many months ago, we, by chance, handled the Skull of a Male in a Phrenological Exhibition in Dunlop Street, Glasgow. It was in fresh preservation, having a good case of teeth,—shewn for its "Scotch canny" developments. The Lecturer bluntly informed the audience that it "came from the Churchyard of a place in the North of Scotland, called Keith." When he was told that we hoped the *Cranium* did not belong to any of our ancestors, he "shut up." We care not whether our Head-piece may share the same fate or not, or be rendered into a *Mort-Head*. But those who are more Conservative may keep diligent watch by night over all *Campbells' Hillocks*, lest they are turned out for *Nun-skulls* in the Western Hemisphere.—[G.]

THE AULD BRIG.

Regarding this Landmark, one of the Traditions is, that it was Erected by the united industry and savings of a labouring man and his wife, and that an old Stone in the Structure bore the symbolical figures of a Spade and a "Rock" (Distaff), and a Spindle.

Another version is that a favourite Son was drowned here, and that his Parents built the Bridge in this odd, useless spot, to prevent another similar occurrence.



From a Photograph taken in 1876.

The Stone on the south side above the centre of the Arch indicates that it was Built by persons of a very different class. It bears, below the Names, the Arms of a Murray and a Lindsay, husband and wife, as may be ascertained from the sculpture in relief, the field being parted *per pale*, with "THOMAS MURRAY, JANET LINDSAY, 1609." The fact of the names of these two Families, so frequently mentioned in Scottish history, being here, testifies that the Erectors, by recording both Arms and Names, must have been personages of some distinction; but none of either Name ever having, so far as known, possessed lands in this neighbourhood, we are completely in the dark how, or for what reason, or to whom, Keith became indebted, for this ancient and cherished Relic.

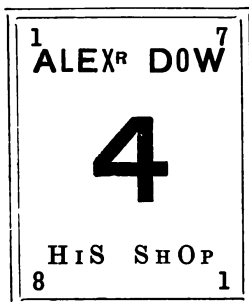
Had it not been for Lieut. Alex. Copland, the probability is that we should not at this day have been able to tell even its age. His father was Sheriff of Banff, and he was brought up from infancy, after the death of his Mother, at Gellymill, with his Aunts, Misses Catherine and Betty Duff, in Keith. He entered the Army, married Madame La Grè, returned to Fife-Keith, and resided with his Aunts till their decease. About 1827 he and his wife left for Guernsey, where they died. Copland was at much trouble to get this memorial of the olden time kept in repair; and when the Stone above-mentioned was tumbled into the Isla by mischievous hands, or fell, from the decay of the Structure, it was rescued through his instrumentality, and replaced where it now stands in its original position. There was a Stone then placed in the upper side of this Bridge which bears:—"ERECTED 1609: REPAIRED 1822." The late John Forsyth, Tanner (who did so much for beautifying, extending, and enclosing the Churchyard, turning it from *Grave to Gay*), also frequently repaired "The Auld Brig." His forefathers were "*Gutter-bleed* Keith folk." Edward, his brother, informed us that their grandfather, "Sanners Forsy," made a pair of Brogue-Shoes on the morning of the day he died, at the age of 90.

John Wishart, Fife-Keith, also had a great care of the Bridge.

THE NEW BRIDGE.

A stone-cast below the former, has nothing remarkable of record. A coble was chained underneath this Bridge for Edward and John Forsyth, when juveniles, to row in the Earl's-Mill "intak;" and we call to mind their venerable Mother, "one of the olden type," who gave us "a piece wi' Jam," when sent on an errand. As we should always speak well of the dead, and, if we have time, put in a good word occasionally for the living; so, at this date we recollect, as well as yesterday, the many questions on domestic and political economy of neighbours, which went on between us in the Parlour with the little gable-window looking towards the Bridge. The Kitchen was always smoky. Madame called us a "little wallet" too, and said that we 'could crack to her by the hour like a Pen-gun.' Returned home, we were again put into the Witness-box and interrogated; and had to go over the whole of the *Aul' Town* dialogue at the *Tanaree*, retailed, of course, with compound interest, all what we received, saw, and heard. Sometimes we were trapped, and got the rebuff at the end—"Ah! ye leein' rogue, ye've been drawin' Mistress Forsy's leg."—"And what for no."—HORACE.

The favourite *Forsyth Stone-Seat* in the parapet of the Bridge, amid all the changes which the Railway has made in this region, still holds its own. All the transits (North and South, or rather *West*), of our daily Stage-Coaches, "the Duke of Gordon," "the Star," "the Royal Mail," and "Defiance,"—with Guards adorned in Scarlet and Gold Lace, blowing lustily their Advent-Horns, passed over this Arch, to pass it no more. Above the Key-stone is cut, "G. III. R. R.S. 1770." The latter Initials refer to the Architect or Mason. The Bridge was widened in 1816, which is palpable from the partition or sinking of the added portion underneath the Arch.



"Sanners Dow's" Shop was a Place of public knowledge at the south-west corner. It was so capacious as to hold two Customers at a time. A quaint *Sign-Board*, a great attraction to the merchandise below, is among the things that were. It had a large 4 painted in the centre, which Symbol (cut often on Merchants' Grave-stones) indicated that "*Goods*," never Evils, were Sold, which came from the Four *Airts* of the World.

The Laird of Auchluncart is reported to have sought refuge in this Warehouse, when overtaken by a pelting shower, who once and again excused his intrusion by the announcement—"I'm the *Laird of Auchluncart*;" when, patience having been exhausted, honest "Sanners" broke the silence and rejoined, "*W eel, fa's con-trin ye? Bide still far ye are; ye wid flyte wi' a truff.*"

GAUN'S POT.

Immediately below or underneath this "New Bridge" is the Pool in the Isla where the Keith Witches were drowned; and on the south bank is the Stone or *Scaur* from which they were flung into the water. Allusion has been made, at Page 23, to the place on which the *Gallows* stood in the *New Town*, where the bones of malefactors were dug up in making way for buildings in the middle of *Ingram's Lane*. From this *Gaun's Stone*, a person of

ome note in the Parish is said to have pushed back into the *Pot* the last Witch who was drowned here, using his long walking-stick. The old woman was struggling manfully to escape from her executioners, with bodeful dreaming.

In James Henry's MSS. is this entry:—"The last Witch who lived at Milton was old Alex. Jamieson's Mother;" but probably he escaped the *Gaun* ordeal, as this is all her Panegyric. If the Witch, for dear life, kept her head up and was likely to get out in defiance of her *Mortmen*, and would not drown, then her valour was proof that (as Witches generally claimed the honour) she had 'carnall deal' with his Satanic Majesty. If she would not drown, then she would burn. An incident is yet preserved that, while some Culprit was expiating his offence by having his ear nailed to the Gallows'-Tree, in his eagerness to see a Witch drowned in *Gaun's Pot*, he wrenched his ear from the Gibbet, albeit "the binding clause," and made off, *hot foot*, to gratify his taste.

In Pitcairn's Criminal Trials in Scotland, in those by Hugo Arnot, in Glanvil's Collection, in Hutchison's Essay on Witchcraft, in Abp. Spottiswoode's History of the Church of Scotland, and in Chambers' Domestic Annals of Scotland, *Agnes Sampson*, called "*The Wise Wife of Keith*," figures as a most remarkable Witch. Her Trial (27th Jan., 1591) is given at great length by Pitcairn. She was "worreit," i.e., strangled on the Castle-hill of Edinburgh, and her body was burned to ashes. However, she did not pursue her avocation in Keith, Banffshire (as one is, at first, apt to suppose), but at "*Nether Keith*," Mid Lothian; as her "*Ditty*" is for bewitching "gentle and simple" at Inveresk, Dirlerton, North Berwick, Haddington, Long Niddry, &c. So, as we have nothing to do with her in the North, she shall be allowed to remain in the South.

THE GI'EN RIG.

At Killiesmont, well on to a century ago, there was a *Rig* of uncultivated land called "*The Guidman's Craft*," alias "*The Gi'en Rig*," which was set apart or *given* to the *Diel*, to obtain his good will! This gift to "His Most Excellent Majesty" existed not only here, but in other Parishes of Christian Scotland. Very odd, that, when a Farmer set his Plough to reclaim this *Given Rig*, one of his Oxen fell down dead; which incident perpetuated the Superstition. At the upper end of the *Rig* there was found a rude

Cist among a heap of stones, which contained ashes. The succeeding Farmer "took in" this *Diel's Field*; but no bad luck ensued. A large flat circular Stone, of about 8 feet in diameter, in which there was a number of half-pierced holes, was also turned up, which remained during his tenancy. It was too large for a *Quern* or even a Millstone; and its purpose remained an enigma.

Spots of ground cut off from the adjoining Field out of superstitious motives were well known in Scotland. One of them, in the district of the Garioch in Aberdeenshire, attracted the notice of the General Assembly in 1594. It was provided, "anent the horrible superstition used in Garioch, and diverse parts of the Country, in not labouring ane parcell of ground dedicate to the Devil, under the name of the Goodman's Croft," that an Act of Parliament should be applied for "ordaining all persons possessors of the said lands, to cause labour the samein, betwixt and ane certane day appointit thereto."—(The Booke of the Universall Kirk of Scotland, p. 834: Edin. 1845.)

The Minister of Montquhitter, in Aberdeenshire, writing about the end of last Century, notices that "the old man's fold, where the Druid sacrificed to the demon for his corn and cattle, could not be violated for the ploughshare."*—(Stat. Acc. of Scotland, vol. xxi., p. 148.)

Professor Sir J. Y. Simpson, in an Address, delivered in 1861, to *The Society of Antiquaries of Scotland*, states that a Relation of his bought a Farm in a district within 20 miles of Edinburgh, not very many years ago. Among his first acts, after taking possession, was the enclosing a small triangular Corner of one of the fields within a stone wall. The corner cut off, and which still remains cut off, was "*The Guidman's Craft*," an offering to the Devil, in order that he might abstain from ever blighting or damaging the rest of the Farm. This was a singular example of a Superstition of our Celtic forefathers, notwithstanding the edicts directed against it, both Civil and Ecclesiastical, and albeit the manifold changes and progress of nearly 2000 years.

One of the points against a notable Witch, Andro Man, at Tarbrulich, in the Parish of Rathven, Banffshire, was, "Thou hast met and measured divers pieces of land, called *Wards*, to the *Hynd Knight*, whom thou confessis to be a Spirit, and puts four stanes in the four nooks of the Ward, and charms the Samen, and thereby haills the guidis, and preserves them frae the lunsancht,

* The observation of an Ignoramus. The Druids never worshipped the Demon. This was *The Glen Rìg* which had nothing to do with the Druids.—[G.]

and all uther diseases, and thou forbiddis to cast fail or divett thereon, or put plewis therein : and this thou did in the Manis of Innes, in the Manis of Caddel, and in divers uther places, which thou confessis thy self and can nocht deny the same."

Andro was accused of affirming that the "Queen of Elphin has a grip of all the Craft, but *Christsonday* is the *Gudeman*, and has all power under God, and that thou kens sindrie deid men in their company, and that the King that deit in Flodden, and Thomas the Rhymer is ther."

OTHER SUPERSTITIONS AND WITCHCRAFT.

A belief in Diabolical agency retained its power over a large portion of Caledonia till a comparatively recent date. Not a century and a half have passed since *Witches* were legally condemned to death in Sutherlandshire, where the last execution of a Witch took place in 1722. The Statutes against WITCHCRAFT, both Scottish and English, were repealed in 1735. As the Clergy took cognizance of all crimes said to have been committed at the instigation or by the aid of the Evil One, the Parochial Session Records have preserved details of cases. Witchcraft is classed among the most heinous criminalities in the Holy Bible.

Doubtless, many innocents were cruelly put to death ; but, by their own declarations, when fire and faggot were before their eyes, Witches then gloried in their craft ; even invariably boasting of kissing, at their meetings, the Devil's "hinder" (if a *Spirit* has such a corporal appurtenance) ; and having his "carnall deall" promiscuously with the Queen of Elph on Elphin-hillock. In a superstitious Age, such characters held the populace in terror ; they were regarded with a feeling of awe approaching to veneration, so that the reputed Witch derived a deal of her might from the weakness of those around her. Moreover, it was a paying business ; for gifts poured in upon the old women, as well with the view of purchasing their favour, as of disarming their resentment.

It required nerve in any one to encounter the imputation of Witchcraft ; for, of all the dark parts of Scotch superstition, the mode of detection and the form of punishment adopted by the Judges were revolting. One of the most usual methods for ascertaining whether an odd old woman was in compact with Satan, was to thrust a bodkin or needle three or four inches into the most

muscular part of her body. If she winced, the case was pronounced doubtful; if she appeared insensible, she was condemned to be "worrit," i.e. strangled or burnt. The ordeal by water was by tying the thumb of the right hand to the great toe of the left foot, and the thumb of the left hand to the great toe of the right foot, the victim being retained by a cord. She was then flung "crosse ways" into a "pot" of water: if she sank, she was counted innocent; if she floated, she was held to be a Witch. It was inferred that the Devil, being light, or having a small specific gravity, sustained her in the fluid.

Conjurations are described thus:—

"Agnes Sampson, Janet Campbell, John Feane, Geilie Duncan, and Meg Dyn baptisit a cat in a websters house, in this manner. First twa of them held a finger on one side of the chimney cruick, and anuther held anuther finger in the uther side, the twa nebbs of their fingers meeting together. Then they put the cat through the links of the cruick, and passit it thrice under the chimney. Thereafter, at Beigie Tod's house, they knit to the four feet of the cat four joints of men; quhilk being done, the said Janet fetchit to Leith; and about midnight she and the twa Luikheops, and twa wives callit Stobeis, came to the peirhead, and saying these words, "see there be no deceit among us," they cast the cat into the sea so far as they might. quhilk swam oute, and came again; and they that were in the panis cast in another cat into the sea at xi. houris, after quhilk, by their sorcerie and enchantments the boat perished between Leith and Kinghorne."

Again, a Witch was tried at Inverkeithney, 5 Oct., 1631, for prescribing this Mixture:—

"A moldewort hillock and mulld out of the Churchyard, and put it under the gait twys, and that wold mack his aill to sell."

These Notes are by John Ros, Minister at Lumphanan, regarding certain persons in his Parish accused of Witchcraft, in 1597:—

"Isbel Forbes is indicted to have bewitched Gilbert M'Kim in Glen Mulloch with "ane spendil, ane rok, and ane forl." Margret Riauch, in Grein Cottis, seen in the form of an hare passing through the town; for how soon the hare vanished out of the sight, she appears. She kaist ane number off stanes in ane tub, among water, quhilk therafter wer sein dancing. Quhan she clips her sheep she turns the bool of the sheers three times in ther mouth. She confessit that the Devil was in the bed betwixt her and William Richie her harlot, and he was upon them baith, and that gif she hapind to die for Witchcraft, that he suld also die, for gif she was ane devil, he was twa."

Dittay given up to the Session of Dyce, by the Parishioners, upon Isbell Scudder and her Dochter, 29 Jan., 1597:—

"Her dochter came to Margaret Cruickshank, lying in chылdbed, in Peltichie, and tuik up the bairn, and turned it thrice over and over, and hastily the bairn deis. That she, by her Witchcraft, caused Geo. Barclay marry ane puir hizzy, whereat all men wondered, seeing he was ane man so

guid lyke and rich, and come of honest parents, and she ane ugly harlot quyne, come off so base degree, quhat now has depaupered baith.

That she was ane comon marriage-maker, betwixt quhatsumever persons, and that by sewing ane penny in ane clout, and hanging it about the craig, and syne to Witch quhom they pleasit to marry."

Assize and Dittay of Ellen Gray, 29 Jan., 1597.

"Thou art indytit for ane common Witch, for by thy sorcery, witchcraft, and charms, thou witchit Thomas Reddoch, Grieve in Slains, that his wand nevir lay doune, quhill he deitt; quhill thou can nocht deny."

Dittay against Margrat Og, 4 Ap., 1597:—

"Thou art indytit as a manifest Witch, in that be the space of a yeirsyn or theiry, thy kow being in bulling, and James Farquhar, thy awin gude sone haulding the kow, thou stuid on the ane syd of the kow, and thy dochter, Batrix Robbie, on the vther syd, and quhen the bull was lowping the kow, thou tuik a knyff and keist ower the kow, and thy dochter keapit the sam, and keist it ower to the agane, and this ye did thryiss, quhilk thou can nocht deny."

The Session holden at the Kirk of Fintry, the 22 Feb., 1597:—

"The said Isobell Skuddar com to Elspet Mutray in Wodheid, she being ane widow, and askit of her if she had ane penny to len her, and the said Elspet gave her the penny; and the said Isobell tuik the penny and bowit it, and tuik ane cloutt and ane peice reid wax, and sewit the cloutt with ane threid, the wax and the penny beand within the cloutt, and enchantit the cloutt, and gait to the said Elspett Mutray, commanding her to use the said cloutt to hing about hir craig, and quhan she saw the man quhom she lovit best, tak the cloutt, with the pennie and the wax, and straik hir face thairwith, and she so doing, she suld attein in to the mariage of that man quhom she lovit, and the said Elspet tuik the cloutt and keist it into the fyr, and it hed almaist burnt all hir house.

The said Isobell com and cured Alexander Cruickshank's sheep; the ewe sheep did ride the wethers being diseasit."

The Dittay and Accusation of Katherine Gerrard, Witch:—

"Thou are indicted as a manifest Witch and Sorcerer, in that in the month of March by-past, the said Christen Reid, thy callan and executor of thy devilische devices, having past to Walter Innes, Miller of the Mill of Fedderat, and shewing him that he and his Mill were bewitched, and that she could remedy baith, gif he wuld satisfie her, and he promising to satisfie the said Christen, she returnit answer to thee, Becaus thou keist on the Witchcraft, thou could not tak it aff againe, therefor thou imployit the said Christen, thy callan, and of thy devilische leage and band, and caused her to tak aff the said Witchcraft aff the said Mill, by casting on a little quantity of sand on the wheels thereof, so that from that time forth, she grund and sheelt efter her wontit form. And this thou can nocht deny."

From the Records of the Dean of Guild of Aberdeen in one year (1596-97), no less than 23 women and 1 man were Burned for such crimes as the above are samples. A separate Record belonging to the Town of Aberdeen has preserved minute infor-

mation as to the Disbursements for the Burning of the Witches, e.g., "Janett Wischart and Issbel Cocker. 20 leads of peats to burn them, 40sh.; ane boll of coals, 24sh.; four tar barrells, 26sh. 8d.; for fire and iron barrells, 16sh. 8d.; for a staik and dressing it, 16sh.; for four fathom of tows, 4sh.; for carrying the peats and barrels to the Hill, 13sh. 4d; to Jon Justice for their Execution, 13sh. 4d."

In the multiplied Judicial Proceedings which occupy the Scottish Records, Satan's presence, instruction, and deportment are frequently alleged; nor are they ever called in question, as no one doubted them. He assumed a variety of forms, and adopted a diversity of methods in his instructions at the "School of Black Art." For instance, "the Goodman" appeared occasionally in "the likeness of a Corbie," "a Blak Staig," and a "Black Man playing upon his instruments and dancing, giving a vehement nip in the thick part of thy hip after he had seducit with thee." This Ordeal invariably forms part of the several "Dittays."

The death of cattle and sheep was ascribed to those who were known to have "prayed evil" against the owners. Here are the execrations of Isobel Grierson, who was impeached for speaking "mony devillisch and horribill words,"—saying to the neighbours by whom she was offended:—"the faggots of hell light on thee, and hell's caldrane may thou seethe in; and with these and other speeches she passed away."

When a person was "Love-spoken," a drink was given out of a *Cog* in which was immersed a silver coin crossed with a fasting spittle.

The "Cliack Sheaf" was brought home dressed as a maiden, put over the door during night, and then given to the best cow to cause her to give more butter. In getting "Cliack," a scramble was made to get the last handful of corn to cut.

In Churning, a love-sick swain "ca'd the kirk" in order to hasten the butter. A horse-shoe was nailed to the door against an "ill eye." A "*navus bore*," or knot in the wood, if knocked out, was thought to be a Peep-hole for the Witches.

It is still a prevalent Usage on meeting a Funeral, to stand reverently and take off the hat; and also to take off the shoes and walk a little way with a Marriage-procession.

In some Parishes in Scotland, last century, Marriages were solemnized in the Kirk. Before entering, every knot and string of the clothing of the Bride and Bridegroom were unloosed at the back of the Kirk; and when the Wedlock-knot was tied, there were many willing allies to sort petticoats, garters, mutches, neck-erchiefs, and shoe-latches.

The first work of the young wife was to spin new inner garments for her husband. The evening before the Marriage, her presents and outfit were conveyed to her future home, under the superintendence of the Bridesmaid, who carried with her a certain globular Article filled with salt, which was the first Article of the Bride's furnishings taken into the house. A portion of the salt was sprinkled over the floor as a protection against "an evil eye." The house being set in order, "the Best Maid" returned to the Bride's house, where a company of the Bride's companions were met, and then occurred *the ceremony of washing the Bride's feet*. This was the occasion of much mirth, rough, ready, and untidy.

On the morrow, when the "knot was tied," and after drinking to the health and happiness of the young couple, the wedding-party then went to the house of the Bridegroom's father where they partook of supper, generally a very substantial meal; and this being finished, the young people of the party became restless for a change of amusement, and, generally, all then repaired to some hall or barn, and there spent the night in dancing. It was the custom for the young couple, with their respective parents and "the Best Man" and the "Best Maid," to lead off by dancing the first reel. Should the young couple happen to have either brothers or sisters older than themselves, but unmarried, these danced the first reel without their shoes. Probably this has its origin in the old Jewish custom of giving up the shoe or sandal when the right or priority passed from one to another. For an instance of this, see Ruth, iv. 7. Having danced till far on in the morning of next day, the young couple were then conducted home. The young wife, assisted by her female friends, undressed and got to bed: then the young man was sent into bed by his friends, when all the marriage-party entered the bedroom. The young wife took one of her stockings, which had been put in bed with her, and threw it among the company. The person who got this was to be first married. "The Best Man" then handed round the glass for all to again drink to the young couple. The company retired. This custom was termed the *Bedding*, and was regarded as a ceremony necessary to the completion of the Marriage.

In some of the early Rituals, are "certain Prayers to be recited by the Priest at the time of the Bedding the Bride and Bridegroom."

(The meaning of casting old shoes after a newly-married couple, as they start on their trip, is to indicate that the chances of Matrimony are very Slippery.)

Among the Superstitions was one which prevailed over Europe, namely, that the Corpse of a murdered person would bleed, being touched by the hand of the individual who had taken away the life. This test proved, on many occasions, a fatal snare for the innocent. King James, in his "*Demonologie*," proceeds on the assumption that the guilty were sometimes convicted by miraculous evidence.

In the year 1688, Sir James Standsfield, having been found dead in a stream, was buried precipitately. After having been two days in the grave, his body was raised, and partially dissected; and the neck in particular was laid open in order to ascertain the cause of death. After having been well cleansed, blood burst from the side which was supported by his son Philip, as they were returning the body to the coffin for a second inhumation, and the hand of the young man was stained. This occurrence, so likely to arise from straining the incisions while moving the corpse, excited suspicion against the heir, and he was, in due course of law, arraigned as a parricide. It was even argued at the Trial that this peculiar incident denoted the disclosure of an occult crime under the direction of Providence.

Probably the origin of this Superstition (instances are numerous) may be sought in the misapplication of the Text, "The voice of thy brother's blood calleth unto Me from the ground." So vehement were the prejudices of our progenitors, that little further evidence of guilt was demanded.

The Traditions of all rude countries abound with instances of miraculous cures, accomplished by the use of dubious means, or without any visible means whatever.

The veneration for *Wells* still continues to be cherished, although some of these "miraculous Fountains" have dried up. At St. Mary's, Orton ("*The Chappel Wall*"), not a century ago, the flow of water was as abundant as the non-miraculous Fountain at Glen-gerrock: yet, Orton has ceased for many years, and is now only a feeble, filthy, stagnant Dribble for the use of cattle. Formerly, the Well was in the shape of an *Ichthus* or *Oval*, which was resorted to, at certain seasons, for the cure of Hooping Cough and Eye and Joint diseases. Some "miraculous Stones" still abide. At Althash, two miles further down the Spey, are also two "miraculous Wells." One is within the Kitchen of the Farm-house, covered by a door or shutter, and the other, or rather the same Efflux, breaks out below, near the Burn. In May, cart-loads of *kink-host* cherubs were escorted here to partake of the salubrious

beverage. Votive Offerings of pins, rags, wee mutches, bawbees (which did not lie long in bank) were left in and around the Well, as a Propitiation.

The Isle of May, at the mouth of the Frith of Forth, was an annual resort in the month of May for barren Pilgrims landing at the Creek of the *Atter* (i.e., Altar) *Stanes*. Sportive Rams were tutored to butt off all such Valetudinarians, baaing—"Bah! ye doomed empty-creeled Dromedaries."

The frequent "Charms" were a "hesp of yarn," with which some dementit old woman had hanged herself, "vertuous pebbles," and rusty horse-shoes nailed to the back of a door, moles' feet, and moles'-skin lucky-purses; above all, *the Royal Chain* for "King's Evil," the touch of which was believed to cure the incurable distemper. In old folio Copies of the Book of Common Prayer, there is an OFFICE "AT THE HEALING."

Charms were countless. Every Museum contains specimens.

Suicides were hoisted over the Churchyard Dyke, and at an earlier period were buried at the extremity of the Parish between two lairds' marches. There are several on the Balloch. At the burial of James Mathieson, head of Land Street, opposite the Methodist Chapel, who cut his throat on the Sunday evening after he interrupted the Rev. Robert Moffat in the Burgher Kirk, the people of Newmill, headed by Simpson of Crossburn, fought with those of Keith for part of two days. The contest ended in the Suicide having been interred under the Churchyard Wall, a portion of which was taken down and rebuilt.

WAKES OR LYKES.

After death the Clock was stopped, the Mirrors were covered with white cloths, and Cats excluded, from the belief that if they should leap over the Corpse, the person who first saw the act would become blind with *Cat-sherd*.

Among the customs used at Death is, or was, that of putting a Plate of Salt and a Candle upon the Corpse. The Salt was to prevent the Corpse from swelling; the Candle being an Egyptian hieroglyphic for *life*, symbolised the desire of having the life of the deceased prolonged happily in the Life immortal. Candle-omens are numerous and various. A collection of tallow rising up against the wick of a Candle, is styled a *winding-sheet*,

and deemed an omen of death in the family. A *spark* at the Candle denotes that the person opposite to it will shortly receive a Letter. To find to whom the Letter is to come, according to another popular Superstition, the Candlestick should be struck on the table, and whoever the spark falls opposite to will receive the Letter. If it falls after one knock, it comes next day; if after two, the second; and so on. A kind of fungus in the Candle predicts the visit of a stranger from that part of the country nearest the object. *Moles* had inventive meanings.

The "dead drap" and the "three knocks," or a noise of something heavy being deposited near the door of a house, were considered, in this Locality, sure signs of the approaching dissolution of some of the inmates. "Dead Can'les" (seen of course at night) had a similar signification; and the sudden appearance of one person to another in a different part of the country was held to be a certain sign of death. This latter belief gave rise to the very common expression, "I saw him or his Wraith."

Wraiths bulk largely in the class of beliefs of which we are now treating. A *Wraith* has been defined as a "person" who, at the moment of death, is seen in a place where bodily he is not. The term is said to have been used in Scotland in the same sense as the Irish word *fetch*, which is a person's "double," seen at some indefinite period previous to death, of which such appearance is generally supposed to be a prognostic. This definition is not correct, because *Wraiths* have been seen, or rather fancied to be so, not only at the time of dissolution and a considerable period before, but also at an indefinite interval after death.

However sceptical many people may be on the subject of *Presentiments* in their waking hours, there are few who have not, at some time or other in their lives, attached considerable importance to certain *Dreams*. Indeed, people saying that they *Dreamed* so and so, and that so and so occurred soon after, are matters of daily occurrence. False Faith swamps sane Judgment.

There seems to be considerable difference of opinion as to the true mode of *Interpreting* Dreams; and it will be generally observed that the Interpretation is not insisted on in any particular form, till after the event, which the Dream was supposed to foreshadow, takes place, when it becomes a comparatively easy matter.

Most people are superstitious to a greater extent than they are generally willing to admit, and attach esoteric meanings to Incidents that are happening around them every day. To some extent, the germ of them may be traced to the period of youth.

There is always in the human mind a feeling of fear, if not of reverence, for the unknown. This feeling exists at all times, but is strongest in tender years. However *ultra*, there is a sort of an innate belief in the minds of most, although it may be very undefined, that our line of destiny in this world is clearly marked out, and the various circumstances connected with it Predestinated or Predetermined. Along with this freak, comes the not unnatural notion that the mazy plan of nature can, to a certain extent, be read, could we but discover how : and this desire to pierce the future leads us to readily grasp at, and attach meanings to, circumstances which in themselves may be common enough, but which, by occurring at a certain time or in a certain way, are made to be of considerable significance.

Wild fowls' feathers, if thought to be in the pillows of a Death-bed, were removed ; because it was imagined that they protracted the throes of the dying.

The "Chacky Mill" or Death-Watch (occasioned by the very rapid motions of the head of an Insect in old wood boring its way) was conjectured to be a *forego* of a Death or a Flitting.

Watching with the Corpse, to say the Obits or appropriate Psalms, was an ancient Usage of the Church, and practised universally, either in the house or in the Church. The Body was never left alone, until it was consigned to its last rest. This duty was called "the Lyke," or "*the Lyke-Wake*," which comes from the Saxon *Lich*, signifying a *Corpse*, as in *Lich-gate*, and from another Saxon word signifying *Vigil* or *Watching*. By reason of the idle unseemly gossip, smoking, drinking, &c., which went on at "Lykes," they came to be discontinued ; and the Dead are now locked up in a room as "prisoners of hope," to be visited next morning to see that all is right.

Within the memory of many still alive, Funerals were shamefully conducted. The Coffin was laid down to settle some family affray, and Fighting and Intoxication were the last Rites.

The Hand-Bell (cut in symbol on Grave-Stones), was rung before the Funeral-procession to the Churchyard. It is still the custom in many provinces of Scotland, when the Corpse is covered with the sod, for the Company to lift their hats and mutter softly—"May he rest in peace."

The Company now-a-days meet punctually at the appointed hour "for lifting," outside the residence of the deceased, and accompany the Funeral ; obviating all Drinking, Infection, needless expense, and waste of time.

THE TOLBOOTH AND SCHOOL REMINISCENCES.

The Tolbooth-School on the Square calls up from oblivion many bygones. The Rev. John Wesley, in 1776, preached before the door of the Jail, when he was stoned; but his earnest eloquence soon gained a number of proselytes. It was a mistake in judgment for the Heritor (whose Ancestors were "Conservatives"), to have demolished, in 1841, this substantial and well situated Town House for Public Meetings and Courts. A Native, after many years' absence, wrote from Bideford, North Devon, 13 Sep., 1879, as follows: . . . "Unightly and inelegant as was the old School and Town House, I missed it, or rather regretted that nothing pretty stood in the place of it. Something is wanted to fill up the gap. The Square looked altogether dismal and cheerless, certainly not realizing the Poet's description, "when unadorn'd, adorn'd the most." It was the only Eyesore I saw in the Place—all else shewing marked signs of improvement."

Its walls were so strong that the Masons with difficulty punched them down. The Stones were taken to build the *Meal-Girnal* belonging to Lord Seafield, which was used when the Rents in the district were partly paid in Meal and partly in Cash. Below, or in the ground Flat, were three arched Vaults, set apart for the Cullen House Meal-Girnal, the Jail, and "Sanners" Begg's Shambles. The grated Prison window was there, at which the Youths conveyed comforts to, and held converse with the Delinquents, if able for *gab*. The Door of the Jail fronted the Square, and in addition to a powerful Lock, it had an enormous Chain for a Padlock. The Chain generally hung loose, which the Scholars swung and pelted against the *Door-cheek*, much worn away by this amusement. Upstairs, reached by double flights of stone steps, with parapets, on the north end were two large Rooms, occupied as Schools and Library. The windows were protected with wire-guards, against which were performed Ball-games by the Scholars; other communities being tabooed.

A Bell was hung, and rung in the Belfry or North Chimney morning and evening, and at School hours, until it was rung down by the violence of the Scholars. For many years it afterwards lay in the Committee Room of the Mason Hall, when it got a transient lift and toll, between the legs of the Pupils, at the Dancing Classes of Douglas, Meerins, Matthews, and last, not least, Cripple Robie o' Newmill. It is now in the possession of Jas. Ward, Forester to Lord Seafield, as useless lumber. But

the Baronage of Angus and Mearns
by Peter
1843
Description of Tolbooth Bell, "Poddy Procter."

65

Why so? It bears the Inscription—"JOHN MOWAT OLD ABDN
FECIT 1763 TO NEW KEATH." Probably this establishes the
Date when the Tolbooth was Built. Before the Plantation to
the eastward, the Space was a swamp and open ditches. "Coppery
Johnston's" workshop was here; where, and elsewhere, not a bad
trade was run in supplying Stills for the Enzie and Glenlivet
Smugglers. "Alexander the Coppersmith" then did not much
evil in the way of clutching "filthy lucre."

"Poddy Procter," at noon, had every mug, jug, and bowl, ready
primed for the advent of the Scholars to get a Drink. James was
a Weaver in Johnston's Lane, and was trustworthy in errands,
in distributing Funeral Letters, and snuffing the Pulpit Candles
at the night Sermons in the Burgher Kirk, to which he stuck
tenaciously, never patronising the Rival farther down. As he
could not "snite" the Candles and attend to his Psalm Book at
the same time, in order that he might "skirl up the Bangor"
with the *spirit*, if not with the understanding, he substituted the
new *Timbuctoo* of "*Turdz, Turdz, Turdz*" for what he missed in the
Line, rendered like the purring of a well-pleased cat.

A School is ever fertile in incidents, can "point a moral and
adorn a tale." A thousand welling thoughts gush out about
Playmates gone from Earth, or scattered here and there over it.
Some were loveable and obliging, others were the reverse—inately
dour, mischief-making, and selfish. How delightful when we
forgather with some *chum*, turned an old *foggie*, whom the Railway
occasionally turns up! The rollicking *chaff and chat* make hours
seem minutes. We live over again the frolics of boyhood, rehearse
once more the articles of our belief about men and manners, and
overhaul former oft-visited, enchanting Haunts. Such golden *chances*
keep us brisk for weeks. Like a second Home, the School where
we, rugged and rude, were tutored, buffeted, and scourged, has
charms inherent in our inner man. Even eyesores in places
and flaws in persons that we cling to and cherish, hold over us
a magic power. The past is perpetual. Its forms, being unsub-
stantial, cannot be destroyed. They are the food of the mind; for
all are more or less affected by the past. There breathes not a
man with soul so dead, as to wish to forget his Boyhood or School-
boy-days,—though, in general, Days of Martyrdom and Terror.

John Low, the Parish Schoolmaster, got frail about 1827; and
it was not an uncommon occurrence for the School to be emptied
in an afternoon, when any *sight* came to the Town. The ducking
of a drunken Tramp or "Caird" in the Linn was the signal for a

wholesale escort. "Fudgyin" was much more in vogue then than now. The Truant was searched for by willing hands, and led in triumph to the *Dominie*, who, by way of being Platonic, made great ceremonial about dismissing the QUINES before the *Skelpin*. Not only in the Tolbooth, but generally throughout the Kingdom, an unfortunate Wight got a dose of a dozen to a score whacks, with a horse-breechan, on the bare breech, till the pupils of his eyes were spell-bound. What rhinoceros hides Keith looms could sport! Often from sheer ill-temper, or being craved by a father for an A/c. long due, wheals and scars were imprinted which would, now-a-days, subject the Pedagogue to fine and imprisonment. Such discipline was only fit for garroters.

Keith was evermore well stored with initiatory Academies, presided over by "*Wyvies*," i.e., *Auld Maids*—*Skep-Bee*, *Lucky Burgess*, *Meggie Mann*, and foremost for qualification, Cecilia Taylor. These Subalterns were quite up to the mark in taking down the patched Coverings of the Understandings. The innocence of Adam and Eve before they stitched the fig-leaves, here gainsaid the mock decorum of Bachelors' Universities on the Square and elsewhere. The whole Confraternity, he and she, were at these Female Seminaries summoned not only to be eye-witnesses of, but to be co-operators with, *No breeks for a Hiellanman*.

A vindictive Pupil of the good and tidy Mrs Burgess, on the Square, brought a Special *Pen-Gun* loaded with Ball (*Pob*) and Wind, to shoot upon the spot his corrective Government; believing that, when she was thus summarily deodanded, there would be no more *Squeels*, Shorter Catechism, nor Proverbs of Solomon—the last *Farewell* in this School of Design.

Jas. Smith, from Old Deer, succeeded Jno. Low in 1829, when Alex. Riach was appointed his Assistant. This latter and his brother George taught a private School in Aberdeen, prior to their advent in Keith. Alex. was a fair Elocutionist, and spouted the lesson from *Scott's Collection* before the Class read it. Smith taught Latin and Mathematics well; but he was defective in English pronunciation and reading, retaining the strong *Buchan Doric*. Riach, during his unpopular reign of two years, carried the palm at the "hinder quarters." He also introduced "the keepin' in" for the Shorter Catechism, &c. *Saturday* loomed all the week in the distance. Several juveniles had been locked in on a *Shorter Saturday*, and attempted to escape by "the Trance window" on to the roof of the Weigh House. Their dangerous position attracted passers-by, and one and another of the relations began

to arrive, in great ire. Jenny Baillie (aunt of Dugald Grant), a *Man of War*, ascended the outside stairs, and with power of foot and leg, at one bang, made the creaking doors "wide open fling,"—liberating triumphantly the whole of the Captives. Riach had arrived meanwhile, when Jenny quickly shewed him who was the best soldier. Not only did she tongue him, but throttle him, and besomed him down stairs, to the intense joy of all the emancipated. The fracas ended in a large Transfer to Stewart's School, held in the old Methodist Chapel. Riach, shortly after, left for the Banff Academy, whence he went to be a Minister of the Dutch Church in Berbice, where he Married and Died. His father tenanted the Farm of Cairnty, and his mother was a famous itinerant Preacher. Stewart was educated at the School of Fordyce, and came to Keith at the instigation of some leading Freeman, who preferred a Private School to the Parochial. His first place of Meeting was in an Outhouse in "Lucky Cobban's Lane," belonging to Jno. McPherson, Hallgreen, Ruthven. This region of the Mid Street was kept rather lively, from "the Clashin Wives' Corner" downwards, past Geo. Nicol's enticing window of "Playicks," Heckler Jas. Steinson, wi' his blue Apron, and Mrs. Cormack, the lusty and strong. A Doggrel still embalms their memories, which has a rather clever but too personal Refrain.

"Ingram's Bow" was a prime place for *Hide and Seek*. Up the *Closs* was a lot of quaint tenements, where the *Gallows* stood, long before the new Town of Keith was laid off. The front *Land*, or House, consisted of three storeys, the only one of this height. Wm. Ross, Tailor, for many years rented the upper Flat, which was reached through "the Bow" by a back stair, and then by a tier of steep ladders. On the opposite side of the Street, the two "Maisters" (Smith and Stewart) boarded with Jno. Gordon, Mercht. (who was preceded in this House by Jno. Strachan, Mercht.), then by Chas. Thomson, Mercht., next by Jas. Kelman, Mercht., who bought the Feu from Mrs. Jno. Kynoch, whose only son was English Teacher in Forres Academy, and Died there æt 30. In the original Houses, there were several cellars dug and unbuilt, for concealing smuggled Tobacco and Spirits, as also a Draw-well, through a wide "Bow" or Arch, covered up by Strachan. We have often ransacked the whole, and slept on the top of the Well for 13 years.

Heckling was the chief business about 1770, when the neighbouring Lanes of the Taylors and Johnstons had abundance of Heckling Shops, with small *Boles* in the walls for lanterns above

the Heckles. The candles were lit and put in from the outside, and locked in case of fire and tricks from passers-by.

John Taylor's venerable figure rises yet familiar, pacing the pavement, neatly attired in blacks, knee-breeches, and cane, with his black dog "Tom." His Pigeons were great attractions, as well as his extensive fine Garden, through which he daily passed to the Cuthill, by a special footpath, to look down upon the Churchyard, although he never went to Church. His *Forbears* had a Bleach-field and Flax-mill, near the foot of the *Brandy Brae*, where the Herds used to annoy old lame Jas. Murray, by meddling with the sluices and setting all the "Jumpers" agoing. These "uncircumcised Philistines" were too nimble of foot for James's stones, "chosen from the brook," to overtake with effect. Moreover, when he turned out to be avenged, the wanton hizzies treated him to a round of *Shantruiss*, and to other marks of disrespect.

After the Parochial School was built in 1833, the above Rev. Geo. Stewart was appointed to the Assistant Mastership, yielding, however, far less emolument than when "on his own hook." We still call to recollection the whining stereotyped Preface, "If you only knew the great pain this gives me,"—while were wickedly peppered the fingers of some Widow of Nain's Son. Stewart was for a short time Assistant Minister at Cowfurrach. He left Keith for the School of Rhynie, and thence he became a Scripture-Reader in Marnoch. Latterly, the two did not *Phlebotomize*; although the entire Confraternity, "in the memory of man," acted *in extenso* upon King Solomon's sagacity of "He that spareth the Rod hateth the child." The unchallenged faith was, that, without a profuse dose of the "*Tag*," the Pupils would neither feel nor discharge anything *smart*. We mean not to dispute either the wisdom of Solomon in having (as we read) "700 Wives, Princesses, and 300 Concubines" (albeit, one Better-Half is generally thought enough of a good thing), nor the judgment of his Progenitor, "the man after God's own heart;" but, had these uxorious Sovereigns been now-a-days visible, with such *Indults*, they must needs have made themselves scarce. Sin and Vice must be so in every Dispensation; and in no Era can there be palliation therefor. However, most of any experience now demur to old Solomon's counsel, about how he trained his somewhat overstocked Seraglio of "Olive-branches."

Smith indulged in *tonitru* peals against the advent of *Steel Pens*, and would not tolerate even one. The Goose-quill reigned supreme in 1835; when every Academic must be able to neb and make the Pen, and also be the owner of knife, pencil, ruler,

ink, and rubber, *per se*. Any caught nebbing the pen on the desk, and not on the thumb, might look out for a *ticket*. Great toil was bestowed upon the fanciful correct holding of the Pen, pointing with a certain angle to the top of the right shoulder, the penultimate fingers forming a two-legged stool for the rest of the hand, in order to create a fleet fist *in paulo post futuro*. Albeit, all this Bosh, we scrawled and crawled like snails at the gallop, and dared not attempt *Quick Despatch*. In future life, these pernicketie minutiae were set at nought and exploded. An objectionable innovation was encouraged, by drawing first a hair-stroke and then filling up the body of the letter, which was named "Painting," spoiling the hand and wasting time. Many who were expert at this mechanical antic, now exhibit caligraphy not creditable to a rural "knight of the needle;" as scranky and scrawly, as if a Hen had danced, *Hop one, two, three* on the paper, after dipping her feet in ink. Some Hands turn out to be mere Handless Hoofs, only fit for constructing atmospheric Castles.

Continuous warfare was waged between the various Seminaries—Low's, Scott's, Murdoch's, Ogilvie's, &c.—each having its own Rhymes and Nicknames. Grand days, when the whole were drawn up for the *Multis*, and the recital, verse about, of "John Gilpin;" and "None *but* the Brave deserve the Fair!"

Hours of attendance were from 6 to 6, barring intervals. In those days, all Lessons were got and learned *not at home*. The first Question, on convocation, went from one to another, "Is the Maister in a gweed teen?" Unceasing demands were made for "leave oot;" the immemorial signal in some of our local Seminaries being to hold the Stay-band of the door, and sing out "*Licet mihi exire*," until the impatient Decree was pronounced "Go away, and don't stay." The *Exporters* were always loaded with white iron *Penners* to fetch a Drink for the drouthy neighbours in the interior, who never allowed the Wells to get stagnant.

And, Jupiter and Mercury! when the *Forenichts* came, what glee and glorious raids there were with the kail-castocks on door after door, while rap upon rap, loud and louder, caused the *gash* auld wives to *loup* from their *sedilia*, as they "*cracked*" by the light of the *fir-knap*! There was no necessity for Gas and Police in those halcyon days. Better still, when "yele" appeared, for the *sowens* and other commodities to anoint the citizens' *snecks*, and for the unsettling the Sign-Boards of the various crotchetty *Vinegar Bottles*! Our "ain Toun" could always boast of odd *Antediluvians*. All and sundry vowed vengeance on the ill-contrived *loons*;

forgetting, for the nonce, that, when they themselves were sportive "*Larks*," they were tenfold worse.

Moreover, when a Wedding occurred, *Poother Deils* and choking the lums with a *divot* (which occasionally *stramashed* the Tea Pots), made a brisk commotion below. To vary the Programme, a hollowed *kail-runt* filled with *Pob*, and a coal blown lustily upon it through the key-hole, filled the abode with such "a scomfishing reek and a sair host" as might have served for an alarm-clock to all in the vicinity. Hands often turned king's evidence, becoming as yellow as geese feet, in virtue of the performances.

Again, when "the Hairst-play," and the annual pilgrimage to Buckie came round, how *loons* did sing and leap for joy, at the sound of this Civil and Religious liberty! By the way, we have some misgivings at the *damp*er of having been, much against our grain, compelled to *gather heads*, and also gulp a mugful of the "salt sea wave" every morning before breakfast, to be washed down after with lots of the Mineral Spring, for a *Nunc Dimittis*. Glauber Salts were but gruel compared to this precious "milk for babes." The Buckie louts, too, styled us "*Skilters*." Then followed the "*Doukein*," for the orthodox number of "three times ower the head," with occasionally an extra dip to prevent catching breath to yell. Bravo! for those noble heroes and heroines who so courageously took to their heels when stripped, but, when caught, did catch it, by the award of full quadruple immersion, for daring to run off, nudes, on "leg bail." As Isaac Walton loved the worms, so did sinewy hands and legs struggle for release by desperate kickings, twistings, and strugglings. When Artemus Ward was told that Railway Companies charged more for conveying a corpse than for carrying a living man, he declared it was taking a mean advantage of the dead. But this obnoxious barbarity of drinking nauseous brine, and ducking those overpowered by sheer rough handling, are, in every aspect, reprehensible, and thoroughly defeat the well-meant purpose of getting the worth of the money paid at Buckie, in quantity and quality. Now that one of the greatest boons has come to Keith, viz., that of *Pure Water*, too much of *it* cannot be imbibed: night and morning, be it the last and first beverage, which will soon so attune the system, as to set all Pills at defiance, in this Pill-driven country. The human body is the dirtiest of all pieces of machinery; and the idea of scrubbing only the hands and the face is the lowest stage of cleanliness. The entire body should be daily soused, from the garret to the cellar.

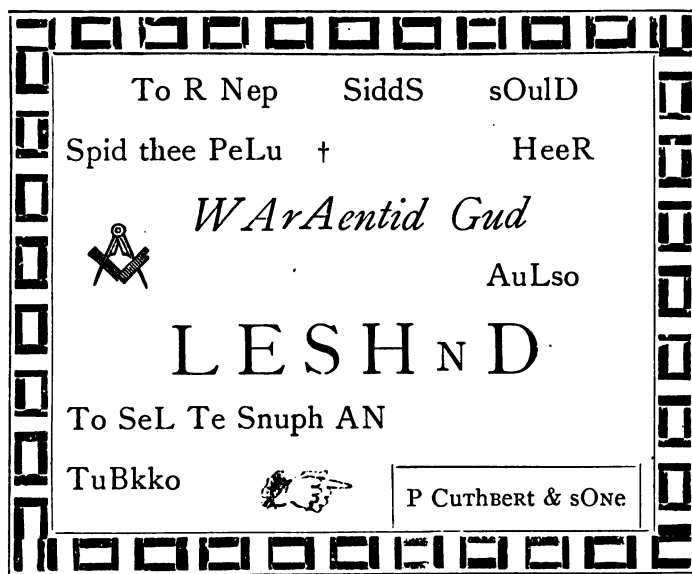
Within the *Tolbooth School*, there was a large clumsy Gate, having a history, placed by the east wall, where the "Maister" made the Pens at 10 and 3. The Scholars stood in a circle, waiting their turn. To hit down, undetected, a next neighbour's Pen, was a grand achievement. On the opposite side, three or four cartfuls of coals were planked in for the Winter. We were, notwithstanding, half perished; for there were usually several broken panes stopped up with our *Kilmarnocks*, or, as we called them, "*Hoomits*." Generally, the red *Tap* was plucked out, and an *Air-hole* was constituted. Of old, each Disciple brought his daily oblation in Turf or Peat, dug in Bogbain or Altmore. Nelly Cook was "fireman." She lived in a lane adjoining Mr. Low's house, in Bridge Street, at the south end of which, in the Garden, flowed a Medicinal Well to the outside, called "*Mr. Low's Wall*," "*Cuiky*" brought "the kindling coal" in a white, or rather black, iron Pail, having a lid with two halves, made for the purpose, which the *loons* rattled, and contemporaneously plucked her *Snuff-drap coloured Mutch*, when she was late in a cold morning: all which set her few grinders on edge. Nelly's gudeman, "Sanners," had a coat of many colours for the Saturday beggings, which beat Joseph's tartan one hollow. My conscience! what droves of mendicants did turn out, on the last day of the week, from the Glen of Newmill, and "round about unto Illyricum," each wearing the professional livery, and some bearing the prominent Kirk Session Badge! *Gratia exempli*:—"Feel Jamie" (a little lame), renowned for the orthography of *Rotten Slough*—"Er o etten etten slea o ech ech;" Flora Jack & Co., to the 3rd and 4th generation; "Loddy;" Eppy Boat, whose Skeleton is in Aberdeen; Willie Watt; "Penny Saut" and Tam Duncan, who used "oxter staves," and whom the youngsters "witched" by spitting before his gait, while he made a chance hit at the culprits. Tam chewed candy sugar from a front pock, or wallet, and, being a rigid Malthusian, had no mercy upon poor people with large families, who ought to be "eunuchs for the Kingdom of heaven's sake." One of his country patrons got this: "Od man, I wunner ye dinna think shame. A—a! sicken a muckle faimely: ane, twa, three, four, sax, acht—aye, a hale fisher dizen! Ah! fy, fy, for an aul' man. Ye'll nae live to see the youngest keep a chap aff it's ain head."

A "Guard" was duly stationed at the School Windows for the usual riots and fightings at Markets. JAMIE DEASSON, a native "Halfin," was Provost and Jailer—Commander-in-Chief. "The Weaver in the neighbourhood" (John Barclay), with sepulchral

voice, and "English Mary" (who, in youth, was a Charmer, and had served the Army in Gibraltar and elsewhere), were regular Keith "Jail Birds," with a fair quantum of stray Customers. The loons rejoiced with exceeding great transport to turn the key on Jamie the Turnkey, while leading captive and landing a top-heavy Champion. The nickname "Corn" roused Deasson to fury. Kneeling on the street, chiefly about the shops near the *Gordon Arms Inn*, where he was commonly saluted, for hours, he imprecated the most revolting Curses, to the amusement of those who passed as "respectable," and who were the cause of the silly man's tingling blasphemies. Jamie's shoes would have been a curiosity in any Museum, for size and solidity. He was wont to knock the one against the other, swinging to and fro as a Pendulum (like himself, a regular *Wag*), while listening to any news that tickled him. He was born and bred in the Parish, and, when a lad, was careful of his blind mother whom he led by the hand, and eked out a living by selling small wares—needles and stay-laces to gird the lasses. Even in Jamie's Ishmaelitish career, *Wasp-waists* were considered the Magnet; alas! such folly proves to be the *Waste* of Consumption. The Shops were his favourite places of call; of which Adam Ogilvie's was chief. Here he cleaned the copper scales, sorted ropes, and was a general *Fuctotum*. An elephantine *Proboscis* had our Native, adorned below with a liquid flow of Taddy, Tomlin, Hatfield, & Co. The offer of a Pinch from the Snuff-shovel was spurned with scorn, the Barrel must be turned up. On Sundays he was equipped in official Coat, with scarlet cuffs and collar, even with Hat and gold lace. His seat was on the right of the Precentor, on the little stair. He regularly and rigidly frequented the Established Church, rung the Bell, and attended at Funerals as Aide-de-camp to the *sonsy* Wm. Munro. He had many benefactors to whom he was grateful, never greedy. Although somewhat imbecile, let his imitable qualities be copied. He did not go from house to house or from shop to shop, to entertain busy-bodies and to serve them in a similar way. Many succeed in ridicule who succeed in nothing else. Latterly, he became frail from sore legs. He rests in the old Churchyard, where he himself assisted to *yird* so many "rude forefathers." From the Weak the Strong may learn. Our "Familiar" was strictly honest, sober, and chaste. His Life was an Appendix to his Death. *R.I.P.*

In journeys to the *Market Leys*, having abundance of spare time for adventures and exploits, the loons' fancies were tickled on the way, by a diminutive primeval *Sign Board*, about 6 inches

square, manufactured apparently from the Fundamental of a patriarchal Arm Chair. This attractive Appurtenance was exhibited in the small gable-window of the Warehouse of Peter Cuthbert & Son, Aquhorties, Upper Mid Street. The Shop had also a *Half-Door* in the end facing the Street, and to the left was a *blind* wooden Gate, which, "of his own accord," shut in the premises. "Merchant-men" adorn their windows for *Take in*; but our worthy "citizen of credit and renown" came out, armed with a cudgel of *Be off*, as we halted to behold and anatomize the underneath Inscription, rather well ciphered with the end of a burned stick, *to wit* :—



There were no plaguy School Boards in those days; Private Judgment was illimitable; there was no King in Israel; each one was his own Schoolmaster. The above Firm had the best got-up *Stand* on the Square, at the Markets, always on the same use and wont stance, opposite the Sweet-Stand of *Mary Fullarton*. The rear was shelved and covered with Plaiding; in like manner was the Roof. Kilmarnock Bonnets with red *Taps*, "Gallowses,"

Harns, "Beet Hose," and every other human utensil, too tedious to mention, were embarked, and ingeniously arranged with magnetic effect, for Rustics "of simple nature."

As it is said, "there is no friendship in business;" so on the other side of the road, nearly opposite, was planted the roofless Rival-Stall of *George Brander*, Auctioneer and Vendor of Stamps. In his day he frequented the circuit of Fairs, and was generally conveyed to "Sweet Home," on the top of his cart of wares, "screwed" and top heavy. Mrs. B. (maiden name, Tibby Fowler), when the "Maister" was taken down at the *Closs-mouth*, poured into his ear, on such occasions, the connubial salutation, "*I'll get ye hame on a Door yet.*" "*Branner's Stan'*" was also a raree-show. To prevent "tarry-fingered" customers, all the "*Wobs*" were hooked in unison, with a chain or rope of "cleeks," so that if one member suffered, all the others gave warning, and suffered with it. The different Crafts had each and all their stereotyped *Locales*: Coopers, Sooters, Sweetie-Wives, and Buckie Dulse-Wives, &c., all wrought harmoniously, with an occasional exception, because there were no foreign Invaders.

And who does not call up "*Wud Russell*" who so often perambulated, with bare feet, summer and winter, the middle of our streets, in common with other towns in the North? Although using the one same grey suit, with no "underclothing," he was scrupulously clean in person, taking a bath daily in the stream most handy. Of startling appearance to a stranger meeting him, with bare head and short-cropped grey hair, half-running, with his hands under his short coat-tails, he was, withal, ever gentlemanly in deportment, and visited none but gentlemen. In conversation, the most acute could perceive neither aberration nor eccentricity. He had one natural Daughter, whom he recognised, and left her all he had, some £500.

The Parish Schools of Scotland have been supplanted by *School Boards*. KEITH has meritoriously earned renown for *Education*: but one of the wonders of the world is, What becomes of all the precocious *Wonders* of School-children when they grow up, and, as Phœdrus says, have to "Fish for themselves?" This Question is about as difficult to Answer as, *What becomes of all the Pins?* Fifty Millions are the *daily* product from the English factories; and notwithstanding this enormous supply, one can hardly be in the company of man, woman, or child for a day, without being asked "Have you got such a thing as a Pin about you?" *Procreation*, although a Commandment very well obeyed indeed, scarcely keeps pace, as

yet, with the flow of *Pins*; nevertheless, the former of the two Queries is quite apropos.

As a small Nation, a mere pin-point on a Map, compared with the vastness of other Nations, Britain has accomplished great marvels in Philosophy, Science, and even in the Classics; but *Scotland* has been weak on the side of ART, and mainly because this had been excluded from our common Schools. A better day has dawned if KEITH encourages and trains its boys and girls to handle the *Pencil*, for beauty and utility, which were ever combined in ancient Greece. France should be resolutely imitated in all which we make or manufacture, adding taste and finish to our industrial reputation. *Art* embraces, in its wide-reaching arms, Poetry, Painting, Sculpture, and whatever results in beauty of form and colour. *Drawing* is, therefore, one of the most essential elements of *Art*, and this notice is incorporated here, in order that KEITH may become more and more alive to the charm of this noble branch of the grand Artistic Tree. As every Scotchman should know and speak French and German, so should this other Auxiliary go as a concomitant: for *Art* is the mirror of the world, and the 19th century *Art* of Keith will, in the future Tense, be the Lens of its Indicative Mood.

PRACTICAL COOKERY is another branch of Education urgently required to be taught in School-Kitchens, and by properly qualified Teachers. The *Girl* should do everything herself, even to the scouring of the pots, under surveillance. Ignorance on this subject is widespread. Housekeeping and Cookery are the coronation of every Housewife. The majority of Wives have no idea beyond unlimited pepper and salt, preparing victuals unfit for hogs. Hundreds of times we have tasted *Beef Tea*, prescribed for the Sick and the Dying, cooked by handless *Davdles*, which an Irish pig would disgorge.

The smaller the Income and the Household, the less are the range of choice, and the smaller the ingenuity in rendering common things digestible and palatable. In the simplest things the grossest ignorance prevails. From the most common Vegetables, Beans, Peas, Turnips, Cabbages, Carrots, Leeks, Onions, and Potatoes, a French *Artizan* can dine like an Officer of State. From these, a whole tribe of Soups can be made, so simple, nourishing, and delicious, to which we are utter aliens in this country, entirely from sheer ignorance of Cookery. The French Peasant lives twice as well as the Scotch or English Farmer or Labourer, and at half the cost! The nourishment of food is sent up the chimney

in a cloud of steam. The practical result of sound Education here-
 anent would be less waste, better health, and more agreeable
 homes. Dyspepsia, or Indigestion, is generally acknowledged to
 be attributed, in a primary degree, to ill-cooked food.

The cases of true Mating being sadly few and far between,
 it is palpable to an impartial observer that the happiest firesides
 are not those presided over by Certificated Wives, who give
 themselves Airs accordingly. *Tact* is the most precious of all the
 possessions of social and domestic life, and the lack of this is a
 terrible vacuum on the part of an ironical Help-mate who is no Cook.

The ambition of a Boy is to grow up to be a big Man; but a
 Girl, at any rate when she has reached her teens, is seldom, if
 ever, desirous of being a Woman; whilst a Woman always wishes
 she could be a Girl again, as she cannot very readily be Manu-
 factured into either a Man or a Boy. We cannot imagine what
 the feelings of that Boy can be, who knows, when he grows up,
 that the odds are in favour of his only being a *little man* after all.
 True, a great many *little men* have achieved greatness in various
 departments, and a *little man* never fails to have every confidence
 in his own abilities: but *tall girls* can Smile upon *little men* not
 unkindly, even Marry them, when it is worth their while.

At the same time, some of the most savoury, kind, and loveable
 souls have been "*ancient Spinster gals*," who had been denied the
 felicity of becoming Spouses and Matrons; and, notwithstanding,
 were Pictures worthy of being framed and hung. Albeit, let the
Fair Sex bear in mind evermore that the way to the heart of a
 matrimonial "Gander" is through his *stomach*. A man's better
 nature is a *good appetite*, and it is interest and duty to flatter it:
 for, in technical language, this Cooking will "rule the roast," like the
Emerald with her Wheel-Barrow, "carrying everything *before her*."

No *Meteorological Register* has ever publicly appeared from Keith
 School or Parish, nor from any one connected with either. To
 Agriculturists, especially, the science of the Weather and the
 Clouds is an engaging and necessary branch of Education. A
 Book carefully columned, and got up for Observations, made
 regularly to a minute, and of course most correctly, twice a day,
 at 9 o'clock, of the Barometer, Thermometer, Hygrometer, Rain-
 Gauge, Airt of Wind, Clouds, &c., in a few years becomes a useful
 Standard for reference and comparison at the several Seasons;
 although neither one year nor five years will make a *Meteorological*
 Foreteller. We shall never be empowered to control the Weather;

but, only ignorance of Phenomena is the barrier for accurately predicting coming Wind and Rain, Storm and Tempest. For upwards of three years, the writer kept and published daily Observations taken in the Western Metropolis, and weekly contributed columns of matter bearing thereupon, and not only acquired much fresh knowledge from such a fine study, but was able to give it for public use. America, for Meteorology, stands in front of all other Countries; and the daily and monthly Weather-Maps of the Signal Office have greatly helped to make what Meteorology now is to Weather-prognostications, and as regards the laws which regulate Rain-fall and the Winds. The proposed Observatory on Ben Nevis has fallen through, a disgrace to a Country so dependent on the Weather, as ours is. France has now about half-a-dozen of such Mountain-Observatories; and Italy and America have several, all at this most interesting branch of Scientific pursuit. The latest of these Establishments is that which is being Built on Mount Etna.

KIRK-SESSION AND PRESBYTERY RECORDS.

At Botary, November 9, 1636.—William Mitchell in the Parish of Keath, sumonded to this daye for adulterye with Ketye Mackarmich, spous to Marcus Cowye, compeared in sackcloth, and confessed his fault. He was ordained (in respect he was married also) to stand in the jogges and brankes, with his head clipped, and barefooted, in sackcloth, till the congregation be satisfied, or otherwyse to redeeme himself from the jogges and brankes by paying forty markes penaltye, and to stand only in sackcloth.

Att Botarie, vltimo Septembris, 1646.—John Steinson and Elspet Gordon, in Keyth, being sumonded *apud acta*, the last Saboth, to compeir befor the presbitry, to answer for not obeying the decreit of the presbytrie, continowing in ther former cohabitioun, *vt supra*, not compeiring, ver declared contumaces, and ordained to be processed by the nixt minister that preaches at the said church.

Compeired George Hendrie in Keyth, and confessed his incest with Janet Forbes, his mother brotheris vyfe. Ordained to pay forty libs., and mak his repentance, in sackcloth, to the contentment of the congregatioun.

The said day, Margaret Vishert, in Keyth, being sumonded for hir adulterie with John Shepherd, in Aberdein, quhilk scho confessed befor the sessioun, called, [not] compeiring, ordained to be sumonded *pro £*, and the commissioneris from Aberdein to the next Assemblie, to be advertised to send bak the man.

Margaret Walker, in Keyth, having been accused of fornicatioun with divers Irishes, and specillie with one criple among them, confessed hir fall with the criple [but] refused the rest. This being hir third fall, was sumonded this day; not compeiring, ordained to be sumonded *pro £*.

John Barclay, in Keyth, having compeired befor the sessioun, and being accused of incest with Isobell Aquhynanne, the mother, and Elspet Gordon hir daughter, refused both, notwithstanding it was proven in his presence, be Andrew Chrystie and James Thomson, elderis of the parish, that he confessed to them he had carnall dealing with Elspet Gordon, the dochter, and that he had lyen twentie nights in the naked bed with hir mother. To the quhilk the said John answered, that drunkenness mad him onlie confesse that to the said elderis. Being sumonded to this day, and not compeiring, ordained to be sumonded *pro 2^o*.

The said day, Alexander Stable, in Keyth, being sumonded for quadrilaps in fornicatioun, called, compeired not. Ordained to be sumonded *pro 2^o*.

Att Botarie, 25th November, 1646.—The said day, compeired William Seifvright and George Stronach, in Glas, and being accused of sorcerie, in allotting and giuing over some land to the old goodman (as they call it) denied the same; and because it was so alledgit, they promised to manure said land. The brethren taking the mater to their consideratioun, continowd their censure till the performance of this ther promis.*

Att Keyth, 13th September, 1648.—The said day, Alexander Phinn of Achanasie regrated the stoole of repentance was just above his deask, quhilk he had erected, quher he was somquhat disturbit be ther motion in time of divyne service, nether was the said stoole so conspicuous to the congregatioun as it ought. The said Alexander promising to remow it vpon his owne charge, was ordained to erect the said stoole of repentance to the for part of the comon loft, so that it be without prejudice of the said loft.

Att Keyth, 23d Aprilis, 1650.—Conveined Mr. James Gordon, minister at Rothemay; Mr. Robert Jamesone, minister at Botarie; Mr. John Reidfurd, minister at Aberchdour; vith the Laird of Rothemay; George Calder of Assuenlie; Gilbert Barclay of Allanbuy, commissioneris nominat and elected by the Presbitry of Strathbogie, at Botarie, sixteenth Aprilis, 1650, for designatioun of grasse to Mr. William Kinninmount, present minister at Keyth, and his successoris, and accordinglie they conveined vpon the ground and landes of Culsardlie, callit the Cruickit Hauch, as the nixt adjacent landes to the minister, his gleib and manse, and ther, according to the power granted and given to them as said is, after mature deliberatioun and inspection of such proportion of landes as they thought expedient for accomodating the said Mr. William, present minister, and his successoris, for grass, according to the late Act of Parliament, appoynted and designed to the said Mr. William, and his successoris, ministeris at Keyth, the said Cruickit Hauch of Culsardlie, belonging to the Laird of Grant, lyand vpon the north syd of the water of Ila, vith ane vther litle hauch vpon the south syd of the said water, mithit and merched as followes, viz., beginning at the north end of the said Cruik Hauch, at the steping stones of the said water, and therfra wpp the neirest rodd vpon the brae head, and therfra ascending southvard in the brae head as the hie rodd goes, and as the same is mithit and merched to the south end of the same hauch, and therfra descending as the same is merchit to the water of Ila; and descending doun the said water againe to the forsaid stepping stones at the north quher they begod, and therfra crossing the said water to the south syd of the same, and ther layed of and designed ane vther litle hauch of the forsaid landis of Culsardlie,

* The piece of ground untilld being especially dedicated to the Devil, was supposed to propitiate him. He is spoken of in very civil terms as the *Old Goodman*, in the same way as the Fairies were called *our good neighbours*. (See Page 53.)

as the same is presentlie occupied and possessit be Johne Cruikshank in Keyth, and as the same is merchit, viz., from the north end thereof, ascending vpon the east syd thereof as the corne growes to the south end of the same quher it is merched, and therfra going to the said water of Ila vpon the north wast syd thereof, and descending againe, as the said water runis, to the north end of the same quher it merchis vith landis called the Floores of Kirkhill; and ther gave reall and actual possession to Mr. William Kininmount, for himself and his successoris, ministeris at Keyth, of the saidis hauchis, merched and mithit as is above expressit, by delyverance of earth and stone, as vse is, no man opponing the contrair. This was done in presens of Walter Barclay, notter publict in Keyth; James Gordon of Birkinburne; Johne Rob in Keyth. Quhervpon the said Mr. William Kininmount took instrument in the handis of the said Walter Barclay, and, in further werificatioun of the premissis, the principal copie of the said designatioun is subscryed by the designatoris forsaid.*

Att Botarie, 15 January, 1651.—Compeired John Milne in Keyth, and having stand twenty-five Saboths, in sackcloth, for his adulterie, in quhom the congregatioun have sein signes of repentance, his sinne having been layd to his charge, quhervith he seemed to be affected, vas referred back to be absolved befor ther congregatioun, the nixt Lordis day.

At Botarie, August 25, 1652.—The said day, Mr. Villiam Jamison declared that ther was a murder committed by Villiam Duff, pariocher of Keith, at a pennie brydall in the pariochin of Kinor, as was alledged, the said Villiam being drunk. The presbytrie ordained Mr. Villiam Jamison, minister at Kinor, to try the matter, and report it against the nixt day, and Mr. Villiam Kininmonth to cause sumond the said Villiam Duff.

At Botarie, January 5th 1653.—Compeired Villiam Duff, in Keith, and produced ane act of assoylment from thes that were in civil power for the tyme, exempting him from anie civill punishment; moreover, ane absolutione from the friends of the woman killed; yet, notwithstanding of all that was produced, the presbytrie judging the scandall still to remaine, ordained him, for purging away the scandall, to compeir in sackcloth before the congregatioun of Dumbennan, quher the scandal was given, and ther to testifie his sorrow for his sinne.

November 15th 1691.—The Presbeterie of Strathbogie Taking to their consideration that this Church was long vacant by the outing of Sr James Strachan, Minr., for not conforming with the present Government did send by turnes some of their number to preach and hold Session in this place.

November 15th 1691.—Mr Alex. Rosse, Minr. of Botarie. Collected one pound Scots.

November 29th 1691.—Mr. Alex. Ker, Minr. of Grange. Collected 14 shillings and six pennys.

December 13th 1691.—Mr Hugh Chalmers, Minr. of Aberchirder. Collected one pound Scots.

January 3d 1692.—Mr William Hay, Minr. of Rothiemay. Collected 17sh. 6d.

January 17th 1692.—Mr William Jameson, Minr. of Kinore. Collected 10sh 8d.

April 24th 1692.—Mr John Maitland, Minr. of Inverkeithnie. Collected 2. lib. 6sh.

* 1650, May 15.—Manse of Keith burnt by the common enemy in tyme of the Rebellion.

July the Last 1692.—Mr William Chalmer, Minr. of ——. Collected 15sh.

August 21 1692.—Mr Alex. Rosse, Minr. of Botarie. Collected 14sh.

September the 17, 1692.—Mr George Chalmer, Minr. of Botriphinie. Collect. 16sh.*

October 2d 1692.—Convened in Session, Mr James Gordon, Minr. of Rhynie, and elders. Collected 2 lib.†

The Heritors of this Parish considering that ye Minrs. of the Presbitrie of Strathbogie were forbearing to give further supplyes here, did agree wt Mr Lachlan Rose, sometime Minr. att Carmichell, to supplie ye wacance, who accordingly preached.

July 29th 1694.—Mr. Robert Sandelands, Minr. att Swintone, did preach, and by order of the Committee of ye Grall Assemblie Commissionated for ye North the double of which commissione is here insert.

Att the Session house of the kirk of Elgine, the twentie day of July '94, hora 10 ma ante M. There was exhibited and read before ye Committe of ye Grall Assemblie commissionate for ye North and execution and Judg [Judgment] agst Mr Lach. Rose, who has intruded in to the Kirk of Keith, be called severall times before and att ye most patent doors of ye sd Church of Elgine compeired not, ye Committee finds yt he has no just right or title to preach in the Parioch of Keith, and discharges him to preach yr any longer, finds ye church vaccant by the depriva'n of Sir James Strachan, incumbent, yr appoynts Mr Robert Sandelands, Minr. at Swintown, who is to preach att ye church ye Sabbath ensueing, to declare ye church vacant, extracted out of ye Records of ye Committee by Will Macky, clk.—Titulo ante scripto. The Committee of the Grall Assemblie Commissionate for ye North having considered ye desire of ye Laird of Grant, and Alexr. Gordon of Achynachie, yt a Minr. be sent to the parioch of Keith to preach yr. ye ensueing Sabbath, and to intimate to ye congregation yt ye heritors, masters of families, and oysr concerned in yt parioch may meet and draw up Lists of such persons as they judge qualified to be elders of ye sd parioch, to be given in to yr Committee yrfor, ye Committee appoints Mr Robert Sandelands, Minr. att Swintone (who is by the former appointment to preach att ye sd kirk of Keith ye ensueing Sabbath) yt he make public intimations after forenoon's sermon to ye people of that congregation yt ye heritors and heads of families and oysr concerned yr meet for ye effect fford, and give in yr lists to ye Committee when they are at Inverness on Thursday the second day of August 1694 years, out of qch lists ye Committee is to chuse such number of persons as they shall think fitt and best qualified for ye office. Extract out of ye Records of ye Committee by Will Macky, clk. Com.

At Keith, January 27, 1695 years, the qhilk day Mr Joseph Drew, minister at New Monkland, did, by the apoyntment of the presbytery of Foras, preach at Keith, and after sermon did call up James Troup in Montgrew, William Tailour in Achortise, Alex. Nishie in uper Achanissie, John Gaddes in Taremore, George Smith in Oxgatte, Thomas Moorson in Achoninyne, and John Tarras in Keith, and haveing taken them solemnne en-

* It may be observed in reference to the foregoing that the Diets of Public service were not continuous, weeks sometimes intervening.

† From this date up to the 29th July 1694, there seems to have been such laxity of discipline, and neglect of the most ordinary affairs (usually the business of the kirk-session), during Mr Rose's ministrations that the only entries are the stated Sabbath days' *Collections*, and one distribution to the poor under date "December 22d, 1693," and occasional individual allowances.

gaged to the dutie of Ruleing elders, did publicly, in presenc of the congregation, receive them into the sd office, there being no Legall stope to hender their admission.

At Keith, January 27, 1695.—Master Joseph Drew, minister, Will. Tailour, Thomas Moorson, John Tarras, Alex. Nishie, George Smith. James Troup, John Gaddas, with the ruling elders, the same day severall of the gentlemen were preent, whose countnance and assistance the el-ders did creve for the strengthing there hands in the work qch the gentlemen, to witt, John Ogilvie of Kempcorne, Alex. Sutherland of Kinminty, Charles Gordon, of Glengairecke. Alex. Gordon of Achainachie, Will. Gordon of Birnburne, promise to give so farr as were proper for them. The Kirk Session did apoynt one of the keys of the boxe to be given to James Troup, another to John Tarras, two of their number, that these two should write the account of what money is in the boxe in the presenc of two Heritors, two other Elders, and that upon the 27 of March ensuing, wch day, in obedience to the sd acte. the Lairds of Kinminty and Glengerrock, with James Troup and John Gaddas, Thomas Moorson and John Tarras, Elders, convened and delivered they keyes of the kirk boxe to James Troup and John Tarras, and found that there was, of money in the kirk boxe, three pounde eighte shilling and two pennies.

April 7 1695.—The presbytrie of Forras haveing taken to ther consideration that there was ane ruleing Eldershippe Legally settled in this place, did apoynt those ministers, ware sent to the north for supplies that preached here to hold sessione, qch accordingly they doe the first day convened in Session Mr Robert Wallace, minister, (left blank) and Elders collected 17s. 6d.

January 1698.—Alex. Gordon, Laull, son to Charles Gordon of Glenger-rack, was baptized, witnesses Alexr. Duff of Braco, and Alexr. Suyland (Sutherland), of Kinminty.*

July 2d 1699.—William Gordon, Laull, son to Charles Gordon of Glenger-rack, was baptized, witnesses William Gordon of Birkenbiern, and William Duff, son to Alexr. Duff of Braco.

March 15 1702—Compeared Jean Dulgarno and Margt. Cobban being summoned to this session for scolding on *Friday* last, they are appoynted to live soberly and abstain from the occasion of any such out-bracings in tym coming.

April 26.—Session compeared James Robertson in Milton, and gave in a bill upon James Mill Couper and Lachlan Ross, for a slander in alledging the sayd his mill did grind without a clapp, and likeways on Isobell Cobban, for calling him a cheat. James Mill and Lachlan Ross Confessed they had sayd so, and that Hugh Jamison was their author, qch they undertook to prove by witnesses, viz., Jean Cobban and James Jacson, and said further that Hugh Jamison added if he were putt to it he would Lett out the wisp; they are appoynted to be summoned to ye next session. Compeared Isobel Cobban, and acknowledged she had culled James Robertson a cheat, but that it was no more than all the country said, and that he had cheated severalls, and instanced his broyrs son, qch she would make out before any Judge when called thereto. James Robertson is appointed to pursue her

* It was from the Brother and Heir of this Glengerrock that the Lands were purchased by Duff of Braco. From family embarrassments, the above Wm. Gordon was for sometime in the Sanctuary of the Abbey of Holyrood; and the Sale of the Estate of Glengerrock was the only means of relieving his difficulties.

before the Commissary as Judge competent in such matters. The meeting ended by prayer, and a session appoynted Fryday next."

May 1st—Session compeired Hugh Jamieson being cited by James Mill and Lachlan Ross, and being examined, did confess that he sd he was an honest man all his days, and that his mill did never Goe without a Clap, nor was seen in any unfamous places: qch confession not being positive, witnesss were examined. Alexr. Robson and James Paterson declares that Hugh Jamieson, discoursing on that head, said he would Louse his wisp. and that he would prove, by two honest women, That the mill did grind without a clap. Hugh Jamieson thereupon called Anna Adamson, who deponed that going to the Dam to take water the night before Yule even, she heard the mill going, and John Skakel in the mill, but heard no clap till she was by the door, and then she heard itt. Margt. Malcom called, deponed that lying in her bed she heard the mill make a noyse att first as if she were grinding, but heard the clap a whyl after. James Robertson is referred to pursue the matter before the Comisr. as Judge Compt., and the Sess.-Clk. is appointed to give ane extract of the process, he paying 40sh. Scots.

The Session having cleared John Sanders of all his fees preceeding Mert. 1702, they discharge his getting any more money out of the collections each Sabbath as the custom was, but appoynt his fee to be paid yearly, viz., ten merk Scots, and a pair of shoes quarterly out of the box.*

Jar. 3d. Session, 1703.—A dilation being given on sell servts. (several servants) in and about Newmill, that in the night tyme the convened a pyper, and did dance and lead unchristian carriage, the pyper and oysr of those who conven att dancing are appoynted to be summoned to the next Session.

Jar. 10, Collected 14sh. 11d.—Session intimat to be on fryday next.

Jar. 15, Session.—After prayer, James Wilson, pyper, being called, compeired, together with Alex. Man, Isobell Lesly, Jean Gaal, Isobell Longmoor, James Perrie, Adam Littlejohn, George Wilson, James Smith John Steinson, James Steinson's two daugrs. Elspet Sim, Thomas Smith, all whom being summoned as frequenting the dancing att Newmill in the night tym, and having promised to behave more Christianly and soberly in tym coming, were sharply rebuked and admonished to abstain from such unchristian behaviour, and dismissed.

March 21, 1703.—Concerning James Phyn, the minr. reports that having spoken to him as to the baptizing of his chyld with a popish priest, he owned itt, and declaired himself to be now himself turned to popery, and that he would not ansr. the discipline any more. The Session recommends to the minr. to wrett to the Shirref Deput of Banff concerning him, and to referr him to the civill magistrat to be punished according to law.

April 18.—Compeired James M'Kenzie, who being summoned for his cursing of Charles Stewart and his beasts on Sabbath last, confessed his fault, and begged pardon, he is enjoyndd to stand two Lord's days att the pillar foot,† and be rebuked, and to pay 40sh. Scots of penalty.

* John was evidently the kirk-officer, and although there seems to be some ambiguity in the expressions, "to be payed yearly," and then, "and a pair of shoes quarterly," it is believed that, considering the "tramping" he had to do, as established by the numerous citations given, four pair of shoes in the year was no very extravagant allowance after all, and was rather well-timed, the shoes, as the Minute bears, costing only 12sh. (1s.) per pair.

† What was this "Pillar," and where was it placed? It does not seem to have been either the *Jougs* or the *Cutty Stool*. The last time that the latter ("Stool of Repentance") was used in Keith, it broke with its burden and capsized the whole.

July 4.—The minr. did intimat from pulpit a meeting of the heritors and elders and oysr concerned to see the accompts of the poor's mony since his entry, and for clearing the sd accompts, and likewise for taking accompt of all the penalties received since the present schoolmrs. entry, and to clear accompts with him, and desyred the meeting punctually to be kept on Fryday nixt.

July 10.—Convened the Lairds of Kinminnitie and Glengerac, together with the minr. and elders of Session, and after the compts of the collections since the minister's entry and dibursements to the poor were revised and approven, the accompt of all the collections since the last gerall distribution were lykeways compted and found to amount to be thirtie and six pound 13sh., together with what was in the box of the former collections, and having lykeways seen and compted the distributions on the sell Sabbaths since the last grall distribution, they find that there is in the box eleven pound thirteen shilling, and considering that there is non of the poor att present in necessity, they think fitt to keep this with all oyr collections till Hallow day, to supply the indigencie of the poor in the winter, and buy shoes to them, and non to be given out except to bedreds and those known to be in necessity.

August 15 (1703).—Session convened—minr. heritors and elders being called from the pulpit annent the poynting of the kirk, and the schoolmr. who was appoynted collr craving mony from the heritors who were resting yr sell proportions. The laird of Birkenburn gave in Cockstoun's proportion for the lands of Achoynanie, but took protestation in the clerk's hand in name of Sr Alexr. Innes of Cockston that he had nott a sufficient proportion of the kirk conforme to his valuation, and thereupon protested that the payt might not prejudice his right to seek a new division of the kirk, and thereupon took instrument.

Sepr. 5.—The minr. reports that James Robertson, who was appoynted the last Lord's day for stricking his wyf, and giving scandall to the place, came to him and informed him of the scandall, and denyed that he did strick his wyf, and both he and she craved the proces might sist, and promised to be more circumspect in tyme coming, and referred to the Session what to do in the matter; the Session thereupon sists till he (his) further behaviour be seen.

Sepr. 12.—Session, the heritors and elders being called to meet after prayer, the minr. signified to them that there was a visit'n appoynted by the R. the pbetry off Strathbogie att this kirk upon the 23 current, and that he had called them to take yr advice yr annent. The heritors and Session thought fitt itt might be delayed till the month of Octr., that the harvest being ended people might more frequently attend. John K—, Margt. W—, and Margt. P—, all in Corshartly, being cited to this Session for shearing on the fast day, they promising to be more observant in tym coming, were sessionally rebuked and dismissed.

Octr. 10.—This day the minr. did intimate from pulpit that there was a visit'n of this kirk appoynted to be upon Thursday the 21 current, and therefor desyred the heritors, elders, and heads of families to attend the sd day.

Octr. 17.—The minr. did again intimate the visitation, and desyred the heritors, elders, and heads of families to attend Thursday nixt.

March 15th, 1710, Wednesday.—The sd day issued out of the penalties fifty p^{ls} Scots to Alexr. Richardson, qch is the half of 98 was due by the Session to him anent repairing the steeple.

March 26th, 1710.—This day a proclamation from the Queen (Ann) for a national fast to be observed on Wednesday the twentieth current, was read from pulpit.

April 23.—This day we had sermon by Mr John Urquhart, minr. at Gairtly, our minr. being gone to the Grall Assembly.

April 30.—Sermon by Mr James Murray, minr. at Grange.

May 7th.—Sermon by Mr Hugh Innes, minr. of Mortlich.

May 14th.—Sermon by Mr Robert Stephen, minr. at Aberlour.

May 21st.—Sermon by Mr David Dalrymple, minr. at Dundurcus.

July 30th. Margaret G — delate for cursing Alexr. R — and his family ordered she be cited agt next day.

August 6th.—Margaret G — being this day called, compeared and being interrogat anent her cursing and scolding, denyed most of what was alleged, professing she wished well to Alexr. R — and his family: was rebuked and dismissed.

October 1st.—This day a petition was given in to the Session by Thomas Grant of Achoymany craving he might be allowed to have a door made through the Church wall for a Loft to be built in that pt of the Church belonging to his Estate of Achoymany. Ordered an edict to be served thereanent.*

Octor 8th.—Anent Achoymany's door. The Session finding the Edict served and no objection offered, doe consent to his making a door for his designed Loft, providing he get sufficient workmen, for whom he shall be answerable, so as not to Damage the roof or wall of the Church, and doe recommend the sd Thomas Grant to the Rd Ppty, to interpose their Authority and Consent to the Act.

Octor 29th.—Compeared this day Alexr. U — and g^{ve} in a libell agt Isobel S — bearing that she had called his fayr thief and his ears were cropt and cut, and laid down a pledge for pursuing the sd slander and gave as witnesses John S — in Rosarie, Jannet G — in Bodinfinnach, Elspet M'K — in Cullyshangan, and James G — there. Ordered Isobel S — and the sds Witnesses be cited.

Nover 5th.—Compeared Alexr. U — in order to insist upon his lybell given in Last Lord's day. Isobel S — being called Compeared, an^d the lybel being read she confessed she heard his father's ears were cut and had sd so, but was greatly provoked by his calling her b — Jade, &c., and offering to strick her; all which he denyed. The Session finding the sd S — guilty of slandering the sd U —, delayed the matter till next Lord's day, ta qch time the were cited apud acta to Compeir; agt which time S — was to Lybell him and bring witnesses.

* The deference shewn to the Session in this Entry, by the Laird of Achoymany, contrasts with the case of the Laird of Birkenburn. The date and reason of the Proceeding are not distinctly known, but the name of the Laird of Birkenburn, at the time, is said to have been William Gordon. The Kirk-Session were bold enough to decree the building up the door by which his Seat was reached, without his permission, and the masons were actually at work, when the matter came to his knowledge. He immediately armed himself, and, mounting his horse, rode to the Churchyard. Finding two stones placed in the said "Door," the workmen having taken to their heels on hearing of his approach, he pushed them out with his foot, mounted his horse, and rode home. No attempt was afterwards made to close up the Door by which the Laids of Birkenburn were in the habit of entering the Church.

Novr 12th.—Anent Isobel S — and Alexr. U — she produced a Lybell agt him and impignorat the ordinary pledge bearing that being her Sert he had in August last frighted a child of hers by putting him in the burn. For qch being repr.ved he had called her vagabond quean b — &c. Witne ses being called Compeare l John S — married, aged 28, and being solemnly sworn and purged of Malice and partly counsel, depones he heard U — call S — a vagabond scold, but knows nothing further of the Lybell, cannot write, subd by the Moderator sic sub. Jo: Gilchrist. Delayed till next day. Sued apud acta agt yt time.

Novr 19th.—The sd day Compeired Isobel S — and produced ane Extract from the Shirreff Court Book of Elgin bearing that Thomas U — was truly infamous and his good Confiscat, himself banished as a resetter of thieves, &c. The Session finding that the sd U — had litigiouslie insisted in this affair. ordered his pledges be Confiscat, referring him to the Civil Judge That the sd S — may be reimbursed of her expenses.

Novr 20th.—Isobel S — appeared this day in order to insist in her Lybell agt U — but the Session delayed this Litigious affair till fryday next, or later pties and witne ses to be cited agt that day.

Friday, Decer 1710.—Compeared Issobel S — and Alexr. U — The sd man being asked if he called S — a vagabond scold confessed he did, as attested by Seall witness but denied he did any harm to her child &c. The Session that considering Alext U — and Issobel — have now for many Sess. days, with great humour and litigiousness, followed their complaints agt one annoy. and yt in these processes there have been made seall objections by either pty, agt the proofs and defences of the other pty, which fall more naturally under the consideration of civil judicatories, and also that both pties, in yr appearances before the Session, discover so much passion and inflamed humor that they scareely keep within the bounds of respect due to judicatories in their reasonings; therefore the Session doe appoint this process to be extracted, and do refer the same to be finally discused before any civil judge competent, delaying giving farther sentence anent their pledges till the discussing their complaints.

March 9th, 1711.—The Session mett and constitute. Intimation was this day made of a fast to be observed upon Tuesday nixt, by act of the Commission of the Grall Assembly. Intimation was also made that the heritors, at their meeting, were very well pleased with the put (present) constitution, none making any objections to the contrary.

Friday, August 3d. —The sd day, the box being opened, the charge off the collections since the last revising amounted to one hundred and one pounds eight shillings ten pennies (£8 9s. 0d. 10-12ths); the disbursements to seventie seven pounds and eight pennies £6 8d. 4d. 8-12ths; the money in the box to twentie four pounds eight shillings two pennies £20s. 8d. 2-12ths); which the disbursements amounts exactly to the charge of the collections. But of the moey in the box there was found of the current copper three pounds three shil. Scots, which was ordered to be put in a bag by itself, and ly in the box till the Session find a way to dispose of them. Inde of current coin in the box, twentie-one pds. five shillings two pennies; of which was given out as follows:—Eight pound the poor were addebted to the penalties in pt of payt of the mortclothe, which, with twelve pds pd March the 12th, 1709, makes up twentie pds, being all was resting. Also to Marg. Henderson, 11 sh.; to Marg. Wilson, 12 sh.; to Jean Grant, 10 sh.; to El. Stable, 10s.; to Euph. Crookshank, 4 sh. The

sd day given out of the penalties, 28 sh. for taking out some jests out of the steeple. For repairing some things in the school and chamber, 1 lib. 10 sh., being from Mans confiscate pledges 2 L. 18 sh.

Aug. 19th, 1711.—Collection by Alexr. Rainy and Wm. Huat, 12 sh. 4d. Given to Patrick Gordon, sup. (suppliant), 4 sh. ; Alexr. Mclean, sup., 5 sh. ; to oyr two distressed supplicants, losers by fire, 12 sh. The Session last year wanting moey, and the minr. having advanced 50 lbs., which, with 50 lbs pd already, makes 100 lbs pd out of the penalties for reparation of the steeple, as also advanced 10 lbs to pay the glazier—in all 60 lbs Scots, qch, being now repaid to the minr. by the under-written penalties, ordered the acct thereof be engrossed as follows :—“(here the names and sums are stated)—‘suma is 60 00 0.—Item for a wallet for holding the mortcloath, 18 sh. At this time also disbursed out of the penalties for a pulpit cloath, fifteen lbs 18 sh. Scots, of which there was 7 lbs 18 sh. borrowed from the poor, to be repayed by the first penalties that come in. All this engrossed by advice of Session.

Aprile 20th, 1712.—This day a meeting af the heritors was called anent the fabrick of the kirk.

Aprile 27th.—Minr. reported the heritors had ordered 30 lbs for the sclatter to repair the kirk, to be uplifted by the schoolmr. at the rate of a merk upon the plough.* And the lime to be furnished by the Session.

May 11th, 1712.—This day compeired, being cited and called, James M—, in Tarmore, and James S—, in Reggins, being delate for reviling, cursing, and beating one another at a burial last Lord’s day. The sd S— advanced his complaint by bill, that M— did beat him, &c. M—, being enquired thereanent, confessed he did strick him, but was provoked, and that S— also struck him. Being sharply rebucked, the matter was delayed till nixt Session, to qch they were cited apud acta, and the officer ordered to sued (summon) witnesses.

May 18th.—Collected by Wm. Huat and Alex. Sellar, 15 sh. Given to Margt. Wilson, 10 sh. ; to Euph. Crookshank, 5sh. Sermon this day by Alexr. Chalmers, min. at Aberchirder.

May 25th.—Collected by Wm. Huat and Wm. Leslie, 12 sh. Given to Margt. Taylor. 9 sh. ; to Duncan Grant, a poor blind man, 3 sh.

June 1st.—Collection by Wm. Leslie and Wm. Huat was 23 sh. Given to James Watson, suppliant, from Drumblate, 9sh. Sermon this day by Mr Robert Stephen, minr. at Aberlour. Our minr. being returned (from the “Grall Assembly”) the Session mett and constitute. Minutes of last Session being read, James M—, called, compeired, as did also James S—. M— confessed as above. Being rebucked, the Session, understanding they were to be before the civil judge this week, referred to see what probation might be led agt them there, and cited ym apud acta to compier here nixt Lord’s day.

June 8th.—Compeired according to citation James M— and James S—. The Session finding nothing could be proven agt S— before the civil judge, after being exhorted to live Christianly and circumspectly, was dismissed. M—, being found guilty of a most scandalous Sabbath breach, was ordered to make public profession of his repentance nixt Lord’s day,

* Query—Was this the “plough-gate” or “plough-gang,” of which Dr Jamieson says, “As much land as can be properly tilled by one plough,—gate being synon. with gang, now understood to include about forty Scots acres at an average”? Other authorities call it about 18 acres.

and, according to Act of Parliat (Parliament) in such cases, was also ordered to pay five pounds Scot of fine. June 15th.—This day James M—— was publicly rebucked for his Sabbath breach.

June 29th.—Given out of the penalties for lime to the Church, six pounds Scots, which was borrowed fm the mortcloth moey (money), to be repaid by the penalties.

Sept. 21st.—The sd day the Session did unanimously choose Mr John Skinner, their clerk, for treasurer, and ordered he pursue contumacious delinquents before any civil judge competent, upon the Session's charges, being to be reimbursed what expences he may be at out of the readiest of the penalties.

March 1st, 1713.—Geo. Morison demanding the pledges for his daughter's marriage, they were detained for passing the 40 dayes till further consideration.

April 5th.—Hary Urquhart, in Blackhillock, being reported to entertain Elspit Anderson, ane excommunicat and banished person from Botriphny, being called, compeired, alledges she came accidentally; ordered to put her away.

June 28th.—Jannet M——, in Achindarin, being delate for beating Elspit B——, yr on the Lord's day. Called, comp. not, ord. to be cited p. 2 do. July 5th.—Janet M——, called, compeired not, ordered to be cited p. 3 tio.

July 12th.—Janet M—— called, compeired not—her husband, Alexr. G——, compeiring, pretended she could not come by reason of indisposition. But the Session, fining her contumacious, and understanding she was convict before the civil judge of beating Elspit B——, ordered she satisfie discipline, and pay five libs of penalty, and, in case of refusal, to be prosecute in terms of Act of Parliat agt profanations of the Lord's day.

August 2d.—M—— was this day called, compeired not. Her husband promised to endeavour to bring her, and also desired Elspit B——, spouse to and John S—— should be pursued for saying in face of Session that he, the sd G——, toped ane ox and wounded anoyr in 6 or 7 pts to them on the Sabbath some time agoe. Ordered the sd S—— and his sd spouse be cited to next Session.

Friday, August 21st.—Anent G—— and B——, they both compeired, and B—— asserted in G——'s face, that he or his serts, did laityly top and wound her oxen on the Lord's day. G—— desired her oath of calumny if she had just ground for saying so, which she gave solemnly. Being enquired if she had witnesses to prove it, answered not, but referred it to G——'s oath. G——, being solemnly sworn, depones he never did wound or strick her oxen, or any of his serts, by his outhunding or connivance. After qch, demanding his pledge, ordered it be allowed in part of his wife's penaltie.

June 27th, 1714.—This day the people were acquainted that *if nothing extraordinary did not intervene*, the Sacrament of the Lord's Supper was to be celebrat here the 18th day of July nixt, &c. The following Extraordinary Intervention did occur:—

July 18th.—This morning there fell out a sudden flood of rain, whereby the waters and rivulets, rising to a great height, stoped many of the communicants from coming up; therefore, after sermons, ante and post mer., by our own Minr., the solemnity was delayed till nixt Lord's day, and the

88 *Mother and Daughter rebuked for carriage with a Mountebank.*

people, after being seriously spoke too anent the stop they had mett with, and urged to be seeking more into their hearts, in order to be more fitted and prepared for yt solemn ordinance, were ordered to come up to sermon on Saturday about the ordinary time.

August 1st.—This morning, as we came shortly after to understand, the Queen Anne dyed, and George the First was proclaimed.

Jan'y. 16th, 1715.—This day, was published an Act of the Commission of the Grall Assembly, and a proclamation from the King founded yreon, for a thanksgiving to be observed on Thursday nixt, the 20th current, through Britain.

March 27.—Margaret S—— and Christen C——, her daughter, were this day called before the Session, and rebuked for their offensive carriage with one Thomas Paul, a sert, to Mr. Melloy, a Montebank, in town, and cited apud acta to compeir nixt session, and the officer ordered to cite such as could make any offence appear agt ym.

April 3d.—S—— and C—— being called, compeir and seall witnesses, but nothing could be made evidently scandalous agt them. They were sessionally rebuked till further guilt, if any be, appear.

April 10th.—The Minr. having before told the congregation of the approach of the Sacrament of the Lord's Supper at Grange, and invited such as had a mind to communicat to speak with him, added that Sabbath next was the day appointed for that solemnity and that he was to be there, and was not sure if he got supply for this place.*

April 17th.—No sermon, Minr. being exercised at Grange as above. After reading to the people, &c., collected by George Knight, only 4 sh.

May 6th, 1715.—John Thomson and Jean Gaal, bo.h in this parish, declared their purpose of marriage, consigned ple'ges, were contracted and proclaimed, but not married. Their pledge being a sword, was taken by Glengerack for Sherrifmuir.

May 8th.—Our Minr. having gone last week to the Grall Assembly, after reading the Scriptures, &c., in the forenoon, we had sermon in the afternoon by the Minr. of Grange (Mr Murray). Collection by John Skinner and John Simon, was 12 sh. Given to James Adam, 12 sh. (the whole collection); to the officer for service, 8 sh.

May 15th.—Sermon by Mr Walter Sim, Minr. of the Gospel at Glass. Collection by John Simon and John Skinner. 2 libs. 4 sh.

May 22d.—Sermon by Mr John Urquhart, Minr. of the Gospel at Gartly. Collection by John Simon and John Skinner. 14 sh.

May 29th.—Sermon by Mr Hugh Innes, Minr. of the Gospel at Mortlach. Collection by John Simon and John Skinner, was 12 sh.

June 26th.—This day, intimation was made by order of the Commission of the Grall Assembly for a collection for the bridge of Strong, in Shetland, to be collected nixt Lord's day. Deletion being made this day upon Ja. S——s, elder and yr., Geo. and Wm. S—— of their holling fir on the Sabbath morning: ordered they be cited with witnesses thought proper by the informer.

* The two immediately preceding Minutes have been taken as seeming to imply that it was customary then for the people of one Parish to Communicate at another, and this evidently with the knowledge, and indeed by the encouragement, of their own minister. The smallness of the collection, "only 3 sh.," or 4d., on the day of the Sacrament at Grange, seems to warrant the conclusion that many had gone there that day, and that there had been but a poor attendance at Keith.

July 3d.—The affair anent the S——'s being this day resumed, they compeired, and being seriously spoke to anent the scandal of Sabbath breach, denied and alledged they were home before twelve o'clock at night. Ordered the witnesses to be cited, and they sued (summoned) apud acta to compeir this day fortnight in Session.

July 27th.—Anent the S——'s, the being called, compeired, and persisted in denying the alledged scandal, and witness being called compeired, James P——, married, aged thirty, being solemnly sworn and purged of malice and partial counsel, and interrogat, answered, when he was going to supper he saw James S—— going to the hill with a spade, but for qt. end, or when he returned, he knows not, and this is all he knows of the matter, sic sub. James P—— comp., also James S——, unmarried, aged twentie-four, bein sworn and purged, ut supra. answered he was in the moss with them, and they all returned before twelve on Saturday night, cannot write, signed by the moderator thus—Jo Gilchrist. The Session finding nothing could be proven agt them thought fit to give them a sessional admonition to make conscience of ordering their affairs, so as to be in case to be preparing for the Lord's day the night before, and delayed the affair till farther light.

August 7th.—This day his Mats. (Majesty's) Act agt prophannes was read, and ane exhortation and dehoration yre anent by our Minr. Also, Mary Fraser, a profligat vagrant, who, with some others, had been put in prison as gypsies, was put in jogs all the time of sermon and sharply rebucked. &c.

Aprile 1st, 1716.—This day there was a meeting of the heritors called to meet upon Wednesday nixt to consider upon means for repairing the common loft, the kirk now being throng since the meeting house gave up, and also to order oyr public concerns of the parish.

Aprile 15th.—This day persons following having been cited before the Session, were called and compeired, viz., John Hutcheon in Achoypany, parent of the child Robert Watt, and James Morrison, yre witnesses, Henry Palmer, in Birkenburn, in whose house the pretended baptism was administered. These persons being brought before the Session, were questioned for receiving ordinances from the hands of Mr James Sibbald, late preacher at the meeting house in this parish. They being rebucked; any other censure was delayed till further consideration, and they referred to the civil Magistrate, and Thomas Grant of Achoypany, one of the Deputy Livetenants of the shire being present, ordered them to be carried from our bar to prison, as contraveeners of the Established Laws, in keeping company with ane open and avowed rebell, and one soe monstrously scandalous as the sd Mr Sibbald was known to be.

May 13th, 1716.—Collection by James Taylor and Wm. Leslie, only 12sh. 10d., which was given to Jannet Grant. Also to Wm. Ogston, sup. from Aberdour 12sh; for buying timber to Euph. Crookshank's house, 3sh. steg.

June 3d.—Collection by John Simon and Alex. Renny, was 22sh. Given to Wm. Smith a poor man at Drum, 12sh. This day was read from pulpit the King's Proclamation for a thanksgiving for the suppression of the late unnatural rebellion, to be observed the 7th current.

June 7th.—Thanksgiving. Collection by John Simon and Alexr. Renny, only 10sh. [A poor enough Thank-offering.]

June 24th.—Collection by John Simon and James Taylor, was 20sh. Given to John Sanders, officer, for his shoes, 14sh.

To James Simson, a distressed parishioner, 1 Lib. 10sh.

To Humphrey Wallace, sup. from Newcastle 6sh.

July 1st.—Collection by Simon and Alexr. Renny, was 20sh. Given to seall extraneous distressed persons, 10sh.

July 15th.—Collection by Wm. Leslie and George Knight, 26sh. Given to Elspet Sinclair and some extraneous beggars, 6sh.

July 29th.—Collection by Wm. Leslie and George Knight, 24sh. Given to David Ross, sup. from Nairn, 3sh. To Colin Falconar, for a sheet of stamped paper for the use of the Session and the poor, no less yn 10sh. Scots. Put in this day 3sh. ster. debursed for Euph. Crookshank's house, whereof she got backt shil. ster. [See Minute of 13th May.]

Sept. 15th.—Compeired John Thomson in Newmilne. craving his marriage pledges, which were denyed him till he should pay for his last breach of marriage.

Sept. 23.—Wm. Young and Alex. Forsyth at Newmilne. having been cited for Sabbath breach, by having their webs out on the Lord's day, called, compeired not, ordered to be cited pro 2 do.

Sept. ulto. 1716.—Compeired, Alexr. Forsyth and Jannet Hay, spouse to Wm. Young. and were sessionally rebuked for having yre webbs any time out on a Lord's [day] of late. This day was intimate from pulpit ane act of ye Grall Assembly. for a day's collection for the use of ye Charity Schools, ordered to be taken up at the church doors.

Oct. 7th.—Collection for the Charity Schools delayed, the day being stormy.

Oct. 14th.—Collection this day at the church doors was 6 Libs Scots (10s. ster.), ordered to be given to the Society with qt. more can be yet gathered.

Oct. 21st.—This day, after sermon, by appointment of the Pbty. of Strathbogie, our minr. intimat the sentence of Deposition agt Mr James Sibbald, late preacher at the meeting-house in this parish, for forsaking the Protestant interest, and oyr gross scandalls he lay under, and is now fled.

[See Minute, April 1st and 15th.]

March 17th, 1717.—The sd. day, James J—— in Towiemore, presented a petition to the Session, showing, That, whereas Alexr. G——, in Milne of Achynachy, alledged he had some meal stollen out of his milne, and had procured warrant for dackering for the sd. meal, the sd. James had given free access to the dackerers, who had declared they had found nion of the stollen goods in his house. Yet Alexr. G—— had slandered him, by alledging the stollen meal and seall oyr things were found with him, and therefore. &c. The Session taking the sd. lybel under consideration, and the sd. Alexr. G—— being cited, called, compeired. and being interrogat if he had slandered James J——, answered, that all the dackerers affirmed yt. the meal found with James J—— was like yt. which they wanted, viz. new-milled, hot and humed. as theirs was. 2 do. Alexr. G—— being interrogat if he had sd. that twentie or more told him that James J—— stole the sd. meal and oyr. things, viz. aue ax and sack. &c., answered, he did say the common report was, that the sd. Alexr. had got good deed from J—— to hold his peace, and seek na further after him on accot. of the sd. meal, and yt. he had called J—— to Milne of Towie, to ask him if there was any ground for the report. G—— being further asked if he had sd. that J—— had given sheep and oyr. bribes to Harry M—— at Milne of Towie, to befriend him in this affair, answered, he asked Harry M—— if he had got

sheep, &c., as the common report went, to keep J—— from prosecution for the meal. G——'s answers not coming up to the lybel, J—— was asked what witnesses he had to prove the same. Answered he had seall witnesses to prove the lybel, whereof two, viz., Wm. N—— and John M'—— were cited and present. whom the sd. Alexr. G—— admitted having nothing to object agt. ym. The sd. Wm. N——, married, aged fourtie-three years, being called, compeired, was solemnly sworn, purged of malice and partial counsel, and being interrogat upon the sd. lybel, depoued that Alexr. G—— sd. at Harry M——'s fireside, that the men who were with him at the dackering sd. expressly yt was the meal found in J—— his house. which was stollen out of his milne, and further, yt. the sd. G—— sd. at the sd. time and place, that the common report of the country was, that he and Harry M—— were bribed to conceal the matter, and yt. he knows no more of the affair. Causa scie he was present, cannot write, gives power to the moderator sic subscribitur. Jo. GILCHRIST. Compeired, being cited and called, John M'——, married, aged fourtie or more, solemnly sworn, and purged of malice, &c., depoues, in omnibus as precedente causa scie. he was personally present, cannot write, gives power to the modr. sec subr. Jo. GILCHRIST. This being a business of too much litigiousness to be debated upon the Lord's day, the sd. pties (parties) were cited apud acta, to compeer on Friday, about 10 o'clock, when the sd. G—— was to adduce witnesses for his exculpation.

Friday, March 22d, 1717.—The Session having mett and constitute, the sds Alexr. G—— and James J——, compeiring according to citation, G—— was asked that, seeing J—— had proven his lybel, what witnesses he had brought for exculpation, answered he had brought Duncan G——, Robert and James M'K——, and James Duncan, who being called, and J—— asked if he had anything to object agt them, ansred negatively, upon which they were solemnly sworn, purged of malice and partial counsel, and seally examined. Duncan G——, married, aged thirty depoues he was with the dackerers when they searched J—— his house, that they found little meal there, which did appear to be like the parcel the dackerers brought for proof of yt the wanted. That the deponent having a pt of the one and oyr in his hands, could not discern the one from the oyr, nevertheless he, the deponent, sd at the time that was no proof, in respect there was much sweet and humed meal in the country; further depoues that the sd J—— sd he was in the milne on Saturday, and his Mr Towiemore, with him, but does not remember what Saturday he spoke of. Being interrogat if he heard G—— or the dackerers say yt the meal found in J—— house was not the meal they wanted. ansred he heard no such thing, cannot write sic subs., Jo. GILCHRIST. James D——, married, aged fourtie, depoues he saw not ye meal, but, upon the question put to J—— when he was in the milne, the meal being new milled, he heard the sd J—— answer that he was at it on Saturday, but does not mind what Saturday; further depoues yt he and the other dackerers did trace the track of a man's foot in the snow on the road that leads from Milne of Achynachy to the said J—— house, and further depoues that Robert M'K—— having desired the sd J—— to put his foot in the tract, he did it, and the impression seemed to agree. Can't write, sic subr. Jo. GILCHRIST. Compeired James M'K——, married, aged thirty or more, depoues in ombs of precedente, but that he did not see Rot M'K—— put J——'s foot in the track, nor was pnt (present) when J—— was asked about his being in the milne, and that he followed the

track only to the Lime Kilne, can't write, sic subscr. JO. GILCHRIST. Compeired Robert M'K —, married, aged fourty years, depones in ombs with James D — as to the track and the meal, but being asked if J — did shew them the track beyond his house, answd negative, and further says he mind's nothing of his telling when he was in the milne. Sic subs., R. M. K. Compeired also Wm. N — and John M' — being adduced by the sd Alexr G — as witnesses for his exculpation, who being interrogat upon the oath they had made at last meeting upon this affair. what they knew of the difference of the meal. Wm. N — sd he knew no difference, only he could not say it was the same. John M' — sd he heard some of them who were there say it was very like the meal which was stolen from G —. They cannot write, signed ut supra, by ye Modr., sic Subs., JO. GILCHRIST. The Session considering that James J — hath proven his lybel, ordered he get up his pledge, and referred the sd Alexr. G — and him to discuss the sd process before any Civil Judge competent, and ordered the clk. to give extracts of the same if they did not agree within eight days of the date hereof : in qh time the clk. was inhibited to give any extract yreof.

April 23th, 1717.—This day, the Circuit Lords being in Church, &c., the collection by Wm. Leslie and James Taylor was 5 *libs* *scots*.

June 2d.—Collection by John Symon and Alexr. Rennie, 1 lib. 10sh. The minr. being returned from the Assembly, after sermon this day, had ane exhortation to the people agt. offences at penny weddings.

June 9th.—The Session met and constitut. Collection by John Symon and Alex. Renny was 24 sh. Given to Janet Grant, 12sh.; to John Saunders, officer for shoes, 14sh. Compeired George M — and George G —, in Kinty (Kinmennitie), being delate as guilty of Sabbath breach upon the 26th past, by wrestling or beating one an oyr, and, being interrogat thereupon, denyed any such carriage. Ordered witnesses to be cited, and they were cited apud acta to compeir in Session nixt Lord's day. James Becky having behaved most insolently to seall members of the Session, ordered he get no further supplys out of the collections until further consideration.

June 16th.—The matter agt. G — and M — being this day resumed, and the compeiring, as also seall witnesses, viz., John Guthrie and James Romans. the parties continued on the negative, and the witnesses, being seriouslie spoke to, answered they were at a distance, and saw M — lay hold on G —, and yt the last fell twice on the ground but saw them not strick one anoyr, and that they knew no more tho' put upon oath. The Session, taking this to their consideration, and parties being removed, thought fit they should be Sessionally rebuiked, and, being called in, were sharply rebuiked, and desired to live more Christianly in time to come, oyrwise they might come to a more publick rebuik.—This day also George R — and Elspet G —, in Neyr (Nether) Achanacy, were brought before the Session for scolding on the Lord's day. R — alledged G — threw stones at him, and cursed on ye sd day. The sd woman being thought not endued with common prudence, and there being no witnesses, they were seally rebuiked and the matter delayed till it should appear how they should carry in time to come.

Fri day, June 18th.—Sess. p. re nata. The Session met and constitute. The minr. having reported that John R — had at lenth confessed his guilt, &c., before the Pbt'y., and was by them remitted to the Session, and seeing the sd John has pd ten libs. Scots of his penalty, was desirous to

know qt. (what) further he was to pay, and yt it might be modified, ordered he instantly pay ovr ten lib^s., to be applyed for paying the sclatter and lime for pointing the kirk; and that the Session would afterwards think upon his further apperances, and what more penalty he should pay.

July 7th. This day the Session mett and constitute. Collection by John Simon and James Taylor was 16s. Given to the officer for going to Buchan with the hand-bell, 2sh. ster.*

July 27th.—Collection by Wm. Leslie and James Taylor was 19sh. Given to Jo. Hamilton, sup., fm the Cannongate, with his knees over his shoulders, &c., 12sh.; to Geo. Fordice, sup., from Grange, 12sh.; to James Newlands, sup., from Dundurcas, 7sh

August 11th.—Collected by George Knight and John Skinner, 1 lib. 10sh. Given to Jane Grant, 6sh.; to Wm. Smith's funeralls (?) 3sh. ster.; to Robert Innes, who had lately been tortured in Turkish slavery 12sh.

"December 1st.—Being a most stormy day, collected by James Taylor, only 5 sh. Given to Ja. Stuart, lately delivered from Turkish slavery. 12 sh.

Decr. 22d.—This day Isobel Forsyth, fugitive from Glass, was declared to be soe, and the congregation exhorted from pulpit not to entertain her.

Thursday, January 2d, 1718.—The Session mett and constitute for revising the accounts, &c. The accots of the poots moey collections, and disbursmts. being read over and duly considered and examined, the charge of ye collections since the first of July, 1715 [two years and a-half] (the day on which the accots were last revised), was found to amount to one hundred and seventie-nine pounds, fourteen shilling-, and ten pennies Scots [£14 19s. 6d 10-12ths]; the disbursmts, or discharge amounted to one hundred and fortie pounds seventeen shillings and two pennies Scots [£11 14s. 9d. 2-12ths]: the ballance, or money in the box, was thirty-eight pounds, seventeen shillings, and eight pennies Scots [£3 4s. 9d 8-12ths]. The box being opened, and the money compted, the sd ballance was found, without any mistake whatsoever, whereupon the accots were approven.† The sd day, disbursed as follows: -To Janet Bremner, 12 sh.: to Elspet Stable, 12 sh.: to John Simon, smith, for kirk work, 1 lib. 16s. 8d.; to the officer for shoes, qch compleats all b gone rests, 2 sh. ster.; to Wm Sanders for drawing the clock, 12 sh† For casting the hand-bell 1 lib. 10 sh.; to Express fm Auchterless, 6 sh. Disbursed in all this day, 6 lib 12 sh. 8d. The sd day, the Clerk produced ane accot of the penalties received by him since last meeting, viz., July 1st, 1715. In his hand at Whitsunday, 1714, 3 11 The penalties specially entered were 64 12 so that

the whole amounted to the sum of 68 3
Disbursed upon the Se sion's accot out of the penalties as follows:—To Alexr. Murry, sclatter. at Martimas, 1715, four lib^s. Scots; to him for pointing the school and his Martimas sellarie p. anno 1716, 9 lib^s.; to

* What the honest man, John Sanders, the Officer, could have been doing at "Buchan with the Hand-Bell," we cannot tell, and therefore leave it as a question for the learned.

† From this it would appear that the average annual collections would have been about £6 sterling; the disbursements about £4 14s.; and the surplus. £1 6s.—which would scarcely buy tobacco to two old wives for a year as things go now-a-days.

‡ In those days they did not apply the term "winding up" to their public Horologes; as we presume they were of the Dutch construction, and "drawing" was more appropriate.

94 *Troublesome Kirk-Clock, Transport of Seat of a Town Clerk.*

Clerk Leslie upon the Session's accot, three libs. Scots; expences pursuing delinquents, one pd. ten sh.—in all, 17 libs. ten sh. Scots—which being deduted from the above-written sune, remains 50 lib. 13 sh., which pays the Clk. at 16 lib. p. ann. for the years 1715, 16, and 17, and two libs. 13 sh. more, whereof 33 sh. allowed for nails, &c., about the kirk. Rem. 1 lib. only in the Clerk's hand.

March 30th.—Collection by John Simon and Alexr. Renny was 13 sh. Given Helen Stable, a poor wan (woman) at Newmilne, ye sd 13 sh.; to some poor men laity redeemed from Turkish slavery, 2 sh. str.

June 8th.—Minr. returned from the Grall Assembly. Collection by Wm. Leslie and James Taylor was 32 sh. The Session, having mett — and constitute, ordered Alexr. M'Gowin get up his marriage pledges. Compeared Alex. S—, calling for his marriage pledges; but it being reported there was promiscuous dancing, &c., at his wedding, ordered they be kept till the matter be examined.

August 17th.—Collection by Alexr. Renny and James Taylor was 10 sh. for the poor. The rest of this day's collection given to help the officer's sellarie for drawing the clock. Also to Marg. Ogilvie, 20 sh.

Decer. 21st.—The Session met and constitute. Collection by John Simon and Alexr. Renny was 15 sh. Given to Tho. Smith for helping ye clock, 12 sh., &c., &c. This day compeired Lachlan Ross, and gave in a petition to the Session craving yt Jannet Wat, spouse to Wm. T—, in Ardoch, might be censured for saying he, the sd Lachlan, was under ane Act of Banishment, and guilty of Sab breach: at the same time, produced a testimony under the Baylie and Clerk of the Regality Court at Grange, their hands, beuring that Jannet Wat called the sd Lachlan a bannished man in court, ordered the said Jannet Wat be cited agt nixt Lord's day.

Decer. 28th.—The Session mett and constitute. The sd day compeired Jannet Wat, and confessed she called Lachlan Ross a banished man, being he was sent to Flanders by the Lords of Justiciary. The Session, after reproving the sd Janet for her inadvertant talk, ordered her to repair to the Regality Court at Grange, and yre. in face of Court, to acknowledge herself in the wrong, and beg pardon of the sd Lachlan Ross for calling him a banished man, tho', at the time, she alledges she knew not what a bannished man was, being he was sent off as above. Ordered Lachlan get up his pledge, in respect he had proven his lybell.

Febry 22d, 1719.—Collection by George Knight and John Skinner was 25sh. Given to Jannet Grant 18sh. To the officer for last half year's shoes 13sh. To Andrew Iny. Sup., from Rothess, 2sh ye whole.

Aprile 5th.—The sd day Mr Robert Blenshell, Town Clerk in Cullen, compeired craving liberty to transport his seat from this to the Kirk of Cullen. The Session considering that his seat was taken out of its place, and the room filled up with anoyr, granted his request.

Aprile 12th.—Collection by George Knight and John Simon was 6sh. ster. Given to Peter M'— and his wife, two poor people in the parish, whose house and substance was laity consumed by accidental fire, the collection being on that accot, 5sh. ster. To Jean Jamiesen, Sup. fm Ruthven, 12sh. To Geo. Fordice, S. fm Grange, 12sh.

May 17th.—The sd day, viz., May 17th, the Session mett and constitute. Elspet M'Mm. was this day sessionally rebucked, and fined forty shillings Scots for her uncircumspect carriage in quarrelling with a boy, her fellow sert, on the Lord's day.

May 31st.—This day the key of the box, which was kept by William Lealie, new deceased was delivered to Alexr. Renny.

June 7th.—Collection by John Simon and George Knight was 27sh. Given to John Norie 12sh. This day the minr intimat a fast to be observed on Tuesday nixt, by appointment of the Pbtty, upon accot. of the excessive drought, and threatened invasion from Spain, in favours of the pretender and intestine Broyls, &c.

June 9th.—Fast observed. Collection by George and John Skinner was 20sh. Given to extraneous beggars 4sh.

June 14th.—Collection by George Knight and John Skinner was 22sh. Given to Th. Goodbrand 12sh. for rops to bind the ladders for the kirk, &c., and mending the sd ladders, half a crown. At this time we had accots. of the defeat of the Pretender's army, and the taking of the auxiliary Spaniards, to the number of 400 prisoners of war at Glenshiells, upon the 10th of June 1719.

August 30th, 1719.—The Session mett and constitute by prayer. Collection by George Knight and John Skinner was 34sh. Given to the Clock-keeper, 12sh. To extraneous beggars, 4sh. For bringing a dyalplate from Cullen, 12s., &c.

Nov. 8th.—The sd day John S——, in Kinminnity, having given in a petition, together with a pledge, obliging himself to prosecute the same agt Jean G——, spouse to Robert T——, also in Kinminnity, her horrible cursing the sd John S——. The said Jean G—— being cited and called compeired, and being interrogat anent her unchristianity cursing her neighbour, acknowledged her so doing; alledged she was provoked thereto. Being sharply rebuked, was cited apud acta to compeir nixt Session day, as was the said John S——, agt the sd dyet.

Nov. 15th.—The minr. being from home, there was only reading, &c. The collection by John Skinner, being a stormy day, was 6sh.

Nov. 22d.—The Session having mett and constitute. Collection by John Simon and James Taylor was 38sh., which was given to Alexr. Forsyth, a poor parishioner, with a moyrless child to nurse. Also to Alexr. Ker, in Corsartly, whose family is in distress, 32s. To Mr John Sutor, Synod's bursar, 3 libs. To Andrew Iny, sup., from Rothies, 4sh., in all 6 libs. 14sh. The sd day compeired John S——, demanding his pledge; ordered he get it up; having proven his lybell by Jean G——'s confession. The sd G—— being called, compeired not; ordered to be cited agt nixt.

Nov. 29th.—The Session met and constitute. Collection by John Simon and James Taylor was 26 sh. Given to Jean Stuart, a distressed supplicant from Perth, 1 lib. 10 sh. Compeired Jean G——, being cited and called. And after being spoke to, the Session, considering the gross nature of the scandal, ordered she should, in face of Session, crave pardon of God and the sd John S——, and declare she wished no ill to him or his family, and pay fourtie shillings Scots of fine. And she being called in, and the sd sentence intimate to her, she refused to ask John S—— pardon, but agreed to the rest of the sentence. Upon which, being cited to the Pbtty, she craved till nixt, and then promised to satisfy the Session.

Dec. 20th.—Jean G—— being this day called, compeired, and being spoke to as to her giving satisfaction to John S——, obstinately refused, upon which being rebuked, she was cited apud acta to compeir before the Pbtty to meet at Keith the 13th day of Jary. next, 1720.

April 3rd, 1720.—This day our minr. being corresponding at Abd. Synod, we had sermon by Mr Thomas Fairbairn, at Gartly. This day was put into the box ten Libs Scots, off the twentie borrowed by John Simon of the Mort-cloath money, when his son was cut of the stone gravel. The oyr ten being passed him by the Session : to be repayed to the sd fford by the penalties.

Septer. 18th.—Compeired Jean M'K—, craving her pledge for breach of marriage be given up to her, ordered she get it providing she pay the ordinary penaltie upon yt acrot, viz. a rex-dolar. This day the officer gave in a petition craving some fees pretended to be resting him, qch being read, the Session ordered the accots. to be inspected, and see qt he had got, and what was resting. And that henceforth the first two penalties which may fall due to the Session each year be ordered to pay the schoolmaster ; and the third for the officer.

Decr. 11th.—This day was intimate a Proclamation from the King, for a Grall fast to be observed upon ffriday nixt, the 16th current, on accot of the Pestilence with which the land is threatened, and now rageth at Marseils and seall parts of France, &c., &c.

Decr. 18th.—The sd day Adam Simpson being cited, called. compeired, and was rebuiked for his scandalous behaviour last Lori's day in church, in time of worship, in plucking, beating, and disturbing seall persons in order to get a seat for himself, ordered he make publick profession of his repentance nixt Lord's day, and pay twentie shil Scots of fine.

Jary. 15th, 1721.—This day, after sermon was published ane edict, summoning the representatives of Kempcairn, &c. to compeir before the PbtY of Strathboggie the last Wednesday of Jary., anent some houses upon the Gleib of Keeth. This day likewise the proprietors of the *Trades' Loft* were called to meet with the Session Friday nixt, to eviulence their respective rights, that there may be no disturbance, as frequently happens, about seats.

January 20th.—The Session having mett according to the edict intimat last Lord's day, anent the *Trades' Loft*, and having constitute, The found their first work, in orler to evict scandalous contests about the right of sitting there, especially in time of Divine worship, was to enquire who were the first upputters or proprietors, of the seats therein. The Session records being called for, nothing appeared in them relative to that affair. It was advanced that some record might be found in the PbtY Registers relative to yt loft, but these not being at hand, the Session recommends to the minr. at nixt meeting of the PbtY, to endeavour to see the PbtY. Registers, and get ane extract of what may be yrein relative to the loft. In the meantime, there was presented to the Session, be Andrew Milne, glover in Keith ; John Simon. smith in Little Kinty (Kinninty) : and George Wilson, shoemaker, sometime in Keith, now in Milne of Towie, a paper, bearing that they three, and oyr fifteen persons were, by allowance of the Kirk Session and PbtY., the first upputters, upon their own charges, and original proprietors of the sd Loft, consisting of two breast seats, fore and back seat, both capable of containing conveniently eighteen persons sitting. The oyr fifteen persons, besides themselves, they represent to have been the deceasts William Sim. shoemaker in Keith ; George Imlach, squarewright yre ; Walter Strachan, sailler there ; George Thomson, mert. yre : Jas. Robertson, shoemaker yre ; John Goodbrand, cuper yre ; John Jackson, mert. yre ; Thomas Muirson then in Glengerrack, last in Ardon ; James M'Ky, maltman in Whitecrook ; George Anderson, mert. in Maslie ; James M'Wm,

shoemaker in Bogbain; David Clerk, walkster at Keith; Robert Tarraas, smith in Edindaich. As also these yet living, who at the time are absent—Robert Imlach, notar in Keith, and George Morison, shoemaker in Achoy-nanie. It was also represented in the sd paper that it was with unanimous consent agreed upon by the first upputters and proprietors of the sd loft that non of the forsd eighteen persons should dispoen or set or sell their seat or personal room without the mutual consent of the oyr proprietors of the sd loft. Nothing at this dyet appearing upon record as to the aledgiances in that paper, the Session caused their officer publickly call if there were any person or persons who had anything to object agt the right of any person pretending to have right or interest in the sd Trades' Loft, they might, conform to the edict publickly intimat last Lord's day, now appear and give in their objections agt the forsd Andrew Milne, George Wilson, and John Simon, gif they any had. And non appearing, the Session find the sd Andrew Milne, John Simon, and George Wilson are uncontestedly original proprietors of the sd loft, for yr, own personal seats. The Session thought fit nixt to call the proprietors of whom they had information by the three fords proprietors as upputters at first and proprietors of the sd loft, and yet alive. Accordingly, the Session ordered to call Robert Imlach in Keith, and George Morison in Achoymany. No person appearing for the sd Morison, the Session delay the consideration of his right till a subsequent meeting of the Session, to be held next Friday. Robert Imlach compeired and declared he had ceded his right to James Paterson, mert. in Keith, who, being also pnt, claimed ye seat. The Session proceeded next to call the heirs and representatives of the deceast upputters or proprietors of the sd loft; and particularlie the heirs and representatives, cessioners, or assigneyes, with respect to the sd loft of Wm. Sin, Thomas Murison, and the other proprietors as above ment, as also Robert Tarraas. No person appearing for them, the Session appoint and delay as in the case of George Morison. As to the oyr persons proprietors, there appeared the following persons claiming right to sit in the sd loft as respectively derived from the first proprietors, viz., William Steinson, wright in Newmilne, pretended right to the forsd deceast George Imlach; Jean Stronach in Keith, only child to the deceast Walter Stronach, for his right; John Smith, mert. in Keith, pretended right for George Thomson, his grandfayr; John Robertson, mert. in Keith, pretended right for the deceast James Robertson, his fayr—for his own seat as also cessioner and assigney for the seats of the forsd John Goodbrand and James M'Ky, one qreof is now possessed by John Skinner in Aberdeen, as having right from the sd James Robertson, sometime his broyr in law; James Jackson, shoemaker in Bridgend, pretending right to the seat of George Jackson forsd; James Paterson, mert. in Keith, pretending right to the seat of George Henderson forsd; James M'Wm in Bogbain, pretending right to the seat of the deceast James M'Wm forsd; John Wright, shoemaker in Kinminnity, as pretending right to the seat of David Clerk forsd. Compeired Lachlan Ross, ground officer on the estate of Kinminnity, and in name of the Laird of Kinminnity and of the Lady, his stepmoyr, represented that the sd loft was put up in that pt of the church which uncontravertable belongs to the estate of Kimty; and that the upputters or proprietors of the sd seats, for liberty and allowance of putting up the same on Kimty's part of the church, became bound to relieve the heritor of Kimty of the upholding of the sd church, effeiring to the proportion of one pleugh of old extent, that is the tenth part of the then and now

interest of Kemty. Compeired also the Ld of Kemty, a minor, homologating ye said representation. This the three proprietors of the sd loft do deny. But there appearing nothing scripto either for or against the sd claim, the Session reffer the determination of the sd alledgeance till Friday nixt, yt the Session mett, when both parties are to have their right or defences more fully ready. The Session being in perfect knowledge yt Jean Stronach in Keith is the only surviving child of the deceast Walter Stronach in Keith, the sustain her right. The Session, next considering the claim of James Jackson, who pretends right to the deceast John Jackson his seat, as his cousin-german, but the sd James offering nothing scripto to testifie the same, and informing that the sd John had a son alive, recommend to get a line of right from his son any time within these six weeks, and report to ye Session. The Session understanding that James M'Wm is the nearest relation to the deceast James M'Wm, and sat in the sd seat six or seven years before his death by his consent, the Session sustain his right. The Session delay the consideration of John Wright's claim till nixt meeting, the same not being clearlie instructed. As also Wm. Steinson's till the sd day, qn he may get clearer evidence of his right. Also delays the whole affair till yt meeting.

Jary. 22, 1721.—Collection by John Skinner and James Taylor was 20 sh. Sermon by Mr. Wm. Milne, probationer, aft lecture by our own minr.

The proprietors of the trades called agt Friday next the 27th.

January 27th.—Session having mett, and constitute, compeared Alex. Gordon, Laird of Glengerack, and alledged that the room on the kirk floor, under the common loft extending from the west gevil, to the church door, hard by Achanacie's seat, and from the south side wall to the door in the gevil, or perpendicular with the roof, *room being left for inbringing of the corps as usual*, did belong to his immediate predecessor, Charles Gordon of Glengerack, his fayr, and to Alex. Gordon, his grandfayr, as deriving right thereto from the former heritors of Newmilne, their authors and cedents, and that the forsd room was plenished with seats, occupied and possessed by the tenants of the sd heritors. Glengerack being enquired by what proof he could make good that his alledgeance, particularlie if he could produce scripto anything to that purpose? To this he answered, that being but laity come to be major, he has not had time yet to look out his papers. But till he find whether he has anything scripto for that effect, he has brought sealls of the oldest men of honest character in the quarter, to evidence the same, viz., Geo. Sim in Newmilne, Alex. Boin. in Crossburn, John Steinson, in Gateside. Glengerack added, he could have brought seall others, but these sufficient. The officer having asked if any person had anything to object agt the character of these three men why they might not be sustained as evidences in this affair: non campearing. The Session proceeded to take their depositions as follows:—George Sim, married, aged 70, being seriously spoke to with the rest anent the nature of ane oath, and all three solemnly sworn, purged of malice, and partial counsel, being interrogat anent Glengerack's alledgeance. depones that the room from the west gevil. and from the forside wall of the church to the middle of the church, was [of] old possessed by the deceast John Donald, heritor of that part of the lands of Newmilne called Alehouse-Croft, and his successors heritors of Newmilne, and their relations or tenants from such time as he could observe anything about the church; and that they continued in constant possession thereof till this time. Being further

interrogat, if the seats of these occupants came farther from the gevil wall towards the side wall door, than alike with the breast of the common loft, answered he never saw any other seats without the breast of the common loft. But never saw any possess that ground from the one door to the oyr, but these occupants or those whom they allowed. Causa scientie, he lived in the lands of Newmilne all his life. And this is the truth, as he shall answer to God, sic subscribit, George Sim. Compeired Alex. Boyn, married, aged sixty, depones in omnibus ut precedente: causa scie, he lived all his days in the parish, being born in the place where he now lives. And because he cannot write, his deposition is, at his command and in his presence, signed by the Moderator, sic subscribit, Jo. Gilchrist. Compeired John Steinson, widower, aged 77, depones in oibs of George Sim; causa scie, he lived all his days in this parish, sic subscribitur. Jo. Steinson.*

This affair being over, the Session took into consideration the matter of the Trades' Loft, and first what is pretended for the heritor of Kmt. It being represented by Lachlan Ross, that it was supposed there was some paper among Kmt. papers, relative to that affair, but that the present heritor being minor, and his curators at a distance, they could not produce that paper at the time, the Session finds yt affair not ripe till yt paper be produced, or till the heritor be major, and therefore delays the same.

Compeired James Morison, son to George Morison in Achornan, by commission from his fayr, claimed his fayers seat, which, non opposing, the Session allow. Compeired James Wright, claiming his grandfayer, David Clerk, his seat, non opposing, it was also allowed. Compeired Wm. Steinson, craving a right to George Imlach, his seat, non opposing, and it being known his fayer had possessed the same, it was also allowed. Compeired John Robertson, craving right to John Goodbrand, his seat, which the oyr proprietors homologat, as also the seat of James M'Kay, non opposing, they were allowed. As also his fayers seat was allowed to John Skinner, in Little Ardron. Compeired Wm. Henderson, claiming right to George Henderson, his seat. But the Session referred that to anoyr meeting, as also the rest of this affair.

May 7th, 1721.—The Session having mett and constitute, &c, Compeired this day in Session John R—, in Achairn, in Cairny Parish, and Anna R— his daughter, and gave in to the Session a lybell complaining upon Anna F—, in Tarmore, her having slandered the sd Anna R—, by saying she had stolen a sixpens out of F—'s chest, and brought for witnesses to prove the sd slander Andrew T—, in Tarmore, and John K—, in Cairny Parish. The Session understanding the sd K— to be a profest Papist, he was instantly cast, also the delayed the examination of Andrew T— till nixt meeting, to which both parties were cited apud acta, and R— was ordered to get unexceptionable witnesses agt that time to prove the slander.

The sd day, viz, May 14th, John R— and his daughter, as also Anna F—, according to citation, were called, who, not compeiring, the Session concluded they had deserted the process, ordered R—'s pledge to be confiscat.

* From the immediately succeeding continuation of this Minute, it would appear that the testimony of these three "oldest men of honest character in the quarter," substantiated the claim of the Laird of Glengerrock, as, looking a little further into the Record, we do not find any appearance of the matter being again discussed.

August 13th.—The Session having mett and constitute, the collection by John Simon and Alex. Renny was 27 sh. Given out for a new box, 3 sh. stg. This day the Minr. intimat that the heritors having met on Friday last, with a workman to inspect the windows of the church, found it would require about five pd ster. or soe of charges. But that the meeting not being full, they appointed to meet on Wednesday the 23d current, to stent and proportion the sd meyetty.

August 27th.—The heritors having mett here the 23d past, after viewing the glass work of the church, together with a workman, stented for reparation of the same, fourtie-four pounds upon the parish for that effect, viz., 20 sh. Scots upon each plough of old extent, to be payed into the schoolmr. before or upon the 29th day of Septer nixt, and the sds heritors are to meet at Keith the sd day, viz., the 29th of Septer, to see the work perfected. And this yr act was by yr order intimat from the latron by the Sess. Clk.

Decer 3d, 1721.—The sd day, a proclamation from the King was published for a fast to be observed upon Friday the 8th current, on accot of these nations yr being threatened with a plague, which as yet rages dreadfully in France.

Aprile 15th, 1722.—This day intimation was made of an act of the Grall Assembly for a collection for a new erection at Durness in Strathnaver.

Aprile 22.—Collection by John Simon and Alex. Renny for Durness, was 6 libs.

Septer 22, 1723.—* * * * * Reported that this day ther had been some disturbances in the common loft, ordered the officer should enquire who were the disturbers, and cite ym agt nixt Lord's day.

Septer 29th.—* * * * * Anent disturbers in the common loft last Lord's day, seall (several) little ones being brought before the Session, were sessionally rebucked, and their parents ordered to correct them with certification, &c.

As also it being reported yt Alex. Y—, in Newmilne, and James R— there, had been guilty of unseemly behaviour in laughing and throwing stones and clods in time of worship. They being cited, were called, and compeiring, were enquired anent the sd report, denyed their being guilty. The matter delayed till nixt Lord's day, to which time they were cited to compeir, ordered witnesses be cited agt sd time and place.

October the 6th.—* * * * * Anent R— and Y—. They being called, compeired not, nor the witnesses, the day being stormy, ordered they be sued (summoned) agt nixt Lord's day.

Octor. 13th.—* * * * * The matter anent R— and Y— being this day resumed, it appeared, not only by witnesses, but by their own acknowledgment, that they had given offence in time of divine worship, by their giving to one another and eating of apples in the church, or also their laughing and other offensive practices, which offences being taken to consideration by the Session, ordered they be sessionally rebucked, and they being called in were rebucked accordingly. As also that within a fortnight hence, they pay in to the Clerk of the Session, fortie shill Scots each to be applied in terms of Act of Parliat (Parliament), which, if they refuse or neglect to doe, that in that cace they be rebucked from the pulpit before the congregation, and prosecut before the Regality Court at Grange for the said offences, according to Act of Parliat.

SONATA KILBADLÆ PRIMÆVI.

Keith wi' contents and broun Miltoun !
Your memories I shall laud,
At Craigduff's fut, I sit me doun :—
My musings, fa'll applaud ?
Where'er I turn my wistful eyes,
Fat changes I behold,—
Which speculations, blank and prize,
Inspire me to unfold !
Upon the rock fornent my heed,
Snug cots noo cluster'd are,
Fare twenty years and less, indeed,
Foul holes got teem'd wi' glaur.
Half cent'ry back, surroundin' lan'
Was tame and bleak eneuch,
Fin' loons wi' fishin' rod in han',
To catch the trouts fan' teuch.
Aul' Brig ! wi' broken back, poor Chap !
But you've seen better days :
Fa noo awns you deserves a slap,
For usin' you such ways.
Distills, Mills, and tap-lofty Lums,
Flash Villas, and Fat-Nots,
Fill up the gaps bungfu' o' funs :
Steam-snorting *Horse*, sic lots !
The only Castell wi' Waterfa',
Are reft of fat they were :
The latter's noo nae Fa' at a',
The ither's a Sicht sae sair !
Great North o' Scotland, days and nichts,
Stravaigs and fussles on ;
Losh Candy me ! but siccan frichts :
Fat next ? KILBADY JOHN.

NOTE.—*John Adam* was a sojourner not only to all the Markets at Keith, but to those in neighbouring Shires, where he intoned his home-spun Ballads, and generally became "tight" from the profits, at the tail of the Fairs. He was lame, and yet he latterly limped, Sunday after Sunday, decently attired, to and fro Kilbady (in Grange) and Keith, at the keen period of the *Disruption*. Many years before, he hawked his *Answers* to a Catechism on the Gospels, having the Questions only, issued by the Presbytery of Strathbogy. The Tract was singularly accurate, and was Burned by Schoolmasters, when captured; because their Scholars had a Ready Reckoner and Key which at once opened the Lock. The erring Disciples did not exactly undergo the same Cremation, although their Digits got a warm reception, for trying to pick Lock-fast places.—[G.]

MILTOUN CASTLE, LINN, AND MILL O' KEITH.

(Various Drawings, real or fanciful, have, from time to time, appeared : what is here presented is not unworthy of reception as given, *circa* 1688).



Four dingy walls remain, deserted quite :—
 Hemlock and other stumbling-blocks bedight
 Obstruct the prying rambler's patrol
 Round Ogilvy's once famous Capitol.

"Twas said by our sagacious ancestors
 (And who can doubt old Keith's progenitors ?)
 That plate and portions of this Edifice
 Fell crashing o'er the rocky Precipice.

See how fierce Isla, t'other day a Rill,
 Foams o'er the Steep, above the rustic Mill.
 It separates (but will soon cohere)
 To join another Fall, the former near.

The Pool they reach, tho' different their ways,
 Which whirls round and round the Linn's deep base.
 Gaze up and down ; and contemplate this Pile,
 Whose ris'n mem'ries tedious hours beguile.—[G.]

THE HOUSE OF MILTOUN.

An erroneous Tradition attributes the erection of the above to the time when *Charles*, 7th Lord Oliphant, married *Mary*, daughter of Ogilvie of Miltoun (a Cadet of the Findlater Family, whose original patronymic was *Gilchrist*), relict of Patrick Meldrum of Leathers, by whom he had a son *Patrick*, 8th Lord Oliphant, who died, without issue, in 1721. Pay attention.

XIX.—*Charles*, Seventh Lord Oliphant, the eldest son, took the oaths and his seat in Parliament, 12th October, 1706; opposed the Treaty of Union, was served heir of his father 1st April, 1707, and married *Mary*, daughter of Ogilvie of Miltoun, relict of Patrick Meldrum of Leathers, by whom he had a son,

XX.—*Patrick*, Eighth Lord Oliphant, who, dying without issue, 1721, the title devolved on his uncle *William*, Ninth Lord Oliphant, who was a Colonel in the Army, and died without issue.

(See Robert Douglas' Peerage of Scotland, II., 335.)

In the *Register of the See of Moray*, "*Georgio Ogilvy de Miltoun*" witnesses Deeds, dated "7th Nov., 1540," and "6th May, 1557." Also, in a Charter dated at Elgin, 11th April, 1545, occurs this same *George Ogilvy of Miltoun*, as possessing the lands of Auchynanie, Little Cantlie, with the Brewery or Ale House of Keith, and the Croft of the same, otherwise called Cragdufcroft, i.e., *Croft of the Black Rock*. (See Page 7, b.)

In "The Book of the Annual Rentaris and Wadsetters within the Schirrefdome of Abirdein, 1633," occurs "*John Ogilvie of Myltoun*."

John Ogilvie succeeded his Grandfather in 1655, as appears from the following Entry in the *Retours of Banffshire* :—

(104.) Nov. 20, 1655.—*John Ogilvie of Miltoun*, heir of *Walter Ogilvie of Myltoun*, his goodser,—in the toun and lands of Auchynanie, Little Cantlie, with the Ailhous of Keith and Croft of the Samin, called Cragduffiscroft, within the barony of Keith and regallitie of Spynnie.—E. £27 6s. 8d. of *Feu Duty*.

From these Data the testimony, then, is that the House of Miltoun was built by some of the Family of Ogilvy of Deskford and Findlater, generations before *Charles*, 7th Lord Oliphant, ever saw Miltoun, or, before he succeeded to the title (12th Oct., 1706), or, before he, or his Grandfather, adventured and came into this world in the one way in which we all do. The Dates of the above quoted Charters prove that there was *then* a House of Miltoun 167 years, at least, before the conjunction of Lord *Charles Oliphant* with *Mrs Mary Ogilvy*, or *Meldrum*; which House, as time went on, was added to and extended. Who *Lady Oliphant's first love* was (viz., *Patrick Meldrum of Leathers*), some Heraldic Genealogist may expiscate. The House of Miltoun evidently was her jointure. The title of *Lord Oliphant* became extinct in 1751.

The following Excerpt from the *Retours of Banffshire*, points to the Heirs and Lands of *Leathers* :—

(155.) June 9th, 1693.—John Ramsay of Melross, heir of Master George Meldrum of Crombie, brother of his Uncle by the mother side, of the lands and church lands of Lethars, of the salmon fishings upon the water of Diveran, and the Mill of Lethars, with lots of lands in the parishes of Turreff, Auchterles, and Inner Kethnie.

A Carving of the Arms of Oliphant, quartered with those of Ogilvy, is built into the north side of the Strachan Tomb in the Churchyard, which marks their Cemetery at Kēith. A triangular Stone was dug out from a lot of rubbish, near the Castle, and was taken care of by John Sellar,* Brewer at Miltoun Distillery, latterly at Glenglassauch Distillery, in Portsoy. It is now built into the gable of a Granary, belonging to Wm. Longmore & Co., and meets the eye of all interested passers by. In the Apex is a Coronet, with the letter L immediately below it; in the dexter base point is the letter M; and in the sinister is the letter O. These Capitals indicate LADY MARY OGILVY, OR QLIPHANT,—first Spouse of Meldrum of Leathers.

This Stone was placed over some Gate or Door of the House of Miltoun, shewing the Marriage connexion only, but not the Date of the Building, which has been said above, was 167 years, at least, before. The *Initials* fit the place where the Stone now is.

The following *Extracts* are from "*The Presbytery Book of Strathbogie, A.D., 1631-1654,*" proving that the Family of *Ogilvie* built or lived in The House of Miltoun, before that of Oliphant.

At Botarie, 14th December, 1642.—Compeirit John Ogilvie, younger of Miltoun, and being accused of fornicatioun with Margrat Adamesoun, at last he confessit the samen. He is ordayne to pay thriescore libs. penaltie, and to stand seven Sundayes at the pillar-fit in sackcloth.

Att Botarie, 20th December, 1643.—. . . Mr Joseph Brodie reportit that he had solemnlie subscryved the Covenant in presence of his people, and that all his people had done the same, except John Ogilvie of Miltoun, John Coupland of Haughes, and to the number of fourtie or fyftie of the meaner sort, quherof some ver sick, some ignorant, and some negligent.

Att Innerkethnie, 24th July, 1650.—Lord Oliphant summondit for not keeping his Parish Kirk of Abercherdour.

Att Botarie, 25th September, 1650.—The said day, Johne Ogilvie, of Miltoun, in Keyth, did compeir and gave in his supplicatioun, humble acknowledging his accession to the late horrid rebellion against God and his cause, ingenuuslie declaring his grit greif of heart for the same, promising to walk more religiouslie in all tyme coming, and so, for taking away his scandell of his gryt offence, he humble submittit himself to the presbytry, quhervpon he was desyred to subscry the band made theranent, quhilk he presentlie obeyed, and ordained to mak his repentance, in sackcloth, in Keyth, and thereafter to be resaued to the League and Covenant.

* While the "*Chronicles*" are being sent to Press, the lamentable accidental death of this good man by a Railway train, between Grange and Rothiemay, is noticed in the Newspapers.

At Botarie, August 4, 1652.—Sicklyk, Mr Robert Irving represented to the presbytrie that Lord Oliphant was begunne to decline to poperie, diabant ordinances, and frequent the companie of on James Con, ane excommunicate papist. The presbitrie desired him to cause cite the said Lord Oliphant before the Session of Inverkeithnie, and to mak report.

At Botarie, November 17th, 1652.—The said day, Lord Oliphant, being summoned for apostacie to poperie and keeping companie with excommunicat papists, was called but compeired not, therefore ordained to be summoned *pro 2^o*.

At Gartlie, February 16, 1653.—The said day, Lord Oliphant summoned for poperie, called, compeired not, ordained to be summoned *pro 3^o*.

At Botarie, 11th May, 1653.—The said day Patrik Lord Oliphant being summoned *pro 3^o* for poperie, compeired not. Wes ordained to heir and communicat, *etc.* vnder the pain of excommunication.

Declared contumax.—Patrick Lord Oliphant and Dame Elizabeth Gordon, Lady Kinardie, craved delay. Were allowed a month. Mr William Kinenmont, Mr John Reidfurd, and Mr Robert Irving were sent to speak with both, but without success.

Meanwhile, Mr Robert Irving baptized a child to Lord Oliphant, not acquainting the presbytrie with it, for which he was gravely rebuked. Ordered to excommunicate Patrik Lord Oliphant, which was done, 22nd March, 1654. The excommunication was ordained to be intimat in the severall congregations of the presbytrie.

Lord Oliphant, who was *Excommunicated* for his falling away to Popery, was married to Mary Crichton, daughter to the Laird of Frendraught; and, at the time, he appears to have been residing at Kinnairdie, with the Lady Frendraught. This "*Lady Kinnairdie*, Dame Elizabeth Gordon, in 1562 relapsed to poperie—was obstinate, declaring herself to be none of our church, and shoe would neither hear herselfe nor suffer her daughters to heare; professing, moreover, that shoe repented of her former repentance more than of anie sinne that ever shoe committed, and thought shoe had reason to repent all her lyfe time for subscrivving the National Covenant and Solemne League and Covenant."

She was ordered to be Excommunicated by the Kirk Session.

This Lord Oliphant was XVIII. Patrick Oliphant, designated *Master of Oliphant*. He married, first, Elizabeth, daughter of Sir Patrick Cheyne of Esslemont, by whom he had a daughter Liliass, married to Sir Lawrence Oliphant of Gask. He married secondly, Mary, daughter of James Crichton of Frendraught, by whom he had 3 sons—1, Charles, 7th Lord Oliphant; 2, William, 9th Lord Oliphant; 3, Colonel Francis Oliphant.

From the above (in "*The Presbytery Book of Strathbogie*,") confirmation is given to the Tradition that there was a Roman Catholic Chapel, or an Apartment set apart for an Oratory, within

the domains of *The House of Miltoun*; a common necessity elsewhere, under similar circumstances.

Tradition has it that Lord Oliphant's *Shooting Lodge* was at *Edintore*. A little west of the House or Mansion, the late Petrie Hay dug out the foundation of the Lodge, and found a number of peculiar old keys. Some of these are in the possession of his grandson, Thomas P. Hay, Wholesale and Retail Merchant, Keith.

Of late years, chiefly since the introduction of Railways piercing former remote and inaccessible ways, the whole region about Miltoun has been entirely transfigured. On the south side of the Castle, there was a beautiful Garden; and several yet recollect when some of the fruit-trees were in leaf. *Policies*, latterly *Knowes*, covered several acres. In the remaining wreck may be yet read the spirit of the times, when its plain Turrets were first elevated. The situation was choice, both for defence and look-out, and is yet the most picturesque in the district. All Structures of the kind and date, in Caledonia, bear the same characteristics. The several Apartments were mere *Pigeon Holes*, from 4 ft. to 8 ft. square. Travelling caravans, with "lusty" women, had more ample accommodation. The great Court in which the Baron convened his Vassals and issued his mandates; the Gate, with the Portcullis, let down every night to prevent surprise before the morn by some marauder, only exist in chimera. It does not need a wild imagination to people *the House of Miltoun* with the guests of the past. The Fire-place in the Kitchen, with its capacity for log-fuel, which roasted many a fat stirk and wether, is nowhere. The Ball-room, hung with tapestry, and studded with war implements, on whose rafters frisky Squires and buxom Belles tripped and wheeled, is in dust, with them, centuries ago. The echo of bygone revelry is also departed. No Wassail-Cup remains, which so often went its merry round. The massive Tables in the Banquet-Hall, with their indelible marks of jollity, have, ages since, crumbled to powder. No Huntsman's Horn is left in yonder little Room with its deep window recesses. The modern Tourist could no more sound it, than bend Ulysses' bow. There is now no Terrace whereon the sun may shine, where imagination discerns a Peacock spreading the rainbow glories of his tail. The very Nook is away, where transpired the stolen kiss and whispered conference. The Elm, too, is done for, under whose leafy gloom Glengerrock used to await for a hushed word, or a warning wave of the hand from the small Oriel in the Tower. The very Initials, cut on the bark, of course died with the Tree of Tryst. We can but guess the size

and shape of the Buildings. There seems to have been no Moat nor Draw-well; although there was an ample Spring in a field to the south. Yet, enough stands, small though it be, to manifest the strength which was necessary during the life of terror and rapine which was in feudal times, constantly led. Alas! sadness suits the scanty remains. One sentimental bit exists for the Poet and the Artist, viz., the Door-Way and the Vault whence *Mary Ogilvy* escaped by night, and was upborne from the Linn, in the arms of her espoused *Will Gordon*, the younger of Glengerrock.

Where are the stones of the former extensive Walls? Let echo say *Where!* They did not all tumble into the Linn, along with the coffers, portrayed by the Historian, at Page 29. The Walls, six feet in thickness, and the same in height, which were standing, in 1828, on the brink of the precipice (which the new public Road has partially disannulled), were, piece by piece, toppled over; but the materials behind were a handy quarry, from which to build adjacent steadings and dykes,—as was generally the case with all Religious Houses and Cathedrals.

No more can School-boys, between 1 and 3, draw up “in battle-array” (as Cæsar so often says), and take and re-take the venerable Fortalice, with the brisk fire of *Divots*, regardless of the piece of Anatomy which they hit. The Windows and quaint *Lum-heads* exulted at the revival of such lively chivalry in the 19th century; while onlooking garrulous *Grandams* vowed all sorts of vengeance to the venturesome “coorse” rascals perched on the highest foothold. These alarmed “female women” never once came off victorious, as the *loons* were always primed with a warm salute for the faith that was in them.

A few years ago, when the ground circumambient was being sorted and cleared of docks and nettles for modern houses, the workmen came upon two places, which had been *kilns* in connexion with the Castle. “*Strae Kilns*” were used for drying the corn. A hole was cut in the face of a hillock, and pieces of trees, with drawn straw, were spread thereupon, called “Kiln-Stickles.” The corn was put upon the top, and a fire was lighted in front; at the back of the Kiln there were openings to draw the heat. When these primitive Kilns were discovered, the wood was found to be mostly consumed, but some of the straw and a quantity of the corn were charred, with long roots grown into hard lumps.

At the petition of some conservative Archæologists in Keith, the Railway Co. spared the solitary Fragment of the sort which the Parish can boast of. Subsequently, it stood for years an eye-

sore, dishonoured by unseemly growths, and perfumed with organic remains. To obviate such ignominy, we offered to purchase the Ruin from whom it appertained, and to hand it over, for all time coming, to careful Trustees. While at Press, we have been informed that this proposal is unnecessary, as the House of Miltoun is now the possession (by a new Charter from Lord Seafield), of Robert Kynoch-Shand, who will henceforth be its vigilant Guardian, as Lord of the Manor.

JAMES THOMSON published a small Vol. of "Miscellaneous Songs and Poems," in 1829 (the year of *the Morayshire Floods*), Printed by R. Cobban & Son, 35 Guestrow, Aberdeen. Only two tattered imperfect Copies exist,—the one belonging to the family, and the other to Jas. Lawrence, Shoemaker, Keith.

He was Born near Binhill, in Cairney, and was a Mole-catcher, first in Keith, till he married Jane Lawson in 1841, at Edinkillie, where he resided about 12 years, then in Boharm about 21 years; and latterly in Lossiemouth (1876); where he died 3rd Feb., 1879, æt 72. He left a Widow, aged 63; 2 sons (Managers on a Tea Plantation in Cachar); and 6 daughters, 3 of whom are married, and 3 who are Dress-Makers. These minutæ were courteously given by Alex. Wiseman, Registrar, Drainie.

A lot of desultory Poems in MS. was sent on sight, which were unsuitable for our "Chronicles." The LEGEND annexed has been entirely recast, supplemented, and rendered more in accordance to Traditionary lore: however, let the uneducated but naturally Poetic Juvenile give his own

PREFACE.

"I now beg leave to present to the Public a small Volume of Poems and Songs, which have been the agreeable amusement of my leisure hours to compose. But I am conscious of the disadvantage I unfortunately labour under, which is the want of a proper education for such an arduous undertaking. In these modern times, one without a classical education need hardly present to the world his productions. Of this I cannot boast, mild simplicity is all that adorns my rustic quill. How, then, shall I write with propriety, perhaps to a world of critics? However, perfection cannot be expected in any human work, far less from one who never obtained a liberal education. I shall then hope that my simple productions may be neither found useless, nor entirely void of merit to the reader. All readers expect instruction or pleasure, and

I believe all Authors have those in view ; without which it were in vain to expect that the world would approve their productions. However, I need not apologize for my presumption in publishing these Poems. Such as they are I usher them into the world—best criterion of every man's works—and as utility and innocent entertainment are indeed the designs of the Author, he trusts that the generous reader will overlook small errors. The Author returns his sincere gratitude to his Subscribers and the Public, more especially to the Ladies and Gentlemen of Aberdeen and Banffshires, who have so liberally patronized him. He humbly hopes that his simple and perhaps uncultivated strains may give them satisfaction, when perusing them, beyond their expectations. That this may be the case, is the earnest wish of their Most obedient, Humble Servant,

JAMES THOMSON.

The following Poem is founded on facts, which the Author has been at some little trouble to obtain ; and though the most part of it is a composition of fancy and the imagination, yet the following names are not fictitious :—Lord Oliphant, with Gordon of Glengarick and Mildeary, were men of the most renowned in the age in which they lived ; and the ruins of their ancient castles, near the banks of the Isla, are still to be seen memorials of their departed fame. Such standing monuments of antiquity could not fail to excite my curiosity, and so make me enquire who inhabited those once magnificent walls ; and having received some little information about the names and characters of the long-since departed chiefs, I thought it might not be improper to keep alive the names and worth of illustrious persons, whose hearts had often warmed in their country's cause : and I humbly hope the following Poem may not fail to be, in some degree, interesting to the readers, more especially to those who are well acquainted with the facts on which I have grounded. However, I am not in the least inclined to think that I am able to do justice to the following work ; this would be presumption indeed, as I have imagined what I did not know—I may be grossly mistaken. However, by making farther enquiry about the matter, which I shall not fail to be at any trouble respecting farther information, I may afterwards have it in my power to present to the world in a more scientific manner, and more worthy of public approbation. It may not be improper to mention that Clarinda,

whom I have represented as the principal character, is only a borrowed name, which I have chosen for its beauty, as I knew not the name of Lord Oliphant's daughter, I have chosen Clarinda in its stead; and I leave the whole to be corrected by those who have obtained a better information. I was, indeed, disposed at first to decline composing the following Poem, as I thought the task too arduous for me to undertake; but there being a young man in Keith well known to some for his pretended genius, J. H., jun., W.M.,

Who look'd up to Parnassus' top,
And there he would aspire;
But soon he, like a senseless fop,
Did sink into the mire.

J. H. had inelegantly composed a few verses of a ballad on Lord Oliphant and his castle; and though he would not presume to shew them to the public, he shewed them secretly to some of his intimate friends, who praised them; but thought otherwise, as they themselves have told me. I remember of hearing him rehearse his ballad once over myself, and I thought that even a person of inferior genius might extend a poem to a considerable length, to the memory of one whose ample heart had often pitied and relieved the wants of the poor and unfortunate; and whose deeds of fame merited more praise than such an obscure individual as me could dictate to his memory. I have, therefore, endeavoured with my imperfect ideas to illustrate what was almost lost in oblivion; and if there is any merit in what I have composed, so that it may give innocent entertainment to the reader, I am satisfied, and claim no praise; but if, otherwise, it be found destitute of merit, let it again fall back into the dark shades of oblivion.

'And like the baseless fabric of a vision,
Leave not a wreck behind.'

Shakespeare."

Throughout the above Quotation, we have before us a Case of the Kettle miscalling the Pot for the same fault in the same locution. The Initials refer to JAMES HENRY, WATCHMAKER—soubriqueted, "*The Grammarian*," from his pedantry. Being of a literary turn of mind, he was, for a time, Librarian to a Collection of Books kept in the Tolbooth, and subsequently in a Room of John Keith's houses on the upper part of the Square. Along

with his mother and brother George, a Cabinet-maker, he, from early years, attended the Burgher Kirk: but, for being present at a Ball in the Mason Hall, the Rev. Andrew Kennedy and Kirk Session castigated him. A trip on "the light fantastic toe" was, by this far-seeing Corporation, opined to be Mortal sin,—oblivious that usually the *Tongue* does more harm than the *Toe*.

"J. H.," having latterly neglected his pristine calling (by excursions for the benefit of a "History of Keith and Central Banffshire," and also by visits to *The Bruce Arms*), was necessitated to *Flit*, by moonlight, across the Atlantic; where he, soon after, "shuffled off this mortal coil." His debts were small; but he took fright and flight,—cutting off the Handles of his Tools, and carrying the Iron thereof as Ballast.

The Editor wrote to his Brother in Ohio (who had, years previously emigrated) anent the MSS., but no consecutive Papers were found at James' death; although, for years, Dr. Robert Turner, John Annand, and others assisted him in lengthy gatherings and transcriptions. Only a packet of loose Pencillings and Phonetic jottings were forwarded to the Priory, Pittenweem, in 1843, and these were so desultory that but a few scraps were of utility. "*Little Henry*," or, as the *loons* (when provokingly looking in at his Window, while dissecting a stray Watch), nicknamed him "*Cod Henry*," was fond of prominence. His wonted Summer-leapings, from the parapet of "the Aul' Brig" for a Dive into *The Campbell's Pot*, astonished the beholders; and was talked of as a "terrible" daring feat. Thomson, our useful Mole-catcher, was a "Poetic Ignorant:"—Henry was not. *Vain Glory* (which all possess, more or less) was his Phrenological Bump *in-chief*,—to be Heraldic. The very adopted Spelling of his *Cognomen*, by expunging the *d*, to imitate the same of the portly *Henry VIII.*, is a sufficient Indicator. Withal, he but strived to compete with some of his Contemporaries,—specimens of Humanity, he and she (or, to be of good-breeding, *she* and *he*), whom Robert Burns stigmatizes would "spean a foal;" or, as the fertile Irishman, in his rapture, proclaimed to be "not worth the rairin'." The one was on the same self-important Par or Spar as the other. When Lord Fife and Ferguson of Pitfour contested the M.P. election, "J. H.," mounted the Hustings (although forward conceit was his sole Franchise), and saluted the Audience with the ludicrous finery:—"Pitfour is our *Enemy*, but, *Friends*, do let him *speak*." This spurtive Eloquence turned the tables. The last occasion we (*i.e.*, an impertinent Urchin) saw poor little harmless Henry, was perched aloft on the Belfry of the R. C.

Chapel, when the Bell was being located. Such a daring Exploit called forth from the onlookers—"Sic a Head as that Crethur his."

Dr. Alex. Lawrence, of the Royal Navy, a great Wit, was fond of twitting this little "*Cod of Importance*," as he styled him. One morning, his patience getting exhausted, he said:—"Man, ye're so full o' yersel, as to hold nothing else." The Dr. and his father, "Watchy," are entitled to a Niche in Keith's Temple of Fame. Both "spoke to themselves" while they were alone, and as they walked the streets. The merry laugh and *confab* went amusingly on, all conducted in an unknown tongue. Both indulged in exhilarating potations. Some of the Dr's. repartees were original and clever, but not always for "ears polite." He ever wore a cap with a snout, walked with hands over his loins, and had his left thumb covered with a bit of an old glove. In trying to shoot a cat, he shot off the tip of his digit. His father, for a quarter of a century, had the full swing of town and country in Clock-making. The Clock-cleaning circuits were jolly occasions for eating and drinking. "Watchy" travelled on foot from farm to farm, taking to pieces each of his quondam Horologes in turn, and having "the Room-end" all to himself. There was no need for expedition; the longer the time the better the job. Amid the host of modern-imported Time-keepers, not one of these *Novi Homines* can hold the candle to Old Watchy. "Aul' Lucky Lowry" (as "Saidler Phin" described her) was "*aye on leg, bizzing aboot like a Dirt-Bee*." Newspapers were *weekly* then, and but few of them; Davie Chalmers' *Aberdeen Journal*, carried the flag. "Lucky" was as well pleased with a Paper six months old as six hours; and she retained and retailed the contents most accurately, often startling folks with incidents and accidents long past. She was a famous Pedestrian, even when advanced in years, walking to and fro Aberdeen, a distance of 50 miles, for the wheel of a Clock, or other errand. At every Place-of-Call, she could chant well—"Should Auld Acquaintance be Forgot?"

All this Interjection is thrown in about "J. H., jun., W. M.," alluded to in Js. Thomson's *Preface*; with the *Three Friends* above.

As regards the veracity of the following LEGEND OF THE HOUSE OF MILTOUN, it is as true as *Legends* usually are. None can tell the same Story in the same way: as it travels, it gains. So with all *Historical School-Books*, or rather with the whole of *History*; a large discount has to be bargained for, ere a settlement can come out by "the Golden Rule-of-Three." The most of

"History" is about as equal in value, as certain Foreign Missionary Reports, which we know somewhat about. Documentary evidence, sufficiently vouched, is the sole admissible *Data* to substantiate assertions about persons, places and things, especially regarding those, centuries back. *Inventors* represent a large portion of the body politic, and they possess, in and among themselves, extreme diversity. A fact is a fact, but all Poets, Novelists, and Fictionists, from Homer downward, have sinned (we hope *venially*), by the very *calling* which has given them fame,—that is, by ventilating their own crotchets. So we commence our *Legend* with that familiar Figure in daily life,—No. 1.

LEGEND OF THE HOUSE OF MILTOUN.

CANTO I.

1. In ancient times, when War's alarms
 Call'd to the field each fearless man,
 Then Chiefs appear'd well girt in arms,
 Each leaning on his trusty Clan :
2. 'Twas then that, by the Isla's stream,
 Were built a *Castle, Keeps, and Tow'rs*,
 Upon a choice romantic Green
 Where down the Linn in torrent pours.
3. Having no ornate style nor form,
 Their Walls were thick, rough, and secure,
 Made to defend the angry storm
 Of siege that round them did immure.
4. George Ogilvy did here abide
 In Miltoun's quaint *Manorial* high.
 He was of all the country's pride :
 Twelve neighb'ring Lairds he could defy.
5. Tho' proud, still ample was his heart ;
 No needy wand'ers e'er did call,
 But he assistance would impart
 To them in hospitable Hall.
- 6 This noble Lord a Daughter had,
 Who was a rare and graceful dame ;
 Whose smiles could cheer the heart when sad :—
 MATILDA MARY was her name.

7. To win her off from *Miltoun Linn*,
Wooers and suitors far did come ;
But she did not to them give in :—
Her heart a nearer Youth had won.
8. The spright *Glengerrack* dear she lov'd,
A Baron's Son, who liv'd near by :—
"The Laird of Stryla" disapprov'd ;
And watch'd her with a jealous eye.
9. Betwixt these neighb'ring Clansmen bold,
Long had there been a feudal hate,
Which *Miltoun's* Lairds retain'd of old
'Gainst the Gordons of *Glengerrack*.
10. The *Ogilvies* none could withstand,
The Gordons they must them obey ;
Oft had they by the *Isla's* strand
Fought an angry Family fray.
11. His daughter, on a fine brisk steed
One day was riding by *Montgrove*,
Along the banks and gowany mead,
Where young *Glengerrack* chanc'd to rove.
12. Her frighten'd prancer, startl'd, flew ;
His strength she could not now restrain :—
He down Lady *Matilda* threw,
And left her swooning on the plain.
13. Attracted by the sight, with speed
Up came the gallant strapping Chief,
To give his Lady-love, in need
(Altho' her Father's foe), Relief.
14. All promptly, then, his skill to try,
With water cool he bath'd her face ;
No other medicine was nigh
At this lone seldom-trodden place.
15. *Matilda* sweet did then revive,
And, from her fainting, found release ;
Her graceful beauties shone alive
Again into her lovely face.
16. And when the Swain beheld her charms,
His am'rous heart a captive was ;

- His bosom glow'd with strange alarms,
Before he could propound the cause.
17. But when Matilda view'd him near,
In this sequester'd lucky dale,
Her throbbing breast did heave with fear,
And all her beauties turned pale.
18. "*Oh, My Lady! be not afraid,
Because by me you've been upborne;
I only came to lend my aid,
When you were here alone forlorn.*"
19. Ah! when she saw his looks so mild,
Her feelings found a calm relief;
Whene'er his winsome features smil'd,
Such indeed sooth'd my Lady's grief.
20. Tall, lithe, and handsome was his form;
Strathisla's Heiress to him said:—
"To whom can I this good return,
And make such service well repaid."
21. "Alas!" he said, "how can I tell?
For thou would'st spurn me from thy sight;
Thy tender heart again would fail,
If I my *Name* would bring to light.
22. "*My father is your deadly foe,
I am Glengerrack's elder son;
Your father soon would bring me woe,
Did he but see us here alone.*
23. "*Lady Matilda! pray, forgive—
The wrong by me was never done;
Forgive, or here I cease to live:
For you my tender heart have won.*
24. "True love before I never knew,
I never felt its burning flame;
But, now, alas! what shall I do
If I cannot your love obtain?"—
25. Amaz'd and flutter'd, with a smile
She ponder'd on this manly turn;
And, tho' a foe—'twould not avail—
Her vestal heart with love did burn.

26. "*Shall parents' quarrels make us ril'd,
Or make us keep up hatred past ?*"
While thus she spoke and sweetly smil'd,
The young Glengerrack her address'd :—
27. "Do give to me your promis'd hand
That you will cling through weal and woe ;
My life shall be at your command
To guard you 'gainst all ill forego.
28. "If you refuse to me your love,
My thoughts of happiness are vain ;
No beauty's charms can ever move
This heart of mine to love again."
29. Confusion in her angel face
Bespoke what rais'd a painless smart ;
While in that spot of interlace,
From each to each play'd counterpart.
30. Calm waters are not always still ;
This happy pair could not remain
To fondle by the Braid Haugh rill :—
They parted for to meet again.
31. "*No longer can my mind conceal
The smould'ring pleasing flame I feel :
My heart retorts th' enamour'd strain,
And echoes love for love again.*"
32. With joy he kiss'd her snowy hand ;—
(For with reluctance they must part)
But by the Burn he still did stand ;
Out came the flowings of his heart :
33. "*Thou emblem of the fairest flow'r
That e'er in blissful Eden grew ;
Blessed be the happy hour,
At Noon I met alone with you.*
34. "*Happiest day ! that here I stray'd
Amid these fragrant birks and firs,
To meet this blooming gentle maid
Who has enchain'd my heart to hers.*
35. "*Oh ! fairy nook, nice, choice, and rare,
Where I by chance one day did stroll !*

*This captivating debonair—
The ship of transport to my soul !”*

36. Thus, joy he felt beyond express,
With ecstasies of genuine love ;
He seem'd to taste that happiness
Which rests in the Unseen above.
37. Oft did they tryst by Kempcairn's Well,
When *Laird o' Linn* was fast asleep,
Guarded by no strict sentinel :—
Their watchers were the grazing sheep.

CANTO II.

1. Adverse to Miltoun's harsh command,
This youthful pair was *private Wed* ;
The fair Matilda gave her hand,
And was the young *Glengerrack's Bride*.
2. The Monks of Grange witness'd the Chain :
* Edendaich's Priest did ratify ;
With Mass, the Abbot clinch'd them twain,
As they did Vow to God Most High,
3. That nought but death should ever move
Their entwin'd hearts, by Ring combin'd,
To love each other with that love
Which chaste affection had refin'd.
4. Mishap ! when Paradise delight
Possess'd, dire danger hovers nigh ;
When victor's palm becomes a blight
And conjoin'd minds are made to sigh.
5. Too soon the hour of fate arriv'd
That brought them bitter care and woe :
Ogilvy, with art and craft contriv'd,
Became Will Gordon's deadly foe.
6. To wean Matilda from him then,
He for Grant of Muldeary sent,
Who long had eyed this lustrous flame,
And only waited her consent.

* For Church of Edendaich, *vide* Page 6, Nos. 4 & 5.

7. Out spoke the Sirrah :—" Daughter, dear !
 You will obey my just command ;
 Muldeary's chieftain's coming here,
 And you must give to him your hand.
8. " Well is he worthy of your heart :
 He is a stalwart warlike youth ;
 And when he comes, ere he depart
 Beware, and do not say—Forsooth !
9. " The Nuptial-day is fix'd upon,
 All things in readiness are made ;
 Before to-morrow's setting sun
 Muldeary's love shall be repaid.
10. " Do you an answer give to me
 (You cannot disapprove the same),
 No fitter match can ever be ;
 He is a Squire of birth and fame."
11. Silent she stood—dar'd not withdraw
 To vent her bitterness of grief ;
 For well she knew that stern Papa
 Would not afford the least relief.
12. Matilda was left all alone
 To contemplate what had been said ;
 And when Strathisla's Chief was gone,
 In silence mus'd the gentle maid.
13. She thought upon her Mother dear :
 " Had she but liv'd," she said, " to see
 The threat'ning ills that I must bear,
 She would have succour giv'n to me."
14. She wept and sigh'd :—" Had I but died
 Along with my most kind Mother !
 How can I be Muldeary's Bride ?
 My father's wrath I can't aver !
15. " If he but knew that I am Wed
 To Will Gordon, Glengerrack's Heir !—
 O death ! thy curtain o'er me spread,
 And leave me not with cold despair.
16. " But I shall not despond at all,
 Altho' my Sire should me disown ;

- My cup that's mix'd with bitter gall,
Its dregs I'll drink without a frown."
17. While pondering,—a message soon
Came, by her father's high command ;—
" *Muldeary's suite doth come at noon :*
Make ready :—you must give your hand."
18. Gorgeous dresses—such a *Provide*
Keith's lairdships ne'er before had seen
For to adorn Muldeary's bride :—
They might have rob'd old Scotia's Queen.
19. Maids to her chamber did convoy
Silks and satins which were in hoard ;
Th' appointed hour was drawing nigh
That she must wed Muldeary's Lord.
20. To Miltoun Castle this Chieftain came
For to receive his heart's desire ;
Likewise *Keith's Priest* to join them twain :—
Guests many eager did admire.
21. The father mus'd with pensive air,—
At length he starts, and silence broke :
He on his face a smile did wear,
And thus unto his Page he spoke :—
22. "Go, tell my Bard to strike his lyre,
Call in my Vassals all around ;
The whins on braes be set on fire—
This night let mirth and joy abound."
23. But when the expected Virgin bright
Came in to give her wish'd for hand,
Instead of satin robes of white,
She in a mourning weed did stand.
24. All for a moment, at her gaz'd,
But not a word to her they spoke :
Her father, dumb-struck and amaz'd,
In ire indignant silence broke.
25. Said he : "Why, garb'd as black as night,
Dare you, at this time, to appear ?
From head to foot, all bright and dight,
Ought you to meet your Bridegroom here."

26. "To shew all that my heart is sad,
It is that I am thus array'd;
For months already I've been Wed,
Altho' my own true Spouse has fled."
27. "Sprightly James Grant must have your hand,
The Wedding plans you can't o'erturn;
If you refuse this my command,
Thee from my sight I'll ever spurn.
28. "Within the dark and gloomy Vault
In Donjon you'll be sparcely fed,
Until you do reclaim your fault,—
Your father's wrath you well may dread."
29. Ladies and Barons did retire,
To Miltoun's Hall they bade Adieu :—
Bridegroom at Bride did then enquire
Wherefore she him could thus eschew ?
30. Muldeary, kneeling, begg'd her love,
And pressed her fingers to his breast :—
"Why cold and cruel can you prove
To him who is at your behest?"
31. "Dear Grant! My heart that's fill'd with grief,
Can never in your bosom dwell:
Your love can yield me no relief;
So take from me a last Farewell."
32. Said he to her, "Matilda fair,
Do but consent to be my Bride;
Nought is for me but cold despair,
If I by you am thus denied."
33. Her blooming cheek he would have kiss'd,
And still to her his love did shew:
But then a Bodkin from her breast
With more than woman's hand she drew :—
34. "Ere ever you shall gain my heart
This Dagger here shall pierce the same;
And may a jaded life depart,
When I forget GLENGERRACK's NAME!
35. "GLENGERRACK! my First Love,—so mild!
When in Montgrove to me you smil'd;

*When then I saw your manly form,
My heart with love of thee did burn.*

36. "Can I forget (*Ah no !*) th' *Adieu ?*
The ties and vows betwixt us giv'n ?
No man shall here such love subdue,
Which, Made on earth, was Seal'd in Heav'n.
37. "Avaunt ! JAMES GRANT !—yet prize I thee,
For thy virtuous love to me ;
But Honour must to me decree,—
Your own I cannot ever be.
38. "In WILLIAM GORDON's wedlock-breast
Firm as a rock my mind is stay'd ;
No other man shall make me blest,
Nor take me to his Marriage-bed".
39. "O matchless woman ! Heav'n reward
(Grant said,) "the love so pure and true ;
My conscience always shall regard
Such binding cords sacred to you.
40. "Matilda May ! forgive my love ;
No more I'll ever ask your hand :
I envy those, who thus can prove
Their Love, tho' peril by them stand.
41. "Where love like your's is ever found,
May Heav'n regard with beaming eye :
For happy is the youth who's bound
To one so true, by Marriage-tie,
42. "Famous Glengerrack, whom you love,
(To whom by Sacrament your join'd),
May he to you as constant prove,—
Exemplar be to all mankind.
43. "No more I'll interrupt your love,
So from your brow that gloom dispel :
And grant that He who reigns above,
May fortify your soul.—FAREWELL !"

CANTO III.

1. Glengerrack's Spouse was left alone,
Muldeary from her had retir'd,—
His nuptial prospects lost had flown ;
One's virtue he so much admir'd.
2. Stiff Ogilvy frown'd,—said " For this wrong
Matilda's done to me this day,
I'll put her into dungeon strong,
And send her Lover far away.
3. " From Scotland's King, I have command
To raise a Band of chosen men,
For to protect the Holy Land,—
As he his power would extend.
4. " Th' appointed time is now at hand
That they must waft across the sea ;
Young Gordon, he shall not withstand :
And him she never more shall see."
5. When young Glengerrack was aware
That he must sail across the sea,
He thought upon Matilda fair :
" How can I part," he said, " with thee ?
6. " How can I leave my native land,
And thus from all that's choice be torn ?
Must I from Keith's endearments stand,
And be of every hope forlorn ?
7. " Alas ! Alas ! and woe is me,—
'Tis for my own Matilda fair
That I must sail across the sea ;
Her Sire vindictive sends me there.
8. " Oh ! that I could, once more, her see,
Before from hence I must depart ;
The sight would for a moment be
A healing balm unto my heart.
9. " Oh ! that upon her heaving breast
My aching head I could recline ;
'Twould soothe my bitter cares to rest,
To feast upon her form divine."

10. While thus Will Gordon indulg'd his dreams,
The world was lock'd in balmy sleep ;
The night was dark, the Moon's pale beams
Still thro' the curtain'd clouds did peep.
11. Great Nature never closes eye,
Hath scenes of beauty in the night :
Morose, he anxious sat close by,
Watching the hedge-rows by that light.
12. He hasten'd to the trysting spot,
Where both did plight love's first fond vow,—
Where they, enamour'd, cast the lot ;
And whistl'd—*Dearest ! where art thou ?*
13. No balmy sleep May's eyes did close,
Her father's hate did break her peace ;
She thought upon the endless woes,
That then were likely to increase.
14. Through Broom Hill's meads he wandered,
Waiting his fond Spouse to caress :—
On Miltoun's knowe a light he spied,
At Matilda's little lattice.
15. She mus'd : “ If my *Dear Will* were here,
To him I could unfold my grief ;
My heart that's fill'd with bitter care,
Would in his bosom find relief.
16. “ If he were here,” she thought again,
“ We never any more should sever.”
Alas ! Matilda thought not then
That they must part, perhaps, for ever.
17. Her dearest Spouse was standing nigh
Beholding all her care and woe,—
He view'd her grief with pitying eyes,
And at her window whisper'd low :—
18. “ My precious treasure ! come, my Dear,
And speak unto your hapless Lord ;
Thy cheering smiles, when thou art near,
Do bliss supreme to him afford.”
19. His well-known voice she soon did hear,
The Apert then she did unbar,—

- And to her rapt'rous Will drew near,
More 'trancing than Diana, far.
20. Transported with seraphic joy,
She leapt and sank into his arms :
Ev'n earthly love has no alloy
For Innocence with Eden's charms.
21. They for a moment knew delight,
Which fancy could not well describe ;
But, Ah ! my Muse, conceal the sight,—
For bliss to them was soon denied.
22. Matilda saw increasing grief
Into her Husband's bosom swell,
Her presence could not give relief,
As he must bid a last *Farewell*.
23. "*Dearest William ! I fear such fear,
Thy looks so pale, bespeak some woe ;
What secret ills thy bosom tear
That your Matilda cannot know ?*"
24. "*Matilda May ! we soon must part,
Perhaps to meet again no more :—
Your father's unrelenting heart,
Now sends me to a distant Shore.*"
25. But ah ! what pangs her bosom tear,
When thus he told the direful tale !
Description-Sonnet must forbear,
And draw o'er them soft Pity's veil.
26. "*My heart doth quail, Matilda dear !—
Sure I will not forsaken be,
When I am sent away to where
You, Belovéd ! I cannot see.*"
27. "*The tendrils of my soul are twin'd
With thine, though many a mile apart ;
And thine in close-coil'd circuits wind
Around the magnet of my heart.*"
28. "*The thought that I am lov'd by thee,
Through darkest perils will me cheer,—
When I am far beyond the sea,
Where not one trusty friend is near.*"

29. " *My mind with thee shall still remain
Within that beating heart of thine,
Until that I return again,—
(If e'er this happy lot be mine.)*
30. " *This Promise-Ring we'll break in two,
In token of our love sincere :—
The one Half shall be kept by you,
The Other shall to me adhere."*
31. " *Till I be lying low in death,
My soul will ne'er thee cease to love ;
My parting sigh and latest breath
Will breathe thy Name to Worlds above."*
32. While thus She spoke, he to his heart,
Did fondly press his weeping Fair ;
The time was come, they now must part,—
They must obey their fate severe.
33. " *Darling Matilda ! let me go ;
It but makes it worse to sever,
To hold my hand—to squeeze me so.
Hush !—is that Sound some Passenger ?"*
34. They in each other's arms did lie,
While dusky shades of night withdrew ;
They then arose, and sore did sigh,
And with reluctance, bade—*Adieu !*
35. Away, then, went Glengerrack's Heir,
To fight his foes beyond the sea ;
Which made Matilda to despair,
And thought her Love she'd never see.
36. Lord Ogilvy summon'd Butler John :—
" *Take Lady Matilda from her bower ;
And, for the wrong that she has done,
Shut her up beneath the Tower.*
37. " *On bread and water let her feed,
And lie upon a couch of straw ;
Till she reclaim the shameless deed,
Of not obeying her father's law."*
38. " *Oh ! not so cruel yet, my Lord !"*
(His Servant said), " *but mercy give :*"

"No mercy! Haste, obey my word;
Or, hear, I'll make you cease to live.

39. "My will by you was ever done,
You never did before refuse;
No lingering here—you must be gone,
Nor give me now the least excuse."
40. To good Matilda's boudoir then,
He with reluctance sad must go;
His rigid office gave him pain,
His pitying looks display'd his woe:—
41. "Lady Matilda! do forgive
Your servant at this evening hour;
I, for your fate, do sorely grieve,
But remedy's beyond my power.
42. "It is determin'd by my Lord,
That you a Captive now must go;
Until you yield unto his word,
He said he will *No mercy shew*."
43. She from her Settle then arose,
Without a frown upon her face,
And with the downcast Valet goes,
Into the dark and gloomy place.
44. Ah! when she scann'd her couch of straw,
And the Keep's vault unair'd and vile,—
This did not from her once withdraw
A single thought—*How to beguile*.
45. "Nay, *Chain* me too," she said, "beside,
With fetters to the Donjon wall:"
"Not by me," the guardian said,—
And from his eyes the tears did fall.
46. "O John!" (she said), "weep not for me,
But from your cheeks dry up those tears;
All this being devis'd to be,
Should not have taken you unawares."

CANTO IV.

1. There, in the Arch beneath the Tower,
She did her Willie's fate lament ;
Pondering for many an hour,
Though he to her a Letter sent.
2. Of it Matilda never knew,
Her father did peruse the same ;
This token of a love so true,
He wrathfully pitch'd in the flame :—
3. Mutt'ring, " There, precious Voyager,
Crumble to cinders in that fire ;
If in my pow'r, I'd him inter,
Who 'gainst my wishes, dares conspire.
4. " Shall I be baffl'd by a boy ?
My daughter, too, with him combin'd !
Strange that a girl, before so coy,
Should now become so firm in mind."
5. Concocted soon in waggish mood,—
" I'll try my damsel to deceive :
To her I'll go, dress'd in a shroud,
As young Glengerrack from the grave."
6. Awhile we'll let him vent his rage,
And turn unto Matilda fair,—
Whose noble mind did oft engage
In breathing forth her earnest pray'r.
7. Oft did she think upon her Will,
Whisp'ring " I wish that he were nigh,
With his kindness, converse, and skill
To cheer me up when thus I sigh."—
8. A fine even balanc'd mind was there !
Her thoughts would rise above to God
Pierce through the mists of black despair,
And light upon yon World untrod.
9. Matilda in the Dungeon strong,
Did to Glengerrack bear a Son ;
She thought, perhaps his father's wrong
The little Babe might yet think on.

10. *First fruits—First born !* unto her Lord
 Did but increase her care and pain,
 As no one counsel could afford
 Nor yet one ray of hope obtain.
11. Oft did she gaze upon her Child,
 And saw the Gordon-features well ;—
 As when to her her Infant smil'd,
 Desponding gloom this did dispel.
12. But speedily her thoughts would roam
 To him off in remote Turkey ;
 Who little knew that her dread home
 Was in this Hole of Misery.
13. Unceasingly his mind was prest,
 When he was in the field of fame :—
 Or stretch'd upon the couch of rest,
 His lips pronounc'd Matilda's *Name*.
14. *Knock, Bin, Balloch, Cards' Hill, Achoymany,*
Ardron, Drum, Airdymannach, Tarnash,
Hovedoup, Gowkstane, Edendaich, Achanasy,
Tarrycroys, Auchinderran, Althash.
15. *Allanbuie, Killismont, Kinminnity,*
Bogbain, Hapwidloch, Dbhu Craig, Craigduff,
Fitecrook, Gooly Knowes, Haughs, Corsairtly,
Riggins, Allacardoch, Dunnyduff.
16. All these Banffshire unco places,
 In foreign lands so queer but dear,—
 Could yield our knight but heaviness
 When recollections rose up clear.
17. " What treatment does *my One* receive ?
 Is she in this World adverse ?
Mother Mary ! for her achieve
 What I'm powerless to reverse.
18. " Perhaps an *Heir* to me is born,—
 Pledge and proof of intense love ;
 While she discons'late and forlorn,
 Without me is a matchless dove.
19. " Guardian Angel ! soothe her grief,
 Watch around her, intercede,—

- Till I return to give relief,
For whom I willingly would bleed.
20. "Kind Protector ! with pitying eye,
Bear me to my native shore ;
Where I so desire to mollify
Th' enhancing *Creature* I adore."
21. Leave we Glengerrack 'midst the war,
Till by and bye the Crusades win ;—
When led by th' Western Ev'ning Star
At length he lands by *Miltoun's Linn*.
22. Forsak'n of ev'ry earthly friend,
No prospect near her yet to cheer :
Hope did at a distance stand,
Dool and anguish still were near.
23. For, Milton's Laird contriv'd it so,
His guileless Daughter to coerce ;—
That he to her a *Ghost* would go,
Fearful, dismal, and averse.
24. He dress'd himself in shroud of white
An Apparition *Make-Believe* ;
Down in the Tower-vault, at night
He stood, grim, ghastly, to deceive.
25. Hoarsely, "*I am Glengerrack's Ghost !*"
(With alter'd voice he utter'd low)—
I on a distant shore was lost ;
Upon my Grave no grass does grow.
26. "Dearest Matilda, do not grieve ;
Towards Muldeary do not tarry :
This counsel now from me receive—
YIELD, when ask'd by him to Marry."
27. She frighten'd said, with trembling tone :—
"When you were in this world with me,
Your mild behest was alway done,
But now this precept cannot be.
28. "*The plighted troth, betwixt us made*
(When we not far from this did part ;
Beneath our fav'rite plane-tree's shade),
With hand in hand, and heart to heart.

29. " I vow'd with all heart-felt truth,
 Tho' I should never see you more,
 Tho' Death should inauspicious prove,
 And stormy seas between us roar :—
30. " That then my love should not decay,
 Until mine eyes in death should close,
 My soul and spirit wing'd away
 Beyond this planet Earth's repose."
31. No more our *Ghost* did try *the sly* ;—
 (Discomfit' spirits go as they come :)
 Matilda 'gain sore, sore did cry,
 Yet to phant'sm did not succumb.
32. All through this memorable night
 She wail'd, without one gleam of joy
 To cheer the dismal lonesome hour.
 Thus croon'd she to her firstling boy.
33. 'Twas two long years past, since her Lord
 Departed from Great Britain's shore ;
 No pleasure this world could accord,
 So long as time did not restore.
34. The one sole Joy that on her beam'd
 Was when she gaz'd upon her child,
 Who his young father's image gleam'd,
 That oft before had on her smil'd.

CANTO V.

1. The crafty Bully 'gain did try
 To trap his sole child and daughter ;
 Her faith and honour to belie :
 Which but ended in mere bluster.
2. Into the Vault he came at noon ;
 His feelings almost giving way,
 Seeing the sweet Matilda swoon,—
 And shameful state in which she lay.
3. " *Foolish, refractory Girl—you !*
 From this foul Pit I'll set thee free ;
 If you'll all this at once undo ;
 Keep up ancestral pedigree.

4. " *Do wed the Squire laid by for thee,—
Muldeary's Laird with tap'stry halls :
(Will Gordon's fate we'll fleet decree ;)
If Nay,—you know your destiny.*"
5. " O father ! I'm *Glengerrack's Wife* :
This little Boy—'tis his and mine ;—
*Into the Linn both plunge—end strife ;
None other shall my heart enshrine.*
6. " If WILLIAM GORDON is no more,
I to my wretched fate resign ;—
Before your found Competitor
Shall ever me with Wedlock join."
7. STRATHISLA left in furious rage,
Slamming the iron door of the Tow'r,—
To let her, in duránce engage
For many a melancholy hour.
8. Bursting in tears—" *O woe is me !
A parent's wrath is my award :
Cruel, coarse, and savage he,—
So unrelenting and so hard.*"
9. The moon shone o'er the Linn at eve,
(Peep of which was through the oilet :)
Her silv'ry-beams did seem to grieve
At tyranny gross intemp'rate.
10. Ogilvy's vassals all around,
Were call'd to *Celebrate his Birth* :
That night the rafters did resound
With wanton revelry and mirth.
11. They sat around the groaning boards,
Most sumptu'sly each one did dine ;
While Chieftains, Knights, Ladies, and Lords,
Made merry, quaffing at the wine.
12. The Keep Alarum-Bell was rung ;
With ev'ry knell it seem'd to say—
" My tongue this night cannot be swung
For her whose Lord is far away."
13. In lowest ward the Heiress was,
No festive mirth did reach her hall :

She wonder'd what could be the cause
Of such rejoicing and cabal.

14. Muldeary's Baron he was there
That night among the jovial throng :
He thought upon Matilda's fare
Who was into the Donjon, wrong.
15. When four hours' mirth and laughter flew,
And all were in high spirits ton'd ;
A pause of silence did ensue,
At which Muldeary did propound :—
16. " One gem is yet awanting here,
'Twould sparkle in this Castle-Hall ;
She, too long, has been prisoner,
Cribb'd and confin'd as criminal.
17. " *From terror's den she shall be free ;*
(All here present are of one mind),
LORD OGILVY ! *we command you ;—see*
That, this instant, you now rescind.
18. " She's not been guilty of *one fault*,
But such as Justice does approve ;
So lib'rate her from that dark Vault
And give reward to faithful love.
19. " No more I'll ever ask that hand,
Which in another's has been press'd ;
And may her conduct firmly stand
Till brave Glengerrack's manifest."
20. *Applause ! Amen !*—STRATHISLA rose,
With anger he could scarce upstand :
" How dare you, Milton's lord oppose,
Or presume to give this command ?
21. " Revenge ! Blood and Death below !
Come on, and meet this two edg'd sword ;
STRATHISLA's pride shall never bow
To any Baron's son at board.

* * *

22. " Ah ! my friends,—I pray *Forgive*
What now in passion, I have done :

I'm faint ;—I feel I cannot live
To see the morrow's rising sun."

23. Ambitious ire did thus explode ;
The king of terrors made him quail :
A vessel burst,—the blood it flow'd,—
MILTON sank down, and gave a wail !
24. When death appear'd, the mirth and joy
Of late pursu'd, were laid aside.
No happiness without alloy
Of bitterness, can there be had.
25. They laid him in the narrow bed,
Where all the high at last must be ;—
Matilda then did fill his stead,
No one succeeded him but she.
26. Altho' from prison now set free,
To sway the sceptre of the place ;
'Twas, after all, poor jubilee,
Without her lost earth's Happiness.
27. "Strathisla's lands I now possess,
And have become great Milton's heir ;
Will all this rid me from distress,
Or ease my mind from grief and care?"
28. A nurse, well tried, she did engage,
To whom she gave her pretty boy ;
"O Ann !—your Charge from mischief hedge,
Let no bad comrades him decoy."
29. She then prepar'd her fate to end ;
Sad ! in the Pot so near and deep ;
Headlong down precipice ! Forfend !
She turn'd again a while to weep.
30. Over the rock the Isla gushes,
To which, from infancy, she'd listen'd :—
"There be my grave among th' rushes ;
My brain's on fire ! To be thus finish'd !"
31. She pray'd that God, with happy days,
Would ever bless her guileless child,
And fortune shine with golden rays,
Albeit on her it dully smil'd.

CANTO VI.

1. Gallant Glengerrack !—*home again* ;—
That very night he did return,
And plac'd himself beside the Linn,
Under the well-known old hawthorn.
2. He judg'd that on the steepy rock,
He saw a figure standing there,
That seem'd most bitterly to weep,—
And struggle hard with wild despair.
3. But hark ! It spoke Glengerrack's Name ;
“*Two minutes hence I'll fall asleep
And meet my charming Spouse again.*”—
Then threw Itself into the deep.
4. 'Twas dark,—Glengerrack could not see
Who thus had plung'd into the Linn ;—
“*Sure it can't my Matilda be.*”—
He peer'd and star'd ere he div'd in.
5. For a moment he silent stood,
And saw her floating on the wave ;
He bounded right into the flood,
Saving her from a wat'ry grave.
6. “*Art thou Matilda, then,*”—he cried,
“*Who thus hast sought thy life to end ?*
O yes !—'tis she indeed ;”—he sighed,
“*My God ! recov'ry to her send.*”
7. She then awoke, as from a dream,
And thought she heard a well-known voice ;
“*Am I still in this world extreme,—
To me, for long years, far from choice ?*”
8. Who art thou, who officious here
Hast rais'd me from this bed of rest,—
To lengthen more of this career,
When almost past this earth's contest ?”
9. “*It is your own WILL GORDON true,
Who here sustains you in his arms ;—
Oh ! Providential interview !
Ravish'd still with all thy charms !*”

10. She was bewilder'd at the sight
Of him who had been so long lost ;
Of him whose *Ghost*, she saw one night,
When *Father 'guis'd* did her accost.
11. Hid by the mist of pain and tears
And the rapture held within it,—
Their wedded lips had interseise
In that one sweet vanish'd minute.
12. "Tilda ! you're frantic ; why afraid ?
Out we get of the *Isla chill* :—
We're in the *Linn* ; clasp me ; I'll wade
Towards the side whereon's the *Mill*."
13. "*Stay. We're dripping ; no danger now ;
Haste over to the Milton side ;
I've got a key : quick—seize that bough :
On to the Wicket ;—I'll be guide.*"
14. When she recover'd from her fright :—
"GORDON !—when I did you deplore
Within my prison-walls, at night,
Ghastly, in white, stood me before "
15. A spectre, gaunt and grim, who spoke :—
'*I am the young Glengerrack's ghost !
So weep no more for me ; revoke :—
I on a distant coast was lost.*'—
16. "Trick or imaginary view !
On purpose done by some empiric ;
For here am I, alive and true :
No marvel that we're both hysteric.
17. "Did you say *Prison-walls* ! Was't so ?
Do adverse winds against us beat ?
What if your *Father* come to know
That I've return'd ?—sad is our fate."
18. "Alas !"—she said, with bitter cry,
"He's dead and gone ;—beneath the *Urn*,
Within the Church of *Keith* does lie
Him who striv'd thee to overturn."
19. "My Matilda ! O do not grieve
For whom salt tears cannot restore :—

R. I. P. pray we, and believe
We'll meet on th' Eternal Shore."

20. But when he saw the lovely *Boy*,
Who to his father sweetly smil'd ;
This caus'd both hearts t' exult with joy :
Care, wear, and tear were all beguil'd.
21. His son he press'd, kiss'd, and caress'd ;
Upon the mother then he gaz'd ;
Once more he was earth's happiest :
Bounteous Heav'n they thank'd and prais'd.
22. " O what beautiful deep blue eyes !
Glengerrack-Gordons reflected !
Their striking Family-portrait lies !
All their features strong depicted."
23. Mutual faith and fond affection
In such grip-fast love-knot 'twin'd
With firmer cords than temper'd steel,
Sincere, soft, gentle hearts can bind.
24. The Hills round KEITH have far more shades
Than balmy groves beyond the sea ;
The exile's back to native glades,
To pull the rasp, blae-berry, and slae.
25. For, sail we to the South or North,
Or sail we to the East or West,—
The port from which we first put forth
Is our heart's home, is our life's best.
26. " I see our friend *the Miller* yet,
His double chin, his portly size,
Who that e'er knew him could forget
The busy wrinkles round his eyes ?
27. " The slow wise smile that round about
His mouth and forelocks daily curl'd,
Seems half within and half without,
And full of dealings with the world."
28. What though we may not see again
The scenes of childhood that we leave,
Are those maxims we follow'd, vain ?
Can guides so oft found true, deceive ?

CANTO VII.

1. Most true ! a toilsome world is this :—
Times many, thrown against the wall ;
Of carking care and little bliss,
Rough rubs, with many an awkward fall.
2. The iron hand of om'nous fate
Darkly stretch'd o'er Milton's scion,
Who in battle-field did await
To win the day as GEN'RAL GORDON.
3. He fell on a barbaric shore
Beneath the thrust of deadly spears,
To be deplor'd for ever more
Youthful hero of twenty years !
4. The spell of Death's appalling pow'r
Broke heritages by his fall :
His lonely parents in their hour,
Were condol'd with the hearts of all.
5. No more he hears the echo sound
His name and fame around the world ;
No more the thought of great deeds done
Where Battles' fiery tempests whirl'd.
6. His fight was fought,—his race was won,
Life's highest tow'ring peak was past :
The triumph's arch, the laurel crown
Are worthless to us at the last.
7. Unbrok'n be his endless sleep,
Whose honour'd bier mov'd every tongue :
Sages remember those who weep—
' Whom God does love, Death takes when young.'
8. Little we know how lost ones fare ;
They come not to our anguish'd cry :—
What do they in the realms of air ?
To hearts lorn send they no reply ?
9. " My Departed ! Will you not break
Your secret silence long and drear ?
Breathe but one word for HIS dear sake,
Of sweet assurance to my ear.

10. "No sign you make. But lo! instead,
The Still Small Voice that owns the sway :—
*No speech with earth beseems the dead,
Though holding close watch night and day.*
11. "This storm will pass, these skies will clear :
Thou smilest ev'n beneath my kiss!
Grief hath spent its saddest tears,
Cleanséd of every thought amiss."
12. Bitter is weeping of the heart
Which mounteth not up to the eyes ;
In it's chamber we sit apart,
Where no one hears our lonely cries.
13. No soul lives in this tangl'd world,
But like the fabl'd Achilles' heel,
Hath in the quick a shaft so hurl'd,
Flesh growing up around the steel.
14. With its outcome would come life's flood :
Earth's joys are so entwin'd with pain,
Sweetness alloy'd blends in our blood,
Rarely agrees to part again.
15. At last, the heart grows round its grief,
Holding it tight and without strife :
Accustom'd, we cry not for relief,
As we know all enough of life.
16. "Matilda! I kiss thy wet eyes,
Thus to mellow our sore so great :—
My child! at ev'ry fresh surprise
Thy heart springs to the postern gate."

* * *

17. Once more the earth has donn'd afresh
Her fairest tints, her richest sheen ;
Where'er we turn 'tis loveliness,
By bosky wood or meadow green.
18. A year to-day in joyous mood
Lady Gordon rode o'er brake and brae ;
No wanton songster of the wood
Was there, we wean, at heart more gay.

19. The dulcet strains that now we hear
Shed gladness through her happy soul ;
Ah ! little reck'd she then how near
She was, alas ! to life's short goal.
20. Contemplating the rapt'rous lay
The lark was chanting from on high ;—
Strange phantom ! voices seem'd to say
" 'Midst all this beauty, thou must die."
21. Within one year, Death call'd her hence :
The Ace of hearts her heart did split.
Her youthful corpse, with grief intense,
Was borne with love most closely knit.
22. GLENGERRACK by the resting-place,
Where his MATILDA'S body lay,
Was often stretch'd on the moist space
That cover'd up her breathless clay.
23. On one occasion, her Name he gave :
With lamentation wept he sore ;
Then laid his cheek to her cold grave,
And thus and there spoke never more !
24. GORDON was buried outside Keith's Kirk,
Matilda May within the Quire ;
Out of the one there grew a Birk,
And out of the other a Brier.
25. And these twain grew and they two drew,
In cemet'ry they'd fain be near :
All visitors that pass'd them knew
A loving Pair, one, true, and dear.

THE FALL O' TARNASH.

About a mile from Keith is this romantic amphitheatre. It has not, all the year over, great pomp of water, nor does the scenery show much majesty, excepting on lucky days; but it is truly one of Nature's lovely spots hereabout,—an atmosphere of tranquillity and Paradise of beauty. Here, and in the adjacent *Mill o' Wood*, Keith love-birds have chattered and nestled, youths have won the girls of their hearts,—with the attendant risks of the Wives of their wishes. In all such bowers, mutual thought has to guard the great adventure in life; lest, in each other, a blunder is made which can neither be repaired nor rectified.



The Cascade is formed by the *Burn* falling over a precipitous rock (worn down by the action of the water) of Crystallized Carbonate of Lime, which extends to some distance to each side of the *Burn*. Above, and especially below the Fall, the banks of the Stream are clothed with birches, tangled with copses of hazels, willows, and broom. A Mill, of old standing, added to the lustre of this charming Retreat. The Woodcut is from a Sketch supposed to be taken by "Lady Violet of Achoynanie," about 1760. Another

Drawing (by Miss Eliza Stuart of Birkenburn, 12 Oct., 1807), is now in the possession of John Stuart, Photographer, Mid Street, Keith. We have heard of one more, in which the wooden *Lade*, or Spout, is represented as carrying the Water not almost perpendicularly upon the Wheel (as in the two first Sketches referred to), but on an "overshot" Wheel, causing it to "gang the vrang wy about." Addison, and then Christie, were prime "Millerts" here,—both having "the Millert-Word, and nae mows." The more plentiful the water-flow, the more renowned was the Mill.

The following occurs in *The Retours of Banffshire*.—

"(168.) Oct. 11, 1698.—Alexander Gordone of Pitlurg, heir male of Robert Gordone of Pitlurg, his father, of the lands of Pitlurges, and the lands of Auquhorties, superior and inferior commonly Over and Nether, with the Mill of Auquhorties, called Turnash."

Probably these Mills were synonymous with the *Mill of Edendeach*, referred to at Pages 16 and 26. But, Where stood the *Mensal Church of Edendyauch*, alluded to in the Bull of Pope Honorius III., noticed in Page 6, nos. 4 and 5? Answer that.

There is a gentle knoll of arable land on each side of the *Rush*; and immediately in front is the Plantation of Dunnyduff, situated on a rising ground with a considerable slope upwards, adding greatly to the beauty of the scene. Fifty years ago, there was a little Hamlet here, in the vicinity of which the "lasses o' Keith" were wont to dig sand in "far in" tunnels, and "take" birks to adorn the Kitchen and the appurtenances thereof. Contiguous is "Birkie Stream," part and parcel of the above, with lovely retired steep *Braes* enveloped in birch-wood. At the S.W. of Dunnyduff, there is a quartzose Quarry, and in many of the Stones taken therefrom for road-metal, Pyrites of Sulphuret of Iron has been found,—as also Galena or native Sulphurate of Lead, but in small quantities. Here may love-sick swains lie down in green pastures, and recite, with true zest, the apropos portions of *Thomson's Seasons*. Here can they plunge into the verdure and luxuriant foliage, surrounded with those angel-voices which stir the air, from so small a pipe, wound up to seraphic spheres. Seized with a spirit of investigation, "them twain" may proceed to explore the Botanic domes and minarets, where shimmer tints of purple, rose, and golden colour. Zoological Gardens are but *in embryo*. Here roams neither Elephant nor Buffalo. The roar of the Lion and the growl of the Hyena disturb no toiler's "balmy sleep." Hippopotami, Rhinoceroses, nor Crocodiles, herd not on the banks of this sequestered Dale; where one may

adjourn,—“o’er a’ the ills o’ life victorious,” not more alone than when alone; reciting “O solitude! lend me thy charms!”

One, who has often gazed, with riveted contemplation, on the Old Mill, whose site and road thereto are not yet obliterated, hands on the Sequel to *Sederunts* for the state of Holy Matrimony:—
—“A GOOD WIFE is Heaven’s last best gift to man; his Angel and Minister of graces innumerable; his Gem of many virtues; his Casket of jewels. Her Voice is sweet music; her Smiles, his brightest day; her Kiss, the guardian of his innocence; her Arms, the pale of his safety, the balm of his health, the balsam of his life; her Industry, his surest wealth; her Economy, his safest steward: her Lips, his faithful counsellors; her Bosom, the softest pillow of his cares; and her Prayers, the ablest advocate of Heaven’s blessing on his head.”

Good-humour, sweetness, and intellect make any Woman fascinating, let the components of her face be what they will. However comely the “Physiog,” if the Head be empty, the beauty is but a mask of which one tires quickly;—not that a large *Neep-Head* contains much brains, no more than a Paper-Collar covers a Linen-Shirt. There never yet was a man worth having as a husband who married a woman for her symmetry. Beauty is the dream of the juvenile noodle, and the desire of the snifering senile. From 30 to 60, mankind (unless a slate be off the roof) understands life and its concomitants.

Married men, garrulous as to how they won the affections of their wives, are uncommonly silent as to previous unsuccessful candidatures for their present position. They will all tell how they were accepted; they will none of them tell how they were refused: and it must be said for women, that, as a rule, they also remain reticent on such matters. It is a wonder that they keep such secrets, and proves conclusively the victory of good taste over instinct. A cat delights to shew the mouse she has taken; but women who love to flirt seem to know the point at which good taste suggests reserve; and this “B. mute” deprives the world of much that would be both edifying and amusing. Critics often say it is sad that novels differ so much from real life; but it is sadder to find how much real life differs from novels. The practical Lover finds it nearly as difficult to say what he wants as if he were a brand-new M.P. The young lady herself is either timid or unsympathetic,—and no assistance comes from the quarter from which it might have been confidently expected. If it is her first affair, her alarm is great. The moment is a

nervous one : an irrevocable step is about to be taken. The fact gets whispered about, but the language of the proposal remains a dead secret. Perhaps no man can really propose with advantage, unless he is a little careless of the result. It is observed at auctions that the impetuous bidder is generally stuck. The Lover ceases to be adorable when his heart is engaged, and a man becomes a "Bore" when he is in earnest. He will tell the means by which he conquered ; but he preserves a modest and dignified reserve as to the details of his defeats. She is flat too. Her own sense of good taste lays a permanent veto on her narrative powers. It is curious that we live in times when the thirst for notoriety is insatiate ; when things are said openly, which, a score years ago, would not be thought of ; when conventional barriers are broken down, and what is called "the independence and the rights of women" are asserted and emphasised. We have all sorts of Guide-books and Manuals,—but no woman has, as yet, presented her Readers with a Guide which shall tell men how they may propose, and girls how they may prevent them. Marriages are plentiful, and Jilting is by no means uncommon. The secret of success is not only to know what we want, but how to get it.

About a gunshot above, or to the S.W., is the modern Mill of Tarnash, on the Auchluncart estate ;—not remarkable.

It has come to us that, about two centuries ago, the green sward, on which so many youthful and happy Visitors recline, was crimsoned with the blood and trampled by the feet, of two Duelists,—and that the gashed and dead body of one of them had been stretched out on the very spot, perchance, where a loving Pair sits thinking and speaking of far different matters. Birkenburn had been habitually sornd by plunderers who then ranged the country. The old Laird had called at the House of Glengerrock, his neighbouring namesake and kinsman, for counsel,—and having partaken of the usual "good cheer," he returned home towards evening. Things that night went on as usual, and next morning, as was his custom, the marauding "Bully," who had been "living at haik and manger," went out armed to get an appetite for breakfast, by a walk down this beautiful dell. Not returning at the usual time, and the Laird and "Lady" of Birkenburn having waited for him, they sent a servant to tell him that breakfast was ready ; but, on her return, she stated that their unwelcome visitor was lying in his gore on the bank of the stream. The Laird on learning this, struck the table with his hand, and exclaimed : "*Glengerrock's Jock's been*

here!" Such was the fact. Without appearing at the House of Birkenburn, Gordon, the young Laird of Glengerrock, met and engaged the Fellow, and the sword of that Ilk had again freed the country from another of those pests who lived on pillage.

It is gratifying to learn that several philanthropic gentlemen in Keith have undertaken to erect two Bridges over the rivulets which render this romantic spot inaccessible during heavy rain-falls. The recently formed Pathway through the Den-Wood is to be connected with these contemplated Bridges; while several Cast-Iron-Seats, placed in choice situations, are to be presented to combine utility with ornament,—while doubting hearts may join at last.—Or, if the visit is made to our minature-Niagara during that loveliest of all times, *the late Afternoon in Summer*, with its cool air and sweet repose, while the level rays of the sun glint across the field, throwing long shadows, and lighting up the colours of the objects that they touch, with a brilliancy which the noontide light cannot equal, *Burn's Poems* may be a Pocket-companion to accompany another Companion. Here, each figure stands out distinct. Many things can be learned from a Shadow. In the study of it lies the whole secret of the Sun-Dial. Reverie is illimitable, but free from civic taxation.

Be consoled, meanwhile, with the cullings of lovely wild flowers, or with a novel, herb, or fern. Once again squat in "Domus of a house vel Domi at Home," to a good infusion of the cheerful Souchong,—making the cranium bizz with the pleasures of a felicitous sundown.

MILL O' WOOD

Is the place for a cheap Excursion-Ticket,—where there are no bills of extortion nor expensive hotels to ruffle the temper. With moderately good shoes, but not with high-heeled boots, the Tourist may, free of Toll and Toil, sojourn to this lovely little birchen Glen, nestling near Ardron. If in the best of company, and not beset with such a travelling Valet or Companion as Balaam had, the Balloch Hill-side will echo mutual exclamations.

"Bailie" John Ingram & Co. (all cumberers of the ground), once upon a time, in days of prime, were reclining in these tranquil bowers, where every surrounding had been for long the same, and yet the convivial Possé so different. It was a

merry Party, and not one of its components darkened it with gloom, although each one now sleeps in his gloomy narrow bed. The day was to be devoted to idleness—the most complete and perfect. The sun was past the meridian, yet they could not see him for the view. It is meant that they could not see the view for the sun, which made them blink like owls. Having indulged, "after Lunch," in a potation of stiff *Old Jamaica*, qualified from the rumbling, purling Burn, the Preses became all at once precociously sharp and clever, that is to say, the few wits that Rum had left, were greatly sharpened. The company all sat here at the same Table of Sward; but, by and bye, the hilarious Chairman drifted down to the opposite end, and had



View of Mill o' Wood, circa 1756. (See Page 148.)

found a modest place, a second remove on the left of the first officer. So naturally do drouthy neighbours sometimes find their level,—exactly as they did in those days when the governors of the feasts of Judæa were wont to say—"Friend, go up higher."

SMALL DIALOGUE.—*Jno. Ingram*: "I say, Hugh Johnston, When were Eggs first laid in England? Colin Anderson, what say you?—Jamie Branner?—Rhynas?—Snitley?—Then, you're all Hemmed into a Corner; that is to say, if you have *Initials* on your

Pocket-Handkerchiefs.—ANS.: Of course, in the time of *Hen. I!*—
Universal acclamation, sung in Chorus:—

“Bravo! Bravo! The Bailie's a jolly good fellow—
Which no body can deny.”

At the approach of the Evening, as “the lówing herd winds slowly o'er the lea,” native midges swarmed in such myriads as to put the patience of Job to an end, and caused our Company, all and sundry, to shew the white feather. Warned, moreover, by the distant familiar boom of the *Aul' Town* Clock, they homeward turned by the shortest *cut* they could discover, disregarding all *Notices to Trespassers*. The sun was sinking, but sinking in glory. The Fraternity neared the House in Mid Street (now entirely altered), where they were to have an Egg and a game at “Tig.” Several charming pieces of young ladyhood were in waiting for their advent; enough to raise several degrees higher the already Summer Heat of these Flashy *Sparks*. Furtive glances were cast by one of the Amorists, which terminated in a somewhat romantic Match, well known in Keith for a time, for its rather lofty *perch*; from which was rendered by “Bailie John” (when duly tuned), his favourite *Dulcet*:—

“The world is full of care,
Much like unto a bubble,
Women and care and care and women,
And women and care and trouble.”

Alas! the Couple did not long abide in the bonds of Matrimony. With the sudden change of circumstances, came the speedy dissolution of the young Head of the house. He lies where often his pretty Wife fulfilled his wishes:—

“Then visit my grave, like a good little lass,
In Dumbennan it is to be;
And if white gowans should peer through the grass,
Be sure they are kisses from me.”

The original meaning of the word “Husband” (Dictionary informs us) was “he who, being a cultivator of the ground, was the builder or proprietor of the house attached to it.” But it does not mean that now. The generality of Husbands are not proprietors of Houses, and a few of them are not the Masters of the Houses they live in. Some don't know it, and some do. Such was the case in this instance. Husband is said to mean “*band* of the house;” but the Wife, as a rule, makes all the Music. As in Music, it is not contiguous Notes which combine to form Chords, but those separated from each other, as a first and a third, or a third and a fifth; so, *Domestic harmony* is produced by associating graduated differences. *Marriage* has been defined

to be "one Woman the more and one Man the less,"—and that "Women are *Archers* by nature, as their inclinations are to *bend the Beau*." "Married and marred" is the popular criticism, passed by contemporaries on the occasional victim to a desperate Matrimonial Designer. The visionary idea of "love in a cottage" has quite faded, amid the common light of toiling and moiling. To some, Matrimony seems a sea of troubles, beset with shoals and quicksands,—while, to others, the Shield has another side; the conception of Marriage being the gateway to liberty and the absence of temptation. It may be that a kind Providence has allotted a "plain" wife. She turns out a "Blue-stocking," *i.e.*, a *Clak*. If inpecuniosity and wearisome prolix rhetoric go together, then, the *Pater familias* is indeed a *Mark of Paragraph*. If, less luckily, another is predestined to find his fate in a "Beauty-Tartar," and she aspires to sail in the orbit of professional *lionesses*,—then, poor Fellow, he will soon suffer a total eclipse and permanent effacement. After many wistful regrets for Bachelor-memories, he will finally gravitate towards old haunts, now long-forgotten, and the unfettered felicity of a ribless Mate. As the green wreck-buoy prejudices navigation, so the free-thinking partizans of Bachelor ethics find in this, their *Greenhorn*, a suggestive subject for a clinical lecture upon their favourite philosophy.

A jilted Suitor looks ridiculous,—and the Jilt is apt to score honours. Even without an open rupture, a long affiance is a most searching ordeal for the most loyal of Lovers. The diplomacy of passion in the earlier stage of an "understanding" not yet declared,—the demoralising effect of uncertainties,—passing storm-clouds of Jealousy, which invariably attach to Courtships,—the reporting at Head-quarters,—all combine to dissipate the volatile essences of attractions which centre in the wooed and won.

Even the Wedding-day, though happily shorn of much that made it sheer purgatory, holds out a disquieting prospect. The hero and heroine of the Ceremony no longer stay to share the morning feast. To the diffident, and even to stronger nerves, the prospect of the Sequel is something discomfoting. Perhaps, however, when all is said, it is still a moot-question whether *Married life* does not rest with those most nearly concerned to become cut and dry, gray, and monotonous. None but the *fugitive* are "run after"; and the matrimonial *métraille* of the ladies in search of Husbands is an exception to the well-worn proverb that every "*Bullet has its Billet*." If the assailed are

tempted to say of the assailants, in their haste, that all Women are Flirts, it is full time that the *intrigante* should look to her laurels, if she is to lay her account with finding a Partner at all.

Cupid, however, shot his arrow at Mrs. G——r again : and, “o’er in Moray,” her offspring may read this authentic Narrative, given by “ane aul’ Feuar,” of a Ramble to *Mill o’ Wood*..

The Parish was tolerably supplied with Mills for grinding corn, in an age of primeval Mills and scattered population ; and advantage was taken of any brook where the water could be led to turn round a wheel. A grinding Mill was a curiosity and a place of public resort,—especially when the harvest was gathered in, and “lasses” were sent to the “sifting.” At the end of the last century, a family of the name of Todd, seems to have lived at the “Meal-Mill” here ; a Drawing of which has been furnished by an accomplished friend across the broad Atlantic, once well known, but now forgot. Family *querns* were necessarily dispensed with, when the Statutory “multures” must be paid at the Mill of the tenant’s “sucken.” In feudal times, one of the oldest adjuncts was the Mill attached to each *Lairdship*,—the tenants of which were bound or “Thirled” to have their corn ground at said Mill and none other, joining the “sucken” or perquisites. The tenant had no choice in the matter. Not only had he to pay “multures,” or the price of grinding at that particular Mill (not always the most convenient to his Farm), but he must assist in cleaning the Mill-lade and in bringing home the Mill-stone, many miles distant, and over the roughest roads. This latter business, dangerous and tedious, was by trundling the Stone on its hedge or rim, which was covered with a wooden frame. A long pole, called the “spar,” projected through the “eye” of the Stone, from two to three feet on one side, and a dozen feet on the other for guidance. A half dozen horses, with the double complement of “suckeners,” turned out upon this great occasion. Judge of the ordeal to *Mill o’ Wood*.

Kilns or “Killogies,” Fanners and Sifters, were then unknown. In doing a “melder,” the primitive Mill “hottered” away at the rate of six bolls of Meal ground in a week.

Our rural *Mill o’ Wood* no more echoes the clack of its Mill, nor the *guffaw* of its *melders* : but its fairy Waterfall, with sylvan nooks, rich in Botany, still abide in *secula seculorum*.

THE SOCIETY OF MILLERS,

The existence of which seems almost forgotten, assumed at one time rather extensive proportions in certain parts of this country. It does not appear that the members had ever fraternised on an extensive scale, but confined their Meetings to small nocturnal conventions, often Bacchanalian in their character, and always held in entire secrecy; their "Schools," as they were termed, at which their mystic formulas were taught, being held either in a Wood, or in a Corn-kiln. Such places being reputedly the casual abode of evil Spirits, were not likely to be invaded by the superstitious. By the outside world, the "Millerts" were supposed to hold direct intercourse with the Powers of darkness; and the most fabulous Stories still linger of their deeds. So closely was his Satanic Majesty associated with those possessed of "the Millert Word" (as the private Sign or Passport by which the members were known to one another was called), that he was supposed to attend all their Meetings, making his ingress and departure by some aperture or window which he never afterwards forgot; for nothing would again shut up this "deil's door." Their evil pranks were the stopping or arresting ("reistin'", as it was called), of Mills, Horses with Carts, Carriages, &c., on the roads. One can fancy the awe in which a man—particularly if of an austere appearance—was held, who, in an unlettered age, enjoyed the reputation of such power; and we can even suppose that many of the disciples of such men would believe fully in their own ability to command the auxiliary force, which their tutor pretended to do himself. It is wonderful how far the senses are sometimes deceived, even by rude performers.

THE HOUSE OF GLENGERROCK

Is distinguished from "the small house of Glengerach." (Vide Page 4). Its site was on a sloping hill about $1\frac{1}{2}$ miles from Keith, at the north end of the improving though primitive hamlet of Newmill, founded by the Earl of Fife about the same date as Fife-Keith, 1817. The Garden is still kept, not only in decency, but in order,—well stock'd with gooseberry and other bushes. Forty years ago, it was a chief Resort. At the foot of the Garden, there is a copious Well, which flows into a Stone-trough outside the Wall, for watering cattle, and thence runs to Old Newmill, and onwards

to Isla. This abundant Spring is of excellent quality, and, by its bubbling, indicates the weather. The Brae-face is full of Springs. A small neat Cottage (occupied by Geo. Taylor, a Son of John Taylor, Banker, Keith), sets off this renowned *Hortus*. Fragments of the original Walls are traceable in the Garden-dykes.

(From *The Presbytery Book of Strathbogie*.)

At Rynie, 1^o. Septembris, 1642.—The said day, it was ordayned that Nicolas Gordoun. good vyff of Glengerak, parochiner of Keyth, and relict of wmquhill Captan Adam Gordoun, bailie of Engzie, quho we both suspect of religion, and had not communicate thir sundry yeiris bygane, that in no manner of way Mr. Joseph Brody, minister at Keyth, grant the Marriage before they subscribe the common band of the presbyterie and communicate as he will be ansuerable for the samen.



View of the House of Glengerrock, circa 1652.

LADY GLENGERRACK'S CASES OF "HOUGHMAGANDIE."—(Burns.)

Att Botarie, 15th Martii, 1648.—The Lady Altar, Jean Gordon, was accused "of ane barne in adulterie to Nathaniell Gordon, and also of ane vther bairne in fornicatioun with Captain Mortimer.

Att Glas, 7th Junij, 1648.—Anent the referr concerning the Lady Altar, vas presented ane letter vnder hir hand, showing hir inabilityie to travaill, and admitting all these vitnesses that ver mentioned to her, saue the good vyf of Newmilne, so Mr. Robert Vatsone ordained to sumond the goodvyf of Floores and George Brabner in Auchinheiu, for that effect, against the next day.

Att Keyth, 13th September, 1648.—No report from the Lady Altar, seing it vas declared shoe vas lying in child birth.

Att Inverraven, the twenty-first Martii, 1649.—The quhilk day compeired Johne Grant of Blairfindie, being summondit to declare in the mater of a bairne that was fostered in his boundis, quhilk was reported to have beine begottin in fornicatiouns by the Lady Glengarak, vho, being suorne, deponed there was a bairne brought by a woman to his boundis, and giuen by hir to a cottar manis vyf, to be fostered, and the women said the bairne was a gentlemanis in James Grahame his armie. He confessed lykvys, that at the request of George Hay of Murifoild, he vent to Mr. Johne Ray, and desyred baptisme to the bairne, quilk the said Mr. Johne refused. Declaired lykvys, that the report was, and he himself also suspected it to be so, that the Lady Glengarak was mother of the bairne. He declared the bairne was removed from thence in the beginning of harvest last, but whither or be quhom he cannot tell.

Compeired the Lady Altar personally, showing the Presbytrie of Forres vere processing her for not reporting hir testimoniall from vs of her cariage during hir abode in Keyth, quhilk the presbitry could not grant till the probatioun lead against hir in the forsaid actiouns of ane alledgit bairne to borne by hir befor hir mariage ver closed; at quhich tyme shoe promised to satisfie, as she sould be found to have transgressed. And being asked vhy shoe vould not admitt the goodvyf of Newmilne as vitness against hir, answered, they had discordit, three yeiris since, about milne materis; quhilk exception, if relevant, referred to the Provincial Assemblie to judge.

Att Botarie, 28th Martii, 1649.—Compeired George Brambner, in Grange, and being suorne to depone quhat he knew anent the child alledgit to be borne by the Lady Altar, befor hir mariage, deponed that the said Lady Altar desyred him to goe to Mr. Robert Watsons, and desyre him to baptize ane bairne, quhilk if he did, he should get friends; vthervayes, it sould turn to his hurt and harme; and that the said Lady said the bairne was Captain Mortimeris.

Att Grange, 19th December, 1649.—Anent the referr of the Provincial Assemblie concerning the Lady Altar, hir process, these witnesses following ver summondit, compeired, and being seuerallie suorne, deponed as after followes,—viz., George Geddes. Nixt, William Gordon of Newmilne, Janet Gordon, spous to William Gordon of Newmilne, George Brabner.

William Gordon of Newmilne, being suorne, deponed that he, hearing such a rumor that the said Lady was vith child, sent his wyf to enquire and try the same at hirself. Shoe returning, reported to him that the said Lady, weeping, told hir that shoe could not weell deny, and that shoe neuer knew the said Nathaniel but once in Aberdein.

Janet Gordon, spous to William Gordon of Newmilne, being suorne, deponed that having enquyred of the said Lady concerning that bairne, shoe, coming out of hir owne hous vith hir, told hir shoe thocht shoe was vith bairne, and could not deny it, and burst forth in weeping, but was loath to declare vho was the father therof, quhervpon the said Janet exhorted hir nether to wrong hirself nor that child for any vorldlie shame that could follow thervpon.

George Brabner, being suorne quhat he knew concerning that bairne supposed to be borne be the Lady Altar, deponed that he knew nothing, but hard rumoris she had borne a bairne.

Johne Ogilvie of Miltoun, being suorne, deponed that being in Strathdoun, he saw a woman and a young child in ane William Innes his house, and asking to quhom that bairne did belong, was answered to him, it

belonged to ane gentlewomen in Strath-Ily, and on the morrow it was transported tovardis Invernes.

Compeired Margaret Gordon, spous to George Anderson of Floores. Shoe absolutlie refused to giue any oath at all, quhervpon the presbitry declared her contumax, and ordained the minister to proceed vith the censures of the Kirk against hir for hir contumacie.

Att Botarie, 19th Januarii, 1650.—The said day compeired Adam Duff, in Clunibeg. Being suorne to declare quhat he knew concerning the Lady Altar hir adulterie with Nathaniel Gordon, deponed that the said Jean Gordon, Lady Altar, in the tyme of the troubles, was in a barne of his fourtein days, or therabout, and for any thing that he or the women therabout could perseae, shoe was with child, and that he knew no moir of the business.

Botarie, 4th December, 1650.—Mr. James Gordon reported he had preached at Grange, but had not proceedit vith the goodyf of Floores hir processe. in respect of hir personall compearance the said day, and giuing assurance to keep this day, and giue the presbytry satisfaction; vho accordingly compeired, and being suorne on hir gryt oath to declare quhat shoe knew of ane bairne alledgit to be borne by the Lady Altar to Nathaniel Gordon, deponed shoe knew nothing but quhat shoe hard be report. Being posed if shoe was present at the birth of that child, supposed to have been in Glengerak, or if shoe hard it of them that was present, deponed not. Being posed quhat shoe knew of that bairne sent from Glengerak to Bearfindie, quherevnto it was thought shoe was accessorie, deponed she knew nothing but hard a report thereof, as wtheres did. Being posed if the said Lady Altar had said ever to hir shoe was vith such child, answered not, they used no such discourse. All this she deponed somquhat *hesitanter et quasi cum luctu* and did quhat shee could to mak hir answeris dubious som tymes.

Att Botarie, Maij 21, 1651.—The said day, Mr. George Melvill compeired, and being sworne, did deponne quhat he knew anent the Lady Alter's uncleannes, eyther of adulterie or fornication, towitt, that Janet Gray, sometyme servant to the forsaid ladie, did declare to the forsaid Mr. George, in the upper chalmer of the palace of Altare, in Murray, that about the tyme of the said Mr. George his going abrod to visit his friends, the ladie being at that tyme valitudenarie, yea, and gone to bed, at his goeing away, the said Janet told the said Mr. George that the ladie forsaid was delivered of a child befor the said Mr. George his return, quich declaratione, according to his present knowledge and memorie, he subscribis as true and upright.

From the Retours of Banffshire.

(153.) Oct. 18, 1692.—George Gordon of Arradoull, heir of Alexander Gordon of Arradoull, his father, of the lands and house of Haughes of Killesmont, commonly called Forgie, and of the house and lands of Mossley or Meslie.

(154.) Nov. 29, 1692.—Charles Gordon of Glengerrack, heir male of Alexander Gordon of Glengerrack, his father, of the lands of Over and Nether Auchinhuives, et Berrilies with Alehouse and Alehousecrofts; the lands and house of Glengerack, Alriecardoch, and Corbies Craig, with the common pasture in the lands of Greener of Kilbadie, Balnamein, and Altmore. and the power of building a Mill upon these lands; 2 oxgangs of the land of Newmilne

of Strathila; the lands of Nether Kinminnitie called Overseat of Nether Kinminnitie; the Mill of Strathila called Newmylne or Overmylne of Strathila, with the croft of the land adjacent in the barony of Strathila and the regality of Kinloss;—the burgh of barony of Newmill, cum privilegio fori heptomadarii et 4 nundinarum annuatim; all united and erected in the barony of Glengerack, £77 14s. 6d.

Referring to the interesting KIRK SESSION RECORDS, at Pages 97, 98, 99, anent the subject of SEAT-PROPRIETORSHIP.—[R.S.]

The "upputters" of the Seats in what they called the "Trades' Loft," and their Representatives presented evidence *scripto* of, at least, their own private agreement, and referred to "allowance of the Kirk Session and Pbty." Upon the appearance of Lachlan Ross, ground officer of Kinminnity, and the young Laird of Glengerrock, a Minor, demand is made for written evidence of their claim. Young Glengerrock then comes upon the ground with his Claim, and he is also required to produce evidence *scripto*. These youthful Laird-claimants were contemninous Proprietors. *Kinminnity* was of nonage, and under the care of a Step-dame and Curators; and *Glengerrock* was "but laity come to be Major." Yet, young as they were, they contended for their respective rights of Church-accommodation; because *that*, in those days, included right of *Sepulture*; for, as is hinted at in the Minutes, and as was the well-known practice, *the remains of their ancestors lay beneath their Seat in Church.*

One of the Lairds of Glengerrock is said to have fallen in the Battle of Fontenoy, fought betwixt the French, under the Count de Saxe, and Allies commanded by the young Duke of Cumberland, where, at least let us say, in an honourable War, he drew the sword which was, in the year following, stained and disgraced by the blood of his butchered and brave opponents on the sanguinary Moor of Culloden. This Battle (Fontenoy) was fought on the banks of the Scheldt in the Netherlands, to oppose the invasion of Flanders by the armies of France, on the 11th of May, 1745. In the year to which the Kirk Session Minutes refer (1721), Glengerrock was just come of age, and consequently he would have been 47 years old at Fontenoy. If this statement be correct, no other Laird of Glengerrock than this could have fallen in that conflict. A person, alive not long ago, remembered having heard a very old woman, the daughter of a tenant or retainer of this Glengerrock Family, describing the general sensation, when, from limited means at home, or other circumstances, Glengerrock was about to join the Army in Flanders. He was so universally beloved that the thought of such an undertaking filled his friends

with a laudable solicitude on his account; and from the fact of the popularity he enjoyed, and its natural effects, he mustered a number of brave and spirited young men, the flower of the district, to bear him company and share voluntarily his dangers and his fate. The same old woman also well remembered the jovial entertainment he gave his friends and young volunteers in the Public-House in Old Newmill before they left the country. Alas! according to the same authority, few of them came back, and *Glenengerrock* never, from the chivalrous Enterprise; and many were the tears the good old creature used to shed, when telling the tale and lamenting the loss of her Laird and his comrades.

The Gordons of Glenengerrock had ever been a brave and spirited Line. One subdued the Freebooter, Petrie Roy, in 1667; another was at the Battle of Sheriffmuir in 1715; and in 1745, another fell on the Battle-field of Fontenoy.

THE HOUSE OF ACHOYNANIE

Has lost much of its original appearance by modern innovations. The Name has various spellings—*Achwynanie*, *Achwynany*, *Achwynannie*, *Auchquhennany*, *Achoynaney*, *Achynannie*, *Awynennane*.

It is situated about $1\frac{3}{4}$ mile to the S.E. of Keith at the foot of the Balloch Hill, and is conspicuous for miles around. The old Garden is now changed into the Reservoir for the Keith Water Company. The Ogilvies of Miltoun possessed the land of Auchquhennany or Awynennane in 1545-1556. (See Pages 5 and 7 *b.* and *c.*)

It was also an old Residence of the Arndilly family. My grandmother bought from Achoynanie an oak Chest of Drawers which belonged to "*Lady Violet*." The purchaser from me in 1874, may not be aware of the antiquarian bargain. Originally the House had two Watch-Turrets. Old windows (as the corner-turrets) have been built up and mutilated: while the Building has been repeatedly "harled." The present doors and windows of course are modern. The Apartments, excepting the spacious Farm-kitchen, are small. In one of the Rooms, to the eastward, there is a handsome Fireplace, the back of which is beautifully built of blue and white square scenic tiles. A Stone now in the wall of one of the Byres, which had formerly been in the Mansion, has two Shields. On the dexter-shield there may be indistinctly traced three Boars'

Heads with the Letters I.G. John Gordon possessed the place about 1667, according to local tradition. On the sinister-shield may be deciphered three Holly-leaves *in chief*, and a Hunting-horn *in base*, with the letters E.B., which stand for Burnett of Leys, Kincardineshire,—1690. Achoymanie is now the property of the Earl of Seafield. William Milne and John Lobban were, for many years, Tenants of the extensive Farm, now in excellent cultivation. Here was the residence of Thomas Grant,* Esq., and of his intelligent Butler, Alex. Cantley, to whom Ferguson, our Astronomer, so feelingly and gratefully alludes.



View of Achoymanie while the Residence of Lady Violet.

There is no record of Squire Cantley's decease, although there is every probability that he lies in Keith Churchyard in the Family-lair.

The following Extract is from the Kirk Session Register:—

Keith, March 1st, 1710.—The much honoured Thomas Grant of Achoymanie, grandchild to the Laird of Kinminity, declared their purpose of marriage, and being contracted and orderly proclaimed,

* See Kirk Session Records, 1 Oct, 1710, Page 84.

were married Aprile the twelfth 1710. They had three sons and a daughter, viz., Archibald, born 5 Dec. 1711; Alexander, 3 Nov. 1712; Isabella, 15 June 1714; and Walter, 18 Feb. 1716.

Sir Alex. Innes of Coxston had the lands of Achoynanie in 1703,—as appears from the claim to the Kirk-Seat. (See Page 83.)

Grim and austere when viewed at a distance, the Mansion of Achoynanie is yet commanding and elevating,—the Talisman of Keith. A Malthusian family can be packed tightly,—and withal the same air of fashion can sit on the least as on the greatest in the commodious *Kitchen Hall*, with the Head of the House in the Chair, at the *cheek* of the Hearth. No modern Country Seat nor Villa, with all advanced accoutrements and conveniences, can vie with the spaciousness and homely range which is here vouchsafed. The finger of Pride is never uplifted at this Hillside. No Flag is raised or lowered to indicate *Family at home* or *Family abroad*. No champing of Steeds, rolling of Chariot-wheels, nor clatter of steps, molests the indwellers of this choice Chateau. Only the calls of a stray Ishmaelite, Violinist, Bag-piper, or Organ-grinder, (never sent empty away), relieve and enliven the primitive monotony. No canary-coloured Footman, with majestic stuffed *spindle-shanked* calves, announces the arrival of “distinguished visitors.” No fire-proof Safe is needed for the Diamonds dug from the Balloch; for the floods of Horngow suffice for quenching even the flames of Pluto. *Vanity Fair* is here not known, except in the leaves of “The Pilgrim’s Progress,”—that unrivalled Allegory of John Bunyan, the Baptist. The genius of Aladdin is all that is aspired after by the Heritors of Awquennane. The Sun, Moon, and Stars are here the imperishable Brilliants,—the quenchless Lamps that nightly pale all Electric lights. With a couple of Wax Candles (manufactured Duty-free from the industry of the Bee), to light up the colours of the ancient Needlework upon the walls of *The Bower*, and, reposing in one of the ancestral oak-carved *Easy Chairs*,—“a winsome, pouting, cool Coquette, may love to *Smoke a Cigarette!*”

How lovely is the sunshine on the massive forehead of *the Noachic Balloch!* The sky-splendour which soars above produces the finest Painting, with no counterfeit Presentment. How soothing is Nature’s music of an afternoon, with the view of the cattle browsing in the fields, the greenery of haughs, which enchain the imagination! Who is not inspired, as he daunders down the Hill-face, amid a golden evening-calm,—beholding the quiet circling smoke that speaks of the hush of toil on the Farm-stead? Such

rural scenes take hold of the heart. Those gleaming carpets of yellow grain, bordered by the adjacent Fir-woods, seem like a golden shield, soothe the instincts of the whole human interior, and clothe the skeleton of thought.

THE BALLOCH HILL is so adjacent to Keith, *en route* Achoy-nanie, that the panorama up to the summits of distant peaks and along straths always exhilarates and repays the sojourner. These glorious glimpses feed the mind and mollify the temper; so that, when any quiet decent Housewife is grievously vexed with a Devil at home, let him be escorted, before breakfast, to the Well of Leskyngowan, on the Western Balloch, even down to the Monk's Cairn, and Beelzebub shall have been shaken out, all tattered and torn, returning home totally disqualified for the herd of swine.

According to the Ordnance Survey Map, the

Meikle Balloch	is 1199 ft. above Sea-level.
Little Balloch	913 do.
Bin of Cairnie	1027 do.
Bin of Cullen	1048 do.
Knock*	1409 do.
Cairds Hill	968 do.
Mulderie	1018 do.
Ben Aigan	1546 do.

The most distant object seen from the *Balloch* and Bin of Cairnie, by the naked eye, is *Mount Keen*, at the head of Glen Tanner beyond Dee, nearly direct south, on the borders of Aberdeen and Forfar Shires. It is pointed like a sugar-loaf and has an elevation of over 3000 feet.

THE TAP O' NOTH is distinctly visible from the *Tap o' the Balloch* on a favourable day; and, as one's vision is strengthened by the imagination, what is underneath may tend this way.

The Tap o' Noth an' Benachie,
They're twa gweed landmarks fae the sea.

Two curious local Traditions regarding *Noth's Fort* still survive. One has reference to the building of the walls which surround it. To find stones sufficient for its enormous vitrified walls, many lines of men were placed, a few feet apart, from bottom to top of the hill, all round its cone. Those at the bottom handed each a stone to his neighbour above him, and so it passed to the builders at the top, no one moving out of his place or requiring to climb the

* The Knock Hill has been supposed to be the Mons Grampius of Tacitus.

mountain with a load; while ten thousand slaves collected fit stones, all over the lower hill-sides, and brought them to those handing up. The huge stones found in the lower fortifications were, we presume, handed up by Jock o' Noth, Lang Johnnie Moir, and their confreres. Verily, "there were giants in the earth in those days." And if anyone still doubts, he will find in the south-west side of the *Cone of Noth* the Stone called *Clochmaloo*; which Jock o' Benachie, on a certain memorable occasion, hurled playfully at Jock o' Noth, he staying its downward progress by simply catching it with his foot, fastening it where it now stands, and leaving the impress of his foot in it as evidence visible, tangible, and indisputable of his size.

The other local Tradition has reference to the surrender of the last Garrison that held the Fort of Noth. That Garrison was composed of Norsemen, who were left to hold the Fort against all comers, till released from Norway. Weeks and months and a year rolled; nearer crept the encircling foe on them in leagued thousands, and still no visiting fleet darkened the blue sea with promised aid, eagerly as the starving Norsemen looked morning after morning for it. At length, after a desperate and unsuccessful attempt to break through, they surrendered. They did so, by opening one of the gates, coming slowly forth and calling in their own tongue, as they came downwards, "Noth!" "Noth!" "We have Nothing, Nothing, to eat;"—hence the Name of the Hill.

So much for Tradition. Coming to contemporary times, we learn that the Well in the hollow of Noth's summit, though now almost dry and filled up, was (some 50 years ago) deep and contained excellent water, which sprang up from the bottom, and ran off in a kind of built vitrified drain or conduit, which led underground in an easterly direction. A jug was suspended by a chain for the convenience of drinking. Some sheep, however, having tumbled into the Well, the neighbouring Goths filled it up with stones, and it so remains to this day. Its re-opening, and, if need be, fencing, await the happier times.

Let any who wish to do a bit of Mountain-climbing and see the effects of sunlight and shadow, or moonlight and shadow, on some hundred miles of snowy mountain and valley, take Train from Keith to Gartly station in a clear, but slightly cloudy day, and ascend *Noth*, and they will see a sight of rare, strange, weird beauty, which will be to them a joy for ever.

The Tap o' Noth is 1851 ft. above sea-level.

Bennachie - - 1440 do.

BENRINNES, having a twin-shaped summit call "*The Skurrins*," is the highest Mountain in the District, for many miles round. It rises steeply 2747 feet above the level of the sea, and 1876 feet above its enormous base. In a clear day can be descried, from the top, the Grampians on the South, and the Mountains of Ross, Sutherland, and Caithness, on the North and East; i.e., a prospect from Caithness to Dumbarton. It also commands a view of the Sea for many miles along the coasts of Moray and Banff, and is a Landmark to mariners. There is a small Spring on the top, and a Cave in which Grant of Carron made his Hiding-place. Hence he was styled "James of the Hill."

THE HOUSE OF ACHANACY

Was conspicuous on a little eminence by the highway, and was surrounded with stately Trees (sparse enough in these environs), and having a luxurious Garden to the south. A life-time is required to make a Place. Here was one ready-made with Site and Trees. Any human being with half an ounce of brains, and with the outlay of a few spare Pounds, could have rendered *the House of Achanacy* one of the choicest Spots in the District: but the Bump of Destruction and tasteless Vandalism have here finally crushed Common Sense—a rare mechanical contrivance. Thus, an interesting Relic, in a bald Territory, has been ruthlessly annihilated. About 60 years ago, the walls, although cracked, were almost entire and not beyond repair, and partly roofed. An elaborate Chimney-piece in one of the Rooms had the words cut in *relievo*:—"FEAR GOD. HONOUR THE KING." The Apartments were spacious and artistically cieled. The Architecture was superior for the time, about 1738; the House having been built by "Cadie Mitchell," referred to at Page 3. This was the opined "*Knicht*" who was said to have resided here.

The departed glory of this *Aul' Hoose* evidences that the man, who has nothing but his (fancied) illustrious Ancestors to boast of, is like the Potatoes cropped here—the only *good* being to rise from *under ground*. On the Wednesday and Saturday School-Holiday Afternoons, this was a favourite Rendezvous for bird-nesting, climbing the trees, and rummaging floor after floor with all the hide-and-seek *Boles*, even spidering up the chimneys, crowing at the top *Cockaleerie-law*. Who ever heard of a *Keith loon*

breaking his neck in seeking his fortune amid such chivalrous exploits? Brambles were plentiful, and had no Excise-impost; but the Farmer cannily enjoined :—" *Noo, ye maruna pu' the epples.*" Inheriting the original sin of mother Eve, the *Inhibition* was the very reason for plucking, at a commanding elevation, and then tasting, the forbidden fruit, and (*lo! candy*) such fruit! While the tusks munched and crunched these cabbaged *buntin-crabs*, their intense acidity caused screwed faces, proving the effect of ill-gotten gear. Moreover, the several other predatory mixtures usually bequeathed the *Collie-wabbles*,—giving the Negative to the Adage that "Stolen waters are sweet." However, digestion was rapid as Sea-Gulls',—from *bend-leather* to whin-stones.



View in 1784. The Oratory was on the side towards the Garden.

The House was inhabited, in 1780, by the Misses Gordon, nieces of Bishop James Gordon, Vicar Apostolic of Nicopolis from 1706 till 1746,—whose father possessed Glastirum, and was a Cadet of the Letterfourie Family. He Died at Thornhill, near Drummond Castle, on the 1st March, 1746, and was buried at Innerpeffery, the Burial-place of the Family of Perth. Allusion is made (in my "Journal and Appendix to Scotichronicon and Monasticon, I., 227,") to a Lawsuit of considerable interest, in 1783 :—

"Miss Gordon of Achanacy, a Catholic lady in the neighbourhood of Keith, had lately succeeded to an unexpired Lease, on the death

of a relation. Her title to do so was disputed by the next Heir, on the ground of her Religion, which it was pleaded was a disqualification under the existing Penal Laws. The Case came first before Lord Eskgrove, who reported it was involving a point of great nicety to the higher tribunal of the Inner House. Bps. Hay and Geddes, with their friend Principal Robertson (with whom they Breakfasted on the morning of the Trial), waited upon the Lord Advocate, who was very polite, and promised to do his utmost for Miss Gordon. When the Cause came on for Hearing (July 19), Bp. Geddes watched proceedings in the Gallery. The Court, consisting of ten Judges present, was unanimous in its opinion that a Catholic could succeed to and enjoy a Lease of land in Scotland, on equal terms with a Protestant. Lords Justice Clerk, Hailes, Gardenstoun, Monboddoo, Kennet, and Eskgrove, delivered their opinions at length."

The Rev. Alex. Menzies, O.S.B. (of the Order of St. Benedict), of the Family of Pitfodels, was stationed at Achanacy, and resided in the House with the Misses Gordon till 1782. He Died at Auchintoul in 1799. (See under St. THOMAS' CHAPEL.)

A case of Demoniactal Possession, by Exorcism, is on record as having taken place here. The man, not an R.C. (whose name, &c. could be given, but for reasons, are not), was brought in a cart bound with cords, exceeding fierce, up to the little Oratory in the House. He left calm and in his right mind,—hours having been spent with the Unseen. The Offices for *Exorcisms* are in the *Pontificale Romanum*, and extend over 30 Pages. There was a special Order of Exorcists. Directions are given for distinguishing Cases:—"In the first place, let no one be too easy of belief respecting any one being Possessed. Let care be taken, lest Sacred Things be treated unbecomingly, or any injury befall them from the Demon. The Exorcist is not to wander with many words, or indulge in superfluous and curious questions, especially respecting matters future and secret, not pertaining to his office; neither let him believe, if the Demon should pretend, that he is the soul of any Saint, or dead person, or good Angel. Let the Exorcist make or read his Exorcisms in the tone of command and authority, in strong faith, humility, and fervour. Let him also observe at what words the Demons most tremble, and let him repeat these most frequently; and when he comes to the Commination, let him return to it again and again. Let him persevere in it throughout two, three, four hours, and more as he is able, until he has

obtained the victory. While he Exorcises, let him use the words of Holy Scripture, in preference to his own, or those of others."

The utmost caution is taken in case of imposture, and the elaborate Office is not often used; yet the Church firmly declares her belief in the continued existence both of the Malady and of the Power that expels it. The Formula of Exorcism given in the *Pontificale* are four:—some short, some long, to be used according to the tenacity with which the Demon holds possession. The frequent repetition of the Lord's Prayer, Ave Maria, Creed, and a series of Psalms, accompanied with Lessons from the Gospels describing our Lord's power over the Possessed, compose the various Offices,—after the Holy Sacrifice of the Mass.

FORMS OF EXORCISM IN THE PONTIFICALE ROMANUM.*

(Translated from the Latin.)

"I command thee, unclean spirit, whoever thou art, and all thy companions besetting this servant of God, that, by the Mysteries of the Incarnation, Passion, Resurrection, and Ascension of our Lord Jesus Christ, by the Mission of the Holy Spirit, and by the Advent of our Lord to Judgment, thou dost *Tell me thy Name*. Obey me, the unworthy servant of God, nor injure this creature of God, nor those standing around, nor their goods, in any way.

I adjure thee, not through my weakness, but through the power of the Holy Spirit, that thou depart from this servant of God, whom the Almighty God hath made after His image. *Depart, therefore, In the Name of the Father, and of the Son, and of the Holy Ghost. Give place to the Holy Ghost by this Sign of the Cross* [✠ *used frequently*] *of Jesus Christ our Lord*. Fear Him, who, in Isaac was sacrificed, in Joseph was sold, in Man was crucified, and became thence victorious over thy infernal wiles. Resist not nor delay thy departure; because it pleased Christ to dwell in man. The majesty of God commands thee. Give place to Christ, who spoiled thee and destroyed thy kingdom and cast thee into utter darkness. I adjure thee, most wicked Dragon, *in the Name* of the unspotted Lamb of God who trampled on the lion and the dragon, that thou depart from this man who flies to the bosom of the Church. Tremble and fly hence, having called

* From the fine Copy in 4 Vols. (*Mechlin*, 1855), used by the Right Rev. John Gray, D.D., Bishop of Hypsopolis (Ob: 14 Jan., 1872.), Gifted to me by The Rev. Fr. Anselm Wm. Robertson, West Thorn Reformatory, Glasgow, now at St. Benedict's, Fort-Augustus.—[G.]

on the *Name* of the Lord, at whose *Name* the devils tremble ; to whom the powers of Heaven are subject ; whom the Cherubim and the Seraphim praise with unwearied voices, saying, Holy, Holy, Holy, Lord God of hosts. *The Word made Flesh* commands thee. He who was Born of the Virgin commands thee. *Jesus*, the Nazarine, commands thee, Who, when thou didst despise His disciples, commanded thee to depart from the man whom thou didst rend and cast to the ground. Tremble not at human frailty, but at the image of the Omnipotent God, who of old plunged thee and thy wickedness in Pharaoh and in his army, by His servant Moses, into the depths of the Sea. Yield to God, who, by His servant David, put thee to flight from King Saul by spiritual songs. Yield to God, who condemned thee in Judas Iscariot, the traitor. He touched thee with His divine Word, in the view of whom, with thy Angels trembling, thou didst say :—What is there between us and thee, *Jesus*, Son of the Most High God ? Art Thou come hither to torment us before the time ? Begone, therefore, thou accursed, because God wishes men to be His temple. Give honour to God the Father Omnipotent, to whom every knee should bow. Give place to the *Lord Jesus Christ*, who, for men, poured out His most sacred Blood. Give place to the Holy Ghost, who, by the blessed Apostle St. Peter, publicly overthrew thee in Simon Magus,—Who condemned thy deceit in Ananias and Sapphira,—Who smote thee in King Herod, when he gave not glory to God,—Who punished thee in Elymas the magician, inflicting on thee blindness by Paul the Apostle, and by the same word condemned thee to depart from the Pythoness. Depart, therefore, now : for if thou deceivest men, thou canst not mock *God*. He hath cast thee out ; nothing is concealed from His eyes. He hath expelled thee, to whose power all things are subject. He hath excluded thee, Who hath prepared for thee and for thy Angels eternal Fire ;—from Whose Mouth comes a sharp Sword,—Who shall come to judge the quick and the dead, and the world by fire.—Amen."

All that we have got to do with here is the simple fact that such Phenomena really were developed,—that the report of them is not false,—that they were not feigned, but were veritable effects, depending on the operation of causes which were not then,

and are not yet, clearly understood. These symptoms of Possession have been alike in all parts of the world; although it is manifest there could be no collusion between the distant parties.

About 80 years ago, a most barbarous double Murder was perpetrated nigh hereunto. George Milne, Crofter, Achanacy, near Broadfield, with his Daughter, had been at a Fair in Keith, and sold sheep or cattle. In James Palmer's Shop, Mid Street (occupied afterwards by Geo. Brander, Auctioneer), the Daughter unwarily displayed a well-filled Purse or "Huzzie," and remarked that she could lend money, if she knew where to find good Interest. Green and Low, Cattle-dealers or *Coupers*, took advantage of what was said, and went that night to the Milnes' croft. The old man was found butchered behind the door, and his grey hairs sticking in a hatchet. His daughter had been milking her cows, while her father was being murdered. When she came in, she was horribly assaulted, also murdered, and put into the fire. The house had been ransacked, and some £100 (it was supposed) were found, abstracted from under a chaff bed. The house was afterwards set on fire, and the criminals were supposed to have escaped by the chimney. The party who did the deeds had horses, and "Bailie" Jas. Moir, Bellman at Keith) who was also a Brogue-Maker and Dealer in Second-hand Watches),—was blamed for being an accomplice, and for holding the horses while the tragedy was going on. (See Page 48.)

All rode, first, to Tarrycroys, where they alighted and tried entrance, but the *Guid-wife's* rough voice frightened them, believing that there were men within. They then pursued for a small Public-House in Newmill, where they were admitted; but the unusual hour of such a company and their too apparent agitation caused great consternation. While indulging in "Refreshments," their guilty consciences spoke out, and alarmed some female or females who were sleeping in the apartment in a concealed "box-bed," who heard their conversation about the Murders. Green and Low fled the country,—and the appalling Catastrophe remains uncleared up.



From the Charter to Wm. Kemp, Merchant in Keith, of date 19th day of November, 1752, 'the Piece of ground lying within the Kirktown of Keith and Muir thereof, upon which are to be erected the Mason Lodge-Houses are declared to be built of stone and lime, or at least of stone pinned with lime on the outside,—and the Dykes of the Yards of stone,—and kept said tenement of Houses in decent order to the Regulations used in the Royal Burghs of Scotland, under the penalty of forfeitures usual in the Royal Burghs to be inflicted and decerned by the Bailie or Bailies of the Town of Keith for the time being in the same manner as is usual in the Royal Burghs by the Magistrates thereof.'

From a Deed of Sasine, given to Wm. Kemp 14th Nov., 1755, by Alex. Gordon in Couperhill, Bailie:—'On the 22d March, 1788, half of the Property was sold by Kemp to Wm. Manson, Lint Manufacturer in Keith. He sold it to Joseph Anderson, Mason in Newmill, Treasurer, and John Shand, Mason in Folasters, the present Master, on behalf of the Society of Masons in Keith. The Deed was written by James Roy, Writer in Keith, at Keith 18th April, 1797. Witnesses:—Jas. Johnston, Coppersmith, Robt. Gordon, Clerk to "Clerk Roy." On the 24th day of June, 1797, Sasine was given in favour of the above Anderson and Shand.'

On a Stone in the Chimney of the Hall in Lodge Lane is this Inscription:—ST. JAMES'S OPERATIVE LODGE, NO. 250. BUILT, 1796. After the dissolution of the Societies, the Mason Hall was Let for various Meetings (Religious and Secular)—Balls, Theatricals, Sheriff and J.P. Courts, &c. The whole of the Premises now belong to Jas. & Wm. Robb & Co., who succeeded

their grandfather Jas. Taylor, Merchant, 18th June, 1872. The Hall is entirely occupied as their Ware-room.

"*The Fiddlers' Lafty*" in the Mason Hall held in its day many an Adroit on the Violin; while the inspiring tones drawn from the Cat-gut, put fire into the pedals of the sprightly Gallants so winsomely cliqued, as they briskly jigged and tripped along the fine springy floor in a Country-Dance till cock-crow, over the somnolence of Isabel Bennet, Sauners Littlejohn, and Joseph Committi, sterling Holdfasts in the Lodge Lane.

At convocations of Tee-total, and Civil and Religious Liberty Partisans, the *Loons* found unspeakable relish in putting the Chairman to his wits' end in controlling these usurpers of the above notable Ery. The unwearied intermittances of the exalted Occupants relieved the monotony of the Parliamentary vocal sounds underneath; as all Aspirants were obligingly assisted up and down, for lack of ladder, by any anatomical Catch that came first to hand, from the sole of the foot to the crown of the head. Once posed in the impregnable Roost, like Robinson Crusoe (what *loon* has not desired to be a Crusoe?) each was 'Monarch of all he surveyed.' This Woolsack bade defiance to all crusty M.P. Reformers in the lower regions, who often but vainly mooted the *loons'* expulsion. The Preses (commonly a *Neep*) amid confusion and palpitation of heart, was non-plused how to govern his opposite Autocracy, who had been the architects of their own fortunes in scaling the walls right up to "the Fiddlers' Laft." "*Neep*," so piteously and powerlessly perched in the R. W. M. Arm-chair, gibbeted on the top of two John Fraser-manufactured Tables, was viewed as a mere insignificant Scare-crow or *Boky*, by these *Lofty* Lords of the Covenant. So faithfully guarded was the little Sparred-Door of their Throne with its keep-safe Bar, as at intervals, they crowed loud and long over the whole and entire House of Commons below. This relic is worth a talent of gold for, from, and by the British Museum. Again, confreres in the Settlement underneath were equally diligent and felicitous in fortifying the morals of the audience,—while they *snickered* and sneezed behind some *meridiem* Virgins now reached the *douce* and *dour*,—and thus having their righteous indignation easily roused. Another party over the way so irritated these left-hand "Ribbs," of date given above, by cautiously enshrining, within their multiples, a wayfaring Bodle-pin; whose slow but sure entrance ere long evoked such an owl-hoot as perturbed not only these presence-chambers, but stagnated all

Motions and Amendments,—which at once drew forth a Fugie-Warrant.

Continental Free Masonry is a mere Political Organization of Atheists. The Ritual varies in different Localities, but the Essentials are identical throughout. A Newmill Brother and Office-Bearer of the Keith dissolved Lodge, who has been 43 years in Upper Canada, having seen the unreality and folly of this pretended Amity, invariably accompanied with Drink at "high 12," and taken under blasphemous, nonsensical Oaths, printed and published the whole "Secrets at the risk of being Murdered," in the same way as was a former courageous *Yankee*.

The Sequel is an Abstract :—"An ordinary Lodge is formed as follows :—It must consist of not less than six entered Apprentices and one Past Master. The Room in which the Meeting takes place ought to be oblong. In the middle there is a Stool or Table that is called the *Altar*, and on the *Altar* there is a Bible, a Carpenter's Square, and a Compass. Round the *Altar* are three lighted Candles. The "Master" sits at one end of the Room, which is called *the East* ; on one side of him is the "Secretary," on the other the "Treasurer," and a little before him is the "Senior Deacon." At the other end of the Room (called *the West*) the "Senior Warden" is seated, with the "Junior Deacon" a little in advance of him. Half way down the Room, on the left of the "Master," the "Junior Warden" is seated, and this place is termed *the South*. If there are nine Masons present, there is an "Outer Guard," called the "Tyler," and an "Inner Guard;" if only seven are present, the "Junior Warden" acts as "Tyler," and the "Senior Deacon" as "Inner Guard." The Proceedings commence by the "Master" giving one rap with his Gavel. The "Tyler" is then stationed outside the door with a drawn Sword. He gives three knocks outside, which are answered by three knocks inside, then one knock inside is given, which is answered by one outside. The Lodge is now "tyled," and the Masons put on their aprons, &c. A Dialogue ensues between the "Master" and the different Officers, in which each states why he is in the position he has taken. Then, with more knocks, the Lodge is opened, each present giving the Sign of the Degree of "Entered Apprentice." These Signs are called Right Angles, Horizontals, and Perpendiculars. The first is made by placing the hands at right angles, one foot in front of the centre of the body, the palms together, and the left hand under ; the second by raising the right hand to the neck and drawing it across the throat, the

elbow being as high as the hand ; the third by letting the hand drop perpendicularly by the side, the palm turned back. After this the ordinary business of the Lodge commences. This consists in settling accounts and voting sums of money in charity, with occasional calls from "labour to refreshment." Then comes the Initiation of any new Member, whose name has been mentioned at a previous Meeting.

The Candidate has to submit to a ballot ; and, if successful, the "Deacons" are sent out to "prepare" him. This is done by taking from him anything metallic, slipping his left arm out of his shirt sleeve and through the bosom of the shirt so as to leave the arm and left breast bare, and making him roll the left leg of his trousers above the knee, blindfolding him, and tying a rope round his neck called a "cable tow." The "Senior Deacon" now returns, and the Candidate is led by the "Junior Deacon" to the closed door, on which he is instructed to give three raps ; these are answered by three raps inside, then one rap is exchanged, after which the door is opened about two inches. After a conversation between the two "Deacons" he is let in, and the point of a Compass is pressed against his left breast. He is then led to the middle of the room, and told to kneel, when a Prayer is offered up. This over, the "Master" takes him by the hand, and says—"Arise, follow your leader, and fear no danger." He is led three times round the Lodge, and finally is halted before the "Senior Warden" in the "West," who teaches him to approach the "East," his feet forming the right angle of an oblong square. At last, he finds himself close by the "Altar," where he kneels upon his naked left knee, both right and left knees forming a square. His left hand is now placed under the Bible, Square, and Compass, and his right hand over them. In this position he repeats the Oath, in which he engages to keep inviolate the secrets of the Order, "Under no less penalty than to have my throat cut across, from ear to ear, my tongue torn out by the roots, and my body buried in the rough sand of the sea, a cable tow's length from the shore at low-water mark, where the tide Ebbs and Flows twice in 24 hours."

After this Oath, the bandage is taken from his eyes, and the "Master" approaches him, with rectangular steps, and making the "Signs." The Signs are then explained to him, as also the Grip and the Pass-Word. The Grip consists in each person, on joining hands, pressing the thumb on the first joint of the first finger of the other. The Word is "Boaz," one Mason says "Bo," the other "az." The Candidate is now an *Entered Apprentice* ; he is given

an Apron of sheepskin, and the rest of the Ceremony consists in a sort of explanation of the mystic nature of the performance and in endless repetitions.

The Second Degree is called the *Fellows' Craft*. The initiatory Ceremonies are much the same. The Sign is made by pressing the right hand against the left breast with the fingers partly clenched, and then dropping it down by the side; whilst at the same time the left arm is stretched out horizontally from the shoulder to the elbow, and perpendicularly from the elbow to the wrist. The Grip consists in putting the thumb between the first joints of the fore and second fingers. The Pass-Words are "*Jachin*" and "*Shibboleth*."

The Third Degree is the *Master Mason's*. The Candidate is "prepared" by being stripped naked above his waist and below his knees, and a rope is put three times round his body. The Sign is made by putting the right hand to the left side of the stomach, the hand open, the palm down, and after drawing it from left to right, letting it fall by the side. There is, too, another called the "*Hailing-Sign*," which is made by raising both hands and arms. The Word is *Tubalcain*, and the Grip is given by pressing the thumb between the first joint of the second and third finger. Then follows a representation of the death of Hiram Abiff.

The Candidate is pushed down and covered with chairs, &c. This represents death and burial. Out of his grave the new Master Mason is hauled by the "*lion's grip*," which consists of taking hold of his wrist, after the Apprentice Grip and the Craftsman's Grip have failed to save him. Then knee to knee, foot to foot, and breast to breast, the most sacred Word in the Masonic vocabulary is whispered to him. The Word is *Mah-hah-bone*.

I have explained the different Signs of Recognition, but every Mason makes himself known to a Brother by making either his arms, legs, feet, hands or fingers assume a position in which a perpendicular line rests on a horizontal line, so as to represent the two sides of a carpenter's square."

Lieut.-Commander Gorringe, in removing the foundations of the *Cleopatra Needle*, has made a discovery of the highest importance,—a discovery which will serve as a starting point for new researches, and cannot fail to throw much light on the *Origin of Freemasonry*. For the first time, there has been discovered under a public Monument (and one, moreover, erected 22 years before the Christian Era) the arrangement of a Masonic Foundation. This Foundation discloses, beyond any doubt, the ancient

organisation of a Masonic Lodge,—the emblems, principles, and customs of which are identical with those to-day made use of, throughout the four quarters of the globe. Lieutenant-Commander Gorringe is a Freemason. His attention was drawn to the discovery by the sight of a *Masonic Square* cut out of an immense block of granite. This *Square* bears upon its interior base *Three Degrees* corresponding to the *three first Masonic grades*. Under the *Square* are three *Steps*, also corresponding to the degrees of Apprentice, Fellow Craft, and Master. Towards the East and outside of the *Square*, a Block, having four faces and most beautifully and accurately dressed, was found. This Block is Masonic beyond any doubt. It is the smooth Ashlar. It is the Sign of a Lodge, *Loga* in Sanscript signifying the *World*. The ancients believed the World to be of rectangular form. We still retain the words *Longitude* and *Latitude*, which suggest the trace of that ancient Era. Another trace of it is retained in the Masonic expression for a Lodge, which is [*∴*]. Towards the West, a Block was found indented and chipped by design. This is the rough Ashlar. Instead of being situated towards the East (the direction of light, science, and intelligence) this rough Stone is placed towards the West, the direction of darkness and ignorance. This is the Stone of the Apprentice, and represents human imperfection. There are also further proofs of the Masonic arrangement of the *Base of the Cleopatra Needle*, which show that the ancients possessed Degrees higher than those of Apprentice, Fellow Craft, and Master. The lowest Step is formed of 18 Blocks. In the midst of these Blocks, the *Cubic Stone* was found, and another *Stone* of the purest and most brilliant whiteness, and of a special formation. No one who has yet seen the *Stone* remembers to have seen a similar one. This *Stone* is evidently the emblem of purity. Its brilliancy and freedom from spot or blemish represent the principle of *Light*, which, buried in the earth, shall, at a later day, become the emblem of Truth. This may also be an emblem of the primary Religion of the Star and Sun, according to which Divinity then was worshipped, from its brightness. The *Stones* of the foundation were, with one solitary exception, laid with white mortar. The finely-dressed, smooth Ashlar was laid with a beautiful yellow cement. This is the *Masonic Pavement*, emblem of variety here below, represented by different coloured stones; but are joined together by *cement*, indicative of unity of all the Masons. Moreover, among these *Stones* two exist which mark most emphatically the desire of the Freemason Architect to hand down to

posterity the Signs of the Fraternity. These two Stones are placed in the direction from West to East. One of the Stones has on its Western end two Columns. It is, in fact, cut in the shape of the Greek letter *Omega*. This Letter here serves to represent the two Columns united. These two Columns are the Columns BOAZ-and JACHIN. This Stone is in front of a second Stone, which bears upon its corner the Capital of an Ionic Column, evidently intended to represent the *Column of Perfection*. On the Capital is a Cutting which clearly represents the *Right Angle*. Attached to another Stone, and wholly oxidised, an ordinary *Masonic Trowel* was found. It is extremely probable that the Freemasons of ancient Egypt have left traces, which have never been examined carefully, or from a Masonic point of view. It is most likely that if excavations were made about the bases of the fallen Obelisks of Upper Egypt—(Obelisks fallen from the result of age and not pulled down by the caprice of the Roman or Byzantine Emperors, who would have also probably destroyed the foundations)—such excavations would be crowned with the most important results. Additional light and further proofs would be obtained which, in connection with Lieut.-Com. Gorringe's discovery, would lead to the solution of many Egyptian mysteries. The Jews carried Masonry with them when they fled from Egypt. Cadmus, the civiliser of Greece, had been initiated in the mysteries of Isis. Pythagoras, who preached to his disciples the laws and customs which he had himself learned from the Egyptian priests, enforced upon his followers a silence for a period of five years (a Masonic number); during all this time they were merely listeners. Later, the Jewish philosophers ("Essenes") observed the same rules. The Phœnician Freemasons also had, in the time of Solomon, their Masonic Temples; for, Solomon having sent a Masonic medal to the King of Tyre, he sent it back to him with some wood from Mount Lebanon,—thus expressing his desire to contribute to the dedication of a Temple to the Great Architect of the Universe Yod, God, Gott, &c.—the Unit, the Divinity. Before Solomon's time, and consequently long before the Christian Era, *Masonry* was known and practised by the people living on the shores of the Mediterranean, owing to the Egyptian and Bohemian commerce. At Carthage the *mysteries of Masonry* were practised continually; and, among the Greeks, *Women* were initiated in their mysteries. One of the present *Mysteries* of the Craft is the exclusion of the *fair sex*, for certain reasons.



No. 335: FIFE GEOMETRICAL LODGE

Assembled (to be Masonic, "Opened" and "Closed") in the New Inn, Fife-Keith. Robert Gordon was "Right Worshipful Master." Being of brief existence, there is naught of character to register about its Consociates; unless at the occasional Balls, when there was the happy "Medium" (according to *Spiritualists*) of a Gentleman between two Ladies. Its tenure was somewhat more protracted than Jonah's gourd; or, to speak with another Parable, it retired from the "Service" like a broken Tea-cup,—or, indicated the *distinction* between a Woman and an *Umbrella*,—in being like the *latter*,—*Shut Up*. It may be Masonically asked, "Where now hangs the Key of your Lodge? Where now are the Three great Lights of Masonry,—*the Bible, the Square, and the Compass?*" The Furniture and Jewellery must exist somewhere, and ought to be treasured in the Longmore "*Valhalla*" as a Memento of the Past.

The earliest indication of the Masonic Fraternity in Scotland is from the *Masons' Marks* upon the ancient Buildings. Samples exist at Linlithgow Palace, Round Tower at Brechin, Dunkeld and Glasgow Cathedrals. *Masons' Marks* are visible on Ecclesiastical Buildings widely apart, on the Continent and at Home; and they bear striking similarity, distinguished by certain Rules enrolled in the Record of the Lodges. They were a Sacred Language by which instruction was given in a popular manner, known among Free Masons as "Reading the Marks,"—of which the following is an Illustration:—"How many Points has your Mark? Three Points. To what do they allude? To the three Points of an Equilateral Triangle. Please demonstrate as an Operative Mason? A *Point* has position without length, breadth, or thickness. A *Line* has length without

breadth or thickness, and terminates in two Points. Three Lines of equal length, placed at equal Angles to each other, form an Equilateral Triangle,—the primary Figure in Geometry. Please to explain this figure as a Speculative Mason? The Equilateral Triangle represents the Divinity in Unity,—the Great Architect of the Universe having no material form and pervading all space."

THE INSIGNIA are all symbolic. *The Master of the Lodge* wears the Jewel of the *Square and Compass*, an *Arc* of a *Circle* and a *Star* representing the *Sun*. The *Square* denotes that conduct is to be guided by morality and virtue, —square, level, and correct; and, having two ends of unequal length, the short one points to Time, the other to Eternity. The *Compasses* on the *Arc* of a *Circle* indicate that it is the duty of every Master to lay down plans for his Workmen, for the fulfilment of which they have one day to give an account to the *All-Seeing Eye*, typified by the *Sun* or *Star* on the Jewel. *The Senior Warden* wears the Jewel of the *Level*,—emblematic that, in all Masonic concerns, the Brethren are strictly on a level; albeit each Brother keeping his proper station and office. *The Junior Warden* is invested with the Jewel of the *Plumb Ball*, with *Pendant* affixed, —denoting uprightness and integrity. *The Senior Deacon* wears the Jewel of the *Mallet*,—teaching that labour is the lot of man, and that the Heart may conceive and the Head may devise in vain, unless the Hand be not prompt to execute the design.

The Junior Deacon has the *Trowel*, which teaches that the Cement of Brotherly love must unite all into one sacred band, spreading affection among the Society of friends and brothers. No contention should ever exist, but that noble contention and emulation, of who can best work, and who can best agree. *The Tyler* of the Lodge has a drawn *Sword* to enable him to guard against all cowans and eavesdroppers;—emblematic of the guarding of thoughts, words, and actions.

THE ORDER OF ST. CRISPIN.

Few now survive who took prominent part in the last "*Walk*" in Keith; and the few who do are reticent, and do not desire their Names to be noticed. In the Procession there was a *Champion-King*,—a *Black Prince*,—two *Aid-de-Camps*,—two *Ushers*,—two *Bishops*,—15 *Lords*,—a *Captain of Commons*,—and a *Major*.—"Tam Forsy" (a Keith *waif*) was hired and equipped on an Ass, with

Crown of Straw and fantastic Rig, to annoy the Procession by dashing forward in front; but a Stalwart Aide-de-Camp, Thos. Taylor, caused him to beat a quick Retreat. The heads or rather *pows* of the King's Pages were powdered in the Shop of "little Jamie Grant the Barber."

The Gardeners', but especially the *Shoemakers' Walks* were most memorable occasions;—The latter (youngsters were told) could only occur once in seven years: but when S. Crispin's *Souters* did turn out, what a fine display of Bishops in wig and gown, and Champions on horseback as Guards of honour for the *King of Cobblers*, crowned and trained,—who, to crown all, got fuddled at a Septennial grand Dinner in the Mason Hall! "His Majesty," after the fatigues of the day, was escorted to *Sweet Home*, as the Drone hummed when inside the Hive.

At the Coronation of King William IV. and Queen Adelaide, the SHOEMAKERS belonging to *Glasgow* and immediate Suburbs mustered unprecedentedly large. They occupied the centre of the *Procession of Trades* which Marched through the City. The number of individuals was from 12,000 to 16,000; and the assemblage on the *Green* was considerably upwards of 100,000 people. After great trouble, the following Order of full rank and file of *Cordners* or *Cordwainers* was obligingly furnished by Geo. Ogilvy, Family Grocer, 108 and 110 George Street, Glasgow, extracted from a rare old Copy of "The Glasgow Free Press Newspaper, 10th Sep. 1831. It has been thought probable that the *Last Man* will turn out to be a Shoemaker.

(Those printed in *italics* were on Horseback.)

<i>Two Herald.</i>		
Guard	C H A M P I O N.	Guard.
<i>Two Captains.</i>		
Lieutenant.	STANDARD BEARER.	Lieutenant.
Guard.	R U S S I A N C O S S A C K.	Guard.
<i>Two Captains.</i>		
<i>Two Lieutenants.</i>		
Bashaw.	I N D I A N K I N G.	Bashaw.
<i>Three Pages.</i>		
Lieutenant.	STANDARD BEARER.	Lieutenant.
<i>Head Colonel.</i>		
Lieutenant.	STANDARD BEARER.	Lieutenant.
Aide-de-Camp.	F I E L D M A R S H A L L.	Aide-de-Camp.
<i>Two Captains.</i>		

Shoemakers' Procession in full array.

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Lieutenant.	STANDARD BEARER. SECRETARY OF STATE. PRESIDENT OF COUNCIL. PRIVY COUNCILLORS. Sixteen Ushers. Emblems of the Craft.	Lieutenant.
<i>Life Guards.</i>	THE KING Supported by Two Dukes, The train borne by Twelve Pages. THE CHAPLAIN. Two Captains.	<i>Life Guards.</i>
Lieutenant.	STANDARD BEARER. Fifteen Lords. Two Captains.	Lieutenant.
Lieutenant.	STANDARD BEARER. LATE KING, Supported by Two Dukes. Two Captains. Six Lieutenants. Two Sheriffs. MACER. LORD MAYOR, Protected by Four Guards. Two Captains.	Lieutenant.
Lieutenant.	STANDARD BEARER.	Lieutenant.
<i>Guard</i>	TWENTY-ONE WHITE APRON BOYS. BRITISH PRINCE. Three Pages. Two Captains.	<i>Guard.</i>
Lieutenant.	STANDARD BEARER.	Lieutenant.
	HIGHLAND CHIEFTAIN, Followed by a Page. FLAG—Motto, "The Sons of Crispin ever shall be free." Fourteen Clansmen. MEMBERS OF THE LODGE AND REPRESENTATIVES OF KINDRED LODGES, in Full Dress—Aprons, &c. FLAG (in Middle of Members)—Motto, "Reform," and "The Thing pleased the King and the People."	
<i>Adjutant.</i>	Lieutenant Colonel. Adjutant.	<i>Adjutant.</i>

THE TONGUE OF KEITH.

Every County, City, Town, and Province have their peculiar Dialect or *Brogue*; and, in large Towns, three or more different *Brogues* prevail in their different Districts. Good accent and pronunciation are to be acquired where good (that is well-bred) society predominates. No training which comes late in life can cure *native Doric*. A *vulgar Accent* is ruinous to any Public Teacher, Speaker, or Governess, beyond its own region. Travelling and mixing beyond one's native Place can alone evacuate *Brogue*. Dictionaries are useless for this. The striking peculiarities of THE TONGUE OF KEITH (or rather those of the three Counties of Banff, Aberdeen, and Moray) are the transformations of *wh* into *f*: e.g. *what* is pronounced *fat*,—*white*, *fite*,—*whistle*, *fussle*,—*whip*, *fup*,—*where*, *fare*,—*who*, *fa*,—*when*, *fan*, &c. How are you? *Foo* are ye? Again, *oo* is transformed into *ee*: e.g. *moon* is pronounced *meen*,—*boot*, *beet*,—*soot*, *seet*,—*shoe*, *shee*,—*shoes*, *sheen*,—*school*, *squeel*, &c. Again, *brute*, *breet*,—*fruit*, *freet*. The sound of *a* is equally massacred: e.g. *fault*, *falt*;—*all*, *ball*, *call*, *fall* are given with the second sound of *a*, as in *far*:—while *o* as in *pole*, *pope*, *stone*, *rope*, *road*, is rendered *poll*, *pop*, *ston*, *rop*, *rod*;—and *broad* is *brod*,—*made*, *med*,—*fade*, *fed*, and so on.

While illiterate affectation is disgusting, correction in downright barbarisms is surely to be aspired after by every one who gives out that he was ever at School. Mutual upbraiding will effect no reformation. For the "*Dialect of Banffshire*," I refer the Reader to a thin Vol. under this title by my quondam School-fellow Rev. Walter Gregor, Pitsligo, published for "The Philological Society," in 1866. Also, Author of "An Echo of the Olden Time, from the North of Scotland."

Colloquialisms are ubiquitous: e.g. "Thank you, I'm *pretty* well;" *pretty* fair; *pretty* much so, &c., or Why not say at once *Pretty Nonsense*? Then, "*I said and he said*,"—"Says I and says she," are redundant nauseates;—while "*Fine day*" and "*Fine nicht*" supply the salutations of "*Good Morning*" and "*Good Evening*."

COPY OF INDICTMENT FOR THE MURDER OF JAMES REID.

(At the Circuit Court at Aberdeen in April, 1816.)

Helen Reid, present prisoner in the Tolbooth of Banff, You are Indicted and Accused at the instance of Archibald Colquhoun of Killermont, His Majesty's Advocate, for His Majesty's interest;

That Albeit, by the laws of this and every other well governed realm, Murder, especially when committed by a wife upon her own husband is a crime of an heinous nature and severely punishable; Yet true it is and of verity that you the said Helen Reid are guilty of the said crime, aggravated as aforesaid, actor or art and part; In so far as you the said Helen Reid did on the seventh day of September one thousand eight hundred and fifteen, or on one or other of the days of that month, or of August immediately preceding, or of October immediately following, within the house in Keith in the parish of Keith and County of Banff, then occupied by or belonging to James Reid your Husband, Vintner and Mail Contractor there, wickedly and feloniously attack and assault the said James Reid, and did stab and mortally wound him with a Table Knife, or other similar instrument, in the side, in consequence of which wound so inflicted he the said James Reid died the next day thereafter, and was thereby then and there murdered by you the said Helen Reid his wife: And you the said Helen Reid having been apprehended and taken before George Forbes, Esquire, Sheriff Substitute of the County of Banff, did in his presence at Banff on the eleventh day of September one thousand eight hundred and fifteen emit a declaration which was signed in your presence by the said Sheriff Substitute you having declared you could not write: which declaration, together with a Table Knife and Fork with black wooden handles, a short grey coat, a striped vest, and a linen shirt, all as mentioned in the said declaration: as also a Report or Certificate dated "Keith 7th September 1815," and signed "John Gordon Surgeon," and a Report or Certificate dated "Keith 9th Sept. 1815," and signed "John Gordon Surgeon," "Thos. Lumsden Surgeon," being all to be used in evidence against you at your trial will be lodged in due time in the hands of the Clerk of the Circuit Court of Justiciary before which you are to be tried that you may have an opportunity of seeing the same: At least, time and place foresaid, the said James Reid your Husband was wickedly and feloniously attacked assaulted stabbed and mortally wounded with a Table Knife, or other similar instrument in consequence whereof he died the next day thereafter and was thereby murdered, and you the said Helen Reid are guilty of the said crime, aggravated as aforesaid, actor, or art and part: All which, or part thereof being found proven by the verdict of an assize before the Lord Justice General, the Lord Justice Clerk, and Lords Commissioners of Justiciary in a Circuit Court of Justiciary to be holden by them or any one or more of

their number within the Burgh of Aberdeen in the month of April in this present year one thousand eight hundred and sixteen, you the said Helen Reid Ought to be punished with the pains of law to deter others from committing the like crimes in all time coming.

(Sig^d) H. HOME DRUMMOND, A.D.

LIST OF WITNESSES.

1. George Forbes, Esq., Sheriff-Substitute of Banffshire.
2. James Rose, Writer in Banff.
3. Alexander Thomson, Messenger there.
4. James Brown, Sheriff Officer there.
5. John Gordon, Surgeon in Keith in the parish of Keith.
6. Thomas Lumsden, Surgeon in Keith aforesaid.
7. John Elliot, Surgeon in Banff.
8. William Gordon, Writer and Deputy Postmaster in Keith.
9. James Taylor, apprentice to the said John Gordon.
10. Margaret Reid, daughter of the deceased James Reid, Vintner and Mail Contractor in Keith aforesaid.
11. Duncan Cameron, now or lately chaise driver in Keith.

(Sig^d) H. HOME DRUMMOND, A.D.

The Trial lasted nearly a whole day.

At a late hour the Jury were enclosed, and next morning returned their Verdict, by a plurality of voices, finding the Pannel *guilty*; but under the peculiar circumstances of the case unanimously and most earnestly recommended her to mercy.

Lord Pitmilley addressed the Pannel in a most feeling and impressive Speech, of which the following is the substance, as nearly as could be collected:—

“Helen Reid—It is my very painful duty to pronounce Sentence on the Verdict. I am persuaded that the humanity of those around you has informed you of the Sentence which I am bound to pronounce. Indeed if you have ever reflected on the subject, your conscience must have told you, that if the punishment of the murderer were to be determined by the feelings of our nature, it could be no other punishment than that which the laws, both human and Divine, have decreed for so horrid a crime. I have no wish that any observations of mine should be of such a description as to aggravate your distress. But it is my duty to observe on the enormity of your guilt, in order to warn others, and to lead you to genuine repentance.

"It appears that you were 20 years married to the deceased, and bore him 5 children. You were going down the hill together, and ought to have continued the journey of life, assisting and supporting each other in its trials and difficulties. Yet, in a moment of irritation and passion, you committed the rash act which put a period to your husband's existence. You deprived your children of one of their parents, and are to leave a legacy of shame to them from the other. Your declaration bears, that your husband's circumstances had become embarrassed, and that he was ill-tempered in consequence. Do not deceive yourself by imagining that this affords an apology for your conduct. It was your duty to bear with his change of temper, particularly if it was brought about by his misfortunes. It was your duty to lighten his burden by consoling and comforting him, and you are particularly to blame if there is truth in the evidence, that you had addicted yourself to intoxication.

"It is incumbent on people in all ranks and stations to control their unruly passions, and to have such command over them, that there may be no risk, in any occasions of excitement, of their being hurried into culpable excess. But it is particularly the duty of those who stand in the near and close connection to one another of husband and wife, to subdue their anger and violent passions, to bear with patience and temper, to exercise sympathy and forbearance. These are virtues which adorn the character, even of the most humble, and which constitute and ensure the happiness of their possession. O! that all who have witnessed your Trial and Sentence, and all to whom your fate may be made known, would learn the importance of putting a curb on their passions; that they would take a lesson of the misery for years occasioned by an opposite line of conduct, and of the crimes to which it leads in the end!

"I am now to entreat you to humble yourself before your Maker, and to seek His forgiveness for this and all your sins. Take advantage, I beseech you, of the first moment of your retirement in solitude, after the agitating scene of this Trial, to implore the Divine assistance, as your support and guide, in the great and important work of repentance. Take care that your repentance be not on account of the punishment which your crime has brought upon you; but repent of this atrocious deed you have committed. Let it be that repentance which leads to conviction, and to conversion from sin. Seek atonement at the judgment-seat of God, through the merits of our blessed Saviour Jesus Christ.

"Do not, I beseech you, be diverted from the great object which I have recommended to your attention, by trusting that the recommendation of the Jury will prove successful. I am not entitled even to form a conjecture on the subject, but I am bound to tell you, that such recommendations are not always listened to; and at all events, whatever shall be the result of the recommendation, it is equally your duty and your interest to repent sincerely of your sins, to implore the forgiveness of your Creator, and to prepare for death."

His Lordship then pronounced the Sentence of the law, ordaining the Prisoner to be fed on bread and water until Friday the 31st May, and on that day to be Executed, and her body given to be dissected and anatomized.

The unhappy woman was immediately removed from the Bar, supported by two Peace-Officers, appearing unable to walk under the horror of her awful situation.

On Saturday the 11th May, 1816, she received a Respite during the pleasure of the Prince Regent, and afterwards had her sentence commuted to perpetual Banishment.

THE DOMESTIC FRIENDLY SOCIETY OF KEITH.

(1796—1828.)

The Minute Book is in the possession of Jas. Lawrence, Shoemaker, Keith,—prefaced: "*He that provideth not for his own, and especially those of his own house, is worse than an infidel.*" It is a sparse Folio, and is in good preservation. The Widow of each Member who contributed to the Fund 8 full years, got £10 annually; and Orphans the like sum. Bachelors who contributed for 30 years got the same. Every Member, a Widower, who contributed 16 years, also shared the same. Age at entry, 45.

Space has been allotted for a List of Names who were lively or rather fiery Members of the above Association. The scenes which accompanied various Motions and Amendments have not been engrossed, but the bare Names, as they are scanned, will resuscitate old memories. Skinner's Inn, Land Street, where the Mail Coach for years pulled up, was the rendezvous of this Benevolent Club,—now the residence of his great grand-children.

What's in a Name? Everything, a History. Each one of the enrolled, if taken to pieces, could a tale unfold; for he had a tail to his individual Biography, which could afford amputation.

1796, June 20th.—Sundry people in Keith Resolved to found "The Domestic Friendly Society of Keith," which was Instituted on the 12th June, 1797. There were 36 Laws, Rules, and Regulations. Every Member paid £3 3s. of Entry-money, and £1 1s. yearly.

These constitute the first List, viz. :—

John Forsyth, Tanner, Keith, aged 36. (The Originator.)
Jas. Ingram, Mercht., Keith, aged 42.
Geo. Morrison, Mercht., Keith.
James Johnston, Manufr., Keith, aged 64.
John Skinner, Vintner, Keith, Born 1754, 43 yrs.
Robert Gordon, Vintner, Keith.
George Sim, Farmer, Floors, Grange.
Geo. Grant, Merchant, Keith.
John Stuart, Birkenburn, Born 1741, 57 yrs.
Geo. Chalmers in Newmill.
Wm. Manson, Manufr., Keith.
Alex. Allardice, Minister, Elgin.
Thomas Johnston, Mercht., Keith.
James Bunyan, Keith.
James M'Donald, Farmer, Ruthrie.
John Forsyth, Mandate from Mr. Chas. Milne, Mercht., Aberdeen.
John Stuart, Birkenburn, for Rev. Mr. Francis Grant.
William Longmore in Brae.
James Roy, Writer, Keith, Born Oct., 1764, 33 yrs.
Capt. John Grant, Rippachy, 54 years, Born 1743.
Capt. Allan Grant, 1st Fencible Regt., 57 yrs., Born 1740.
James Smith, Merchant, Keith.
William Kelman, in Crosburn.
James Johnston, Coppersmith, Keith, Born 1744, 53 yrs.
John Longmore, Miltown.
Alex. Thomson, Hardhaugh, per James Roy.
James Thomson, Mains of Balveny.
John M'William, Brackein.
William Bonniman, Clerkseat.
George Sim, in Ardrone.
James Stinson, in Toux.
Walter Gray, Towie.
John Smith, Fochabers.
Alexander Ogg, aged 59.
John Watt.

John Forsyth, Old Keith, *President*.

James Ingram, *Treasurer*.

James Johnston, *Comptroller*.

John Skinner, *Box Master*.

John Stuart of Birkenburn, }
Thomas Johnston. } *Senior Directors*.

Geo. Morrison, Senior,

The Rev. Mr. James Bunyan, }
George Chalmers, Newmiln, } *Junior Directors*.

George Grant, Merch.,

James Roy, Writer in Keith, *Sectr.*

Additional List of Members :—

Donald Steuart, Merch., Aberdeen, per John Forsyth.

1801, Jan. 12.—George Russell, Keith, Born 1760.

„ July.—Peter Wilson, Born 1780.

John Wilson, Montgrew.

1802, Jan. 26.—Joseph Annand.

July 12.—John Stuart, Old Castle, Mortlich, aged 49.

1798, Jan. 12.—Resolved at a General Meeting to lodge the Money of the Society with Mr. Andrew Stewart of Auchluncart, at 5 per cent. £2 2s. to be paid to Mr. James Roy for his trouble, and henceforth £1 1s. yearly to him as Clerk and Secretary.

1800, Jan. 22.—Mr. Ingram agrees to take £45 to £50, and Mr. Stuart of Birkenburn, the Balance of the Two Bills for £200, due by the late and present Auchluncart.

July 12.—The Meeting elected Capt. Grant of Rippachy, at Tarmore, as Treasurer, in room of George Chalmers, deceased.

Dec. 24.—Resolved not to Rent the Mason Lodge for the ensuing year, but meet in Mr. Skinner's Inn, at 10/6 rent.

1801, Feb. 9.—John Skinner and George Lawrence produced their Bill for £56 14s 7½d at 5 per cent.

„ April, 28.—Resolved to lend £500 to Sir James Grant of Grant.

1802, Jan. 26.—Admitted Members, viz., John Simpson, Corseburn; Joseph Annand, Fortree; Wm. Robertson, Mains of Bracco; John Riddoch, Junr. in Balamaen; George Wright in Delmore.

1803, Jan. 7.—John Stewart, Old Castle of Balveny, admitted.

12.—Jas. Wood, Schoolmaster, St. Andrews, admitted.

Jno. Jenkin at Pittendreich, expelled.

„ July 18.—£800 lent to Sir James Grant.

- 1803, July 12.—Wm. Raffan, Excise Officer, Portsoy, admitted.
 Mr Wilson, Gordon Castle, admitted.
 Alexander Murray, Nethermills, admitted.
- 1805, May 13.—John Low, Schoolmaster, admitted.
 July 12.—Mr Roy,* resigned office; but he did not appear
 either personally or with his Books.
 Mr Low is chosen his successor.
 David Sutherland, Watchmaker, admitted.
 John Wilson, Corsiestone, Drumblade, admitted.
- 1805, July 12.—John Spence, Tamiston, Drumblade, admitted.
 The Funds had now reached £1000.
- 1807, Jan. 12.—Alex. Thomson, Watchmaker, Keith, admitted.
 Alex. Ogg, Frendraught, Forgue, admitted.
 Jas. Falconer, Kinnerminnie, Aberlour, admitted.
- 1808, July 13.—Jas. Burges, Teacher, Aberdeen, admitted.
 Wm. Mintie, Merchant, Portsoy, admitted.
 Jas. Black, Nether Blairick, Deskford, admitted.
- 1809, Jan. 12.—Rev. John Philip, Aberdeen, admitted.
 Robt. Knight, Portsoy, admitted.
 July 12.—Jas. Lawrence, Deskford, admitted.
 Jas. Mitchell, Burnhead of Deskford, admitted.
- 1810, July 12.—Jas. Dow, Old Keith, admitted.
 George Sim, Ardrone, admitted.
 John Duncan, Keith, expelled.

For many years back, the following were paid their $\frac{1}{2}$ yearly
 allowances, after deducting 10 per cent. Property Tax from each,
 viz. :—

Mr. M'Donald's Children, Aberlour, . . .	£4 10 0
Mrs. Gray, Towie,	4 10 0
Mrs. Milne, Aberdeen,	4 10 0

* "Clerk Roy" (as his Coevals styled him) got into bad grace with the Society, and was
 denuded of office. His thin form, shuffling latterly along with a Silver Headed Cane,
 marked him as a public Citizen of no mean City. In the Vale of Life, he married Mary
 Adam, a sister of our Poet whose *Ghostly Sonnet* finds a place at Page 101. On the decease
 of this venerable Keith Attorney, the following *Copy of an A/c* against a Client was handed
 down as a Memento of how the Legal Profession could then vend it way:—*To Wit*
 (*inter alia*.)

To drawing out Counter-plea in your Case of—Ahem! Knapperna!	£
Journey to Banff, Damage of Gig by the way, the mare rebatting, having	
to be chasten'd for her refractory conduct, -	
To enduring much insolence from Willie Thom, the Driver, because I	
would not sit still and be mischiefed, right or wrong, -	
To losing my way at the Barry Moss in such a dark night, falling into a	
stank, and spoiling my split new Beaver Hat, bought for a Marriage,	
To trouble of mind, body, and estate, occasioned by this misfortune	
attending your case, having not got over the fright yet, -	
To necessary refreshments after such affliction, -	

£20 Stg. Coin, *Nett*,—not *Neat*: the former being a new Business word.

Mrs. Longmoor, Deskford,	. . .	£4 10 0
Mrs. Cowie, Huntly,	. . .	4 10 0
Mrs. Chalmers, Newmill,	. . .	4 10 0
Mrs. Milne, Maisley,	. . .	3 12 0
Mrs. Grant, Knockando,	. . .	3 12 0
Mrs. Sim, Ardrone,	. . .	3 12 0
Mrs. Jas. Stewart, Aberdeen,	. . .	3 12 0
Mrs. Allan, Huntly,	. . .	3 12 0
Mrs. Reid, Airdoch,	. . .	3 12 0
Mrs. Campbell, Elgin,	. . .	3 12 0
Mrs. Riddoch, Banff,	. . .	3 12 0
Mrs. Humphrey, Fochabers,	. . .	3 12 0

1811, Jan. 12.—Jas. Merson, Langlonburns, Deskford, admitted.

Geo. Saunders, Castle Gordon, admitted.

John Hepburn, Merchant, Keith, admitted.

Lieut. Peter Wilson, Keith, admitted.

John M'Donald, Clunybeg, Mortlich, admitted.

Geo. Rhynas, Merchant, Keith, admitted.

Wm. Gordon, Writer, Keith, admitted.

Wm. Manson, expelled.

Jan. 15.—Thos. Johnston, Junr., Keith, admitted.

John Mitchell, Excise Officer, Keith, admitted.

July 12.—Peter Stewart, Esq of Auchluncart, admitted.

George Kynoch, Coppersmith in Keith, admitted.

Wm. Duff Bruce in Bracco, admitted.

The Managers were elected annually, and these constitute the Office-Bearers for 1812.

John Skinner, *President*.

John Forsyth, *Treasurer*.

Jas. George, *Box Master*.

Geo. Sim, Sen., *Comptroller*.

Jas. Ingram,

Geo. Sim, Jun., } *Senior Directors*.

John M'William,

Thos. Johnston, Jun., }

Willm. Gordon, } *Junior Directors*.

Willm. Longmoor,

John Low, *Secretary*.

1812, Jan. 13.—Wm. Murray, Mill of Lethers, admitted.

John Keith, in Keith, admitted.

John Gatherer, Esq. in Braehead, admitted.

- 1812, July 13.—James Duff, Auchoindachy, admitted.
John M'Lean, Portsoy, admitted.
Wm. Longmoor, Burnside, admitted.
„ Dec. 21.—George Wright in Delmore, expelled.
1813, July 12.—Alex. Ingram, Althash, admitted.
Rev. Joseph Gibb, Banff, admitted.
Robt. Birnie, Leather Mercht., Aberdeen, adt.
Ninian Kynoch, Mercht., Aberdeen.
John Turner, Surgeon, Elgin, admitted.
1816, Jan. 12.—John Gordon, Surgeon, Keith, admitted.

Office-bearers elected, viz. :—

John Gatherer, *President*.
James George, *Treasurer*.
George Kynoch, *Comptroller*.
John Forsyth, }
Wm. Longmore, } *Senior Directors*.
John M'William, }
Wm. Gordon, }
David Sutherland, } *Junior Directors*.
Jas. Ingram, }
John Low, *Secretary*.

1819, Jan. 12.—Office-bearers, viz. :—

David Sutherland, *President*.
James Dow, *Treasurer*.
Thos. Johnston, *Box Master*.
Geo. Rhynas, *Comptroller*.
John Gordon, }
Geo. Kynoch, } *Senior Directors*.
John Gatherer, }
John Wilson, }
James Duff, } *Junior Directors*.
Geo. Sime, }
John Low, *Secretary*.

1820, July 12.—The Trustees for the Keith District, under the Commutation Act, borrowed £100 of the Society's Funds at 5 p.c.
The Minutes are from year to year mainly routine, with the election of the Office-bearers in rotation.

1824, July 12.—“ After the Meeting was dissolved, Mr. John M'Donald Keith, compeared and offered payment to the Clerk (being the only person present) of the arrears of quarter pennies due by Mr. James Sim, Inveraven, which had been omitted to have been paid by Mr. Sim, Ardrone. The Clerk

could not receive these arrears, but told Mr. M'Donald that he would state the case at the next General Meeting."

- 1825, July 12.—"The office of Officer to the Keith Domestic Society being vacant by the death of James Moir, the President, Mr. John Gatherer, with the approbation of all the members present, made choice of George Beedie in New Keith, to serve in that station, a man well reported of in the place, and recommended by some of themselves. They agreed that he should have the salary enjoyed by the former Officer, commencing from 12th of Jany. last * [The Salary was Three Pence annually from each Member.] The said George Beedie having been desired to attend this Meeting, and being waiting at the door, he was called in, and the above appointment of the Meeting was read to him, in which he acquiesced with some expressions of thankfulness for the favour done him.

- 1827, Jan. 5.—Proposed, seconded, and unanimously agreed on, to dissolve the Society, and divide the Capital, owing to the daily increasing number of Annuitants, and the inadequacy of the Quarter Pennies.

- 1828, April 17.—The Meeting directed the following persons to be expelled the Society, on account of Arrears of Quarter Pennies, viz.:—John Jenkin, formerly in Pittendreich; Mrs. Geo. Symon, Buckie; George Wright, formerly in Delmore, Boharm; Wm. Duff Bruce, Bracco; Mrs. George Russell, Keith; John Spence, Drumblade, Huntly; Lieut. Peter Wilson, Keith; Patrick Stewart, Esq., Auchluncart; Alex. Thomson, Messenger, Edinburgh; Alex. Thomson, formerly in Hardhaugh, now at Arradoul, by Buckie; Robert Gregor, Esq., Writer, Elgin; Rev. John Philip, Aberdeen; Mrs. Dr. Turner, Elgin; George Rhynas, Keith; George Sim, Ardrone; William Taylor, Buckie; Alex. Robertson, Drumfurroch, Aberlour.

The last General Meeting was held on the 12th Jan., 1828, when the following were chosen, viz.:—

John Hepburn, *President*.

John Keith, *Treasurer*.

Geo. Wilson, *Box Master*.

* George at this time would have been probably 50 years old. He was a Member of Mr. Bunyan's Congregation. He was long Bellman through the Streets, and latterly he got silly in mind, and wandered with his Bell when he had nothing to proclaim. He was brought home dead from the wayside in Grange. In those days, when any extraordinary event or message was in vogue, George's services were in demand as running Post.

John M'William, *Comptroller.*

Thomas Johnston, }
James Dow, } *Senior Directors.*
George Kynoch, }
John Gatherer, }
John Low, } *Junior Directors.*
John Wilson, }

The last Committee Meeting Minute is written and signed by "Geo. Stuart*, Clerk," (then Teacher of a School held in the old Methodist Chapel,) and the *finale* is written by the above, and signed by "John Hepburn, P."

The Vol. is a thin Folio of 156 pages, the one half written in "Clerk Roy's" large wide-spaced hand, the other in Mr. Low's small and careful caligraphy.

Alex. Cowie and Robt. Green, Solicitors, were appointed Arbiters for fixing and determining the mode of division of the funds; and John Wilson, Cullen House, Oversman.

THE GORDONS OF PITLURG AND THE GORDONS AND STUARTS OF
BIRKENBURN DESCENDED FROM ROYALTY.

(Vide "*A Stroll to Cairnie*," 1865.—R.S.)

Some two miles or so on the Road from Keith to Huntly, at the March betwixt the Counties of Banff and Aberdeen and the Properties of the Duke of Richmond and Gordon and Andrew Steuart, Esq. of Auchluncart, (which terminates, before reaching the Burn of Cairnie), is a secluded little Dell, slightly sprinkled by the dwarfish under-wood of Nature's own planting.

It has been called "*the Duelties*," accounted for by the circumstance that here, in days of yore, the not often conciliating

* Just while Printing, the Sequel occurs in the *Banffshire Journal* of the 2nd March, 1880. (See also Pages 67, 68.) "Died at Rhynie on the 23 Feb., 1880, the Rev. George Stuart, late Missionary, Aberchirder, and for long time Parish Schoolmaster, Rhynie, aged 75 years. A native of Marnoch, Mr. Stuart received the rudiments of his education at the School of Fordyce. He passed through the curriculum of Arts at Marischal College, where he graduated. For some time he taught in Keith, and about 1840 was appointed Parochial Schoolmaster at Rhynie, having succeeded the late Rev. Mr. Duff on his appointment to a Church in Demerara. Mr. Stuart was very successful as a teacher, and year after year one or more of his pupils succeeded in carrying off bursaries at the College competition. Owing to failing strength, he resigned the duties of his laborious charge in Rhynie in 1869, and on that occasion he was presented with a Purse of Sovereigns and a Silver Snuff-box, as a mark of esteem on account of his long and faithful services. Thereafter he accepted an appointment as Missionary at Aberchirder, where he laboured with much fidelity till about a year ago, when he was laid aside by increasing infirmities. He has passed away at the ripe age years, and on Thursday last his remains were interred in the Churchyard of Gartly."

possessors of the conterminous Properties used to meet for the hostile purpose which gave the name to this Place. This little Hollow terminates at the Burn of Cairnie, and at the east or lower end of the beautiful little *Strath of Pittlurg*. It is only wooded on one side, that facing the south; but the variety and stillness of the whole—the moss-capped rocks, the fragrant birches and graceful hazels—all form a rich picture. Here the rocks assume a fantastic variety of figure; and, along with the spreading and superincumbent roots and verdant soil, form here and there projecting canopies, crowned with variegated moss and wild flower, fitted either for shelter below, or offering an inviting couch above. In one part of this richly wooded and wild Declivity, near the bottom at the upper or west end, is to be seen what is called "*Sir John's Arm Chair*." This is, to all appearance, a natural Cavity of the face of the rising ground, formed by the particular position in the rocks, as if to be a rude Niche for some colossal Statue, but well calculated for the use to which Tradition has assigned it—namely, a pleasant Resting-place for the contemplative wanderer in this scene of silence and beauty. The half-burnt fragments of withered branches, of which some young *Herts* make a fire in this not ill-adapted cavity, spoil the *Picturesque*.

Towards the extreme north-west Brow of the high ground above this Valley or Strath, and towards the western end of a now marshy and uncultivated piece of meadow-land, stand the remains of THE CASTLE OF PITLURG, once the *Stronghold of the Gordons of Scurdarg and Pittlurg*. It consists now of only the lower portion of a strong round Tower, of which the south-east Side has fallen out almost down to the foundation; forming of the fragments a sort of rude Stair leading to what had been the Apartment immediately over the Vault below and level with the ground on which it stands. The Ruin is to all appearance the remains of a Building of very remote antiquity. From a *Note* in "*The Monks of Grange*," "the Castle of Pittlurg was surrounded by a deep Ditch. There was a Tower on the north-east angle, and a long range of buildings on the west. The House was partly habitable about a hundred years since." [This was written in 1849.] John Runcie, latterly resident in Fife Keith, informed John A. Cameron, the Author of this *Légend-Ballad*, "at least, that he was told by old people in the year 1829, that it was so about 70 years before that time." Probably the last Occupant was Alexander Gordon, in 1698. (See Page 141.) Sir John Gordon must have been there in the reign of James VI. and I., as he Built, in 1697, the *Aisle* to

be seen in Cairnie Churchyard. It is said that his ancestor, the brother of "Tam o' Rivan," i.e., Sir John Gordon, then designated "of Scurdarg," got the Lands of Pitlurg, then comprehending Botarie and Auchairn, for his gallant conduct at the Battle of Brechin, fought on the 18th May, 1452. Sir John Gordon of Pitlurg, first above mentioned, long stood high in the favour of his Sovereign, James VI. This appears, amongst other circumstances, from some curious Letters addressed to him by that Monarch; in one of which he is laid under contribution, though in the most affectionate terms, for a *Horse* for the King's approaching Marriage; and, in another, he is warmly invited to the Baptism of the unfortunate Charles I. He died in 1600.

The celebrated Robert Gordon of Straloch, an eminent Geographer and Antiquary, was the second son of Sir John Gordon of Pitlurg, immediately above mentioned, and was Born at Kinmundy in Aberdeenshire, on the 14th Sept., 1580. He received the first rudiments of his education at Aberdeen; and having passed the usual course of the Humanity, Mathematical, and Philosophical Classes, was the *first* Graduate of the Marischal University, then recently founded by George Earl of Marischal. In 1598, being in his 18th year, he was sent to Paris to complete his education. Here he remained for two years. On his father's death (which happened in 1600), he returned to Scotland; and in 1608, having married a daughter of Alexander Irvine of Lenturk, he bought the Estate of Straloch, 10 miles north of Aberdeen, and devoted himself to the pursuit of his favourite studies—Geography, History, and the Antiquities of Britain. There were only, at this time, three Maps of Scotland in existence, all of them so rude and inaccurate as to be wholly useless. The infidelity of these Sketches had been long known, and was the subject of universal complaint. Urged on by this, Gordon employed himself in making Geographical surveys by *actual* mensuration,—a labour which none of his predecessors had ever subjected themselves to. He has, therefore, the merit of being the first who applied this indispensable laborious process for securing accuracy in Topographical Surveys of Scotland. In 1641, King Charles I. was applied to by the celebrated Map and Atlas publishers, the Bleaus of Amsterdam, for his patronage to an Atlas of Scotland, which they were then contemplating, and requesting his Majesty to appoint some properly qualified persons to assist them with information for the intended work; and to arrange and amend certain Geographical sketches of one Timothy Pont, of which they

had been previously put in possession, but in a confused and mutilated state. This task King Charles, in a flattering Letter, devolved upon Robert Gordon, who readily undertook the task thus imposed upon him: and in 1648, the Atlas was published, with a Dedication to Sir John Scot of Scotstarvit, who had greatly encouraged and forwarded the Work. A second Edition of the Atlas (which still remains the most complete and accurate Delineation of Scotland, and its numerous Islands), was published in 1655, and a third in 1664. Gordon finally closed a long and active life in Aug. 1661, having then attained the 81st year of his age.

His Grandson, of peculiar notoriety and eccentricity, was Robert Gordon, Founder of the Hospital in Aberdeen which bears his name, Born about 1665. His father, Arthur Gordon, was the ninth son of the celebrated Robert Gordon of Pitlurg (commonly designed "*of Straloch*"), and rose to some eminence as an Advocate in Edinburgh. In the latter part of his life, he settled in Aberdeen, where he died in 1680, leaving two children, the Founder of the Hospital, and a daughter, who was married to Sir James Abercromby of Birkenbog, near Cullen. During the latter part of his life, he carried his parsimonious habits to the utmost extreme. He is said to have lived in a small Apartment, which he rented, denying himself all the comforts and conveniences of life, and even using its necessaries in the most sparing manner; insomuch that his whole personal expense, Room-rent included, did not exceed £5 sterling annually. Many of the Anecdotes which have been handed down respecting his habits and privations seem to be nearly the same which are related of certain English Misers of celebrity. It is told of him, for instance, that he used to keep himself warm by walking backwards and forwards in his Room with a bag of coals on his back. Also, that he sometimes contrived to satisfy the cravings of hunger by going to the market, and tasting a little of the various articles of provisions, such as meal, butter, cheese, &c. Another Anecdote is related of him, which seems less incredible:—A particular friend of his, who was in the way of spending an evening with him occasionally (for he was naturally of a social disposition), was so highly honoured that, as often as this meeting took place, a small Rush-light was produced to enliven the scene. One evening, however, the same friend, perceiving the rays of the Moon shining brightly into the apartment, observed that it was a pity to waste the candle, when the moonlight was quite sufficient. The hint was not lost, and afterwards, when the two friends met,

the Moon was laid under contribution to furnish the necessary light, as often as she could afford it. Yet, although avarice had taken a strong hold of his mind, and subjected him to the most severe privations, it was never able fully to eradicate the natural sociality, of his disposition, or to destroy his relish for the luxuries and enjoyments of life; for he is said to have mixed in society as often as he could do so without affecting his purse, and to have indulged pretty freely in the pleasures of the table, when the banquet was furnished by another. As he was a person of shrewdness and intelligence, and one who had seen a good deal of the world, and was also known to possess wealth, it may be supposed he was not an unwelcome guest at the table of many of his fellow-citizens.

Of his early pursuits, or by what means he acquired his fortune, little is known with certainty. He is said to have had a patrimony of £1,100; and, according to some accounts, he spent most of his fortune while travelling on the Continent with a friend. According to other accounts, he went to Dantzic, and having engaged there in the mercantile line, realized a considerable sum of money. It is probable that he betook himself to business after having acted the prodigal in the early part of his life, and therefore both accounts may be in some measure correct. It is certain, however, that he resided on the Continent for a considerable time, and returned to his native Country about the beginning of the last century, taking up his residence in Aberdeen. Disappointment in love is said to have determined him to live and die a Bachelor. There is, in the Library of Marischal College, a Copy of *Burton's Anatomy of Melancholy*, which belonged to him, and which he purchased in London, as appears from his own handwriting upon a blank leaf. His death took place in January, 1732, in consequence, it is said, of his having eaten to excess at a Public Entertainment. He was rather tall in person, and of a gentlemanly appearance, if we may judge from an original Portrait of him in the Hospital.

At his death, his property was found to amount to £10,300, a very large sum in those days. His Executors immediately proceeded to the execution of their important trust, and erected an Hospital (according to a Plan designed by William Adam, Architect, Edinburgh, father of the more celebrated Architect, Robert Adam); and the place chosen for the Building was the ground which formerly belonged to the *Black Friars*, situated on the north side of the *Schoolhill*. The expense of the

Erection was £3,300 ; and, as this had trenched considerably on the original funds, the Plan of the Founder could not be carried into effect until the deficiency was made up by the accumulation of Interest on the remainder of the Fund. Owing also to the disturbances which took place in 1745-6, and certain other causes, the Hospital was not ready for the reception of *Boys* till 1750 ; but the Funds by this time had accumulated to £14,000.

We adverted above to several of *the Gordons of Pittlurg*, and, among others, to *Sir John Gordon*, who, we supposed, might have been the Possessor of that Domain about two centuries and a half ago. We again revert to this Personage, because of the peculiarity of his illustrious Descent, he having had an Ancestress not very far antecedent to the time in which he flourished, who combined in her own person a close connection to *The Royalty of England*, as well as of *Scotland*. We [i.e. "R.S."] shall be able to shew that there existed a connection betwixt *the Gordons of Pittlurg* and *the Gordons of Birkenburn* ; whereby the latter Family could boast of the same illustrious Descent in the *female* line, in addition to their own noble *male* Descent,—a circumstance not generally known.

In order to make this apparent, we require to take up and trace, as briefly as possible, the Genealogy of those who held the Earldom of Athole, which came latterly to the Stuarts, Earls of Athole, that we may more distinctly bring out *the line of succession* which leads us down to the period referred to.

The Earldom of Athole, one of the most ancient and most honourable Titles of the Kingdom of Scotland, was enjoyed by more of the Royal Family than any other. It "was first conferred," says Douglas, "upon Malcolm, son of Donald VII., brother of King Malcolm Canmore, by King David I.," some time before 1115. It continued in this Family until 1375, when David de Strathbogie, 9th Earl of Athole, died, who had still retained the Title, although forfeiture had passed upon his father in 1327 (because he would not submit to the terms of a Treaty of Peace between Scotland and England, in that year), "whereby it was provided that no Scotch or Englishman could possess Land or Titles in Scotland, unless he resided in that Kingdom. This Earl then absolutely refused to return to his allegiance" (he having joined the interests of the Baliols, and received from King Edward of England grants of many Lands and Pensions to a considerable extent), "was outlawed, and his Estate and Titles forfeited to the Crown. The Title of *Athole*, then in the Crown, was conferred by King Robert Bruce upon his own Nephew, Sir John

Campbell of Moulin. He Died without issue, and the Title again returned to the Crown. The next who enjoyed the Title was William Douglas, Lord of Liddesdale, ancestor of the Earls of Morton. Having no male issue, he resigned his Title of *Athole* in favour of Robert, Earl of Strathearn, Great Steward of Scotland, afterwards King Robert II., whereby it was again vested in the Crown. King Robert II. was pleased to confer the Earldom of Athole upon the Lord Walter Stewart, the second son by his Queen, Eupham Ross, *anno* 1375. He married the daughter and heiress of Sir David Barclay, Lord of Brechin, by whom he had two sons,—David, who died in England, an hostage for King James I.'s ransom, 1424; and Allan, Earl of Caithness, who was killed at the Battle of Inverlochie, *anno* 1428; both without issue. Though this Walter Earl of Athole had innumerable honours and favours conferred on him by the King and the Royal Family, yet he was the chief actor in that horrid Murder of his Nephew, King James I., for which he was justly Condemned and Executed, and all his Estates and Honours were forfeited to the Crown, where the Title of *Athole* remained till King James II. bestowed it upon his uterine Brother, Sir John Stewart of Balveny, &c.,—the *Seventh* in the Genealogy which follows and brings us to the Line of Succession more immediately connected with our subject. The descent of this great Branch of the illustrious Family of STUART is deduced from I. Alexander, 6th Lord High Steward of Scotland, who died 1283, and was great-grandfather to King Robert II. (1st.) James his successor, 7th Lord High Steward of Scotland, grandfather of King Robert II. II. 2d, Sir John Stewart. He is found among many others of his countrymen, swearing fealty to King Edward I., when he had over-run Scotland, 1296. But he joined Wallace and Douglas in the defence of the liberties of his country. He lost his life in the Battle of Falkirk, 1298. He had seven sons; the fourth succeeded him as III. Sir James Stewart, who was killed at the Battle of Haledonhill, 1333; having three sons, Sir John, Sir Allan, and Sir Robert; and the two former having died without male issue, the Succession devolved on IV. Sir Robert Stuart of Shanbothy and Innermeath. He left two sons, John of Innermeath, and Robert, ancestor of the Stewarts of Rosyth. V. John Stewart, Lord of Innermeath, designed also of Lorn, who had five sons and one daughter, married to Sir William Oliphant, ancestor of Lord Oliphant of Miltoun, near Keith. Sir John was succeeded by his third son, VI. Sir James Stewart, called the Black Knight of Lorn. He

married *Queen Jane*, daughter of John Duke of Lancaster, son of *Edward III. King of England*, and widow of *King James I. of Scotland*, by whom he had three sons, John, afterwards Earl of Athole; James, Earl of Buchan; and Andrew, Bishop of Murray. VII. Sir John Stewart, first son of King James and *Queen Jane*, was a man of extraordinary parts and great capacity, either for peace or war, and in great favour with *his uterine brother King James II.*, who raised him to the dignity of the Peerage by the title of Earl of Athole, *anno* 1457. In a Truce concluded between King James and the English, this Sir John Earl of Athole is one of the guarantees, *anno* 1457; and in another Truce, *anno* 1459. He got from the same Prince a Charter of the Lordship of Balvenie, &c., in Banffshire, to John Earl of Athole, and the heirs male procreate betwixt him and Margaret his spouse; which failing, to the heirs of the Earl's body; which failing, to revert to the Crown, &c., dated 25th May 1460. In the year 1463, John Stewart, Earl of Athole and Lord Balvenie, was appointed Ambassador Extraordinary to the Court of England. He got two Charters from King James III. of several lands; one dated 20th March 1473, the other 7th November 1477. *Johanni comiti Atholæ, AVUNCULO REGIS, et hæredibus masculis, quibus deficientibus, hæredibus quibuscumque, &c.* He was Lieutenant to *his nephew King James II.*; was greatly instrumental in reducing to his obedience the Lord of the Isles, then in rebellion; was the principal Messenger of a Treaty betwixt the King and the rebels in 1488, delivering himself an Hostage for the King's performance of his part; and was imprisoned in the Castle of Dunbar by that party. He married 1st, Lady Margaret Douglas, daughter of Alexander, Duke of Turenne and Earl of Douglas, called the Fair Maid of Galloway, by whom he had two daughters, Lady Jane, married to Alexander Earl of Huntly, and Lady Catherine, married to John Lord Forbes. He married 2ndly, Lady Eleanor Sinclair, daughter of William Earl of Orkney and Caithness, by whom he had two sons and eight daughters. The second daughter, *Lady Jane, was Married to Sir Robert Gordon of Pittlurg, the father of the Sir John Gordon, first alluded to.*

We must now notice another Branch of the Gordons, for the purpose of uniting in the same succession the Gordons of Pittlurg and the Gordons of Birkenburn, as before hinted at, namely, the Gordons of Lesmore. They were descendants, in a direct male line, of Sir Adam Gordon, the 6th in descent of that illustrious Family, called "Sir Adam de Gordon, *Dominus ejusdem*," who assisted Sir William Wallace, then Guardian of Scotland, in his Expedition

into Galloway, who, having made himself Master of the Castle of Wigton, gave the keeping of it to Sir Adam, *anno* 1297.

James Gordon, the first of the Lesmore family of whom we hear, lived in the Reigns of Jameses, III. and IV., and married the *Lady Jane Stewart, widow of Sir Robert Gordon of Pitlurg*, by whom he had a son, James. After the death of her husband, James Gordon of Lesmore, and in the minority of her son by him, *Lady Jane* built the *Castle of Lesmore*, in 1508. It is situated in the united Parishes of Rhynie and Essie, about a mile and a half west of the Village, and has been strongly Fortified, enclosed within a Rampart and Fosse.* This James had issue, seven sons and five daughters. The sons were—1, George, his successor; 2, Alexander of Birkenburn; 3, Patrick, of Oxhill, forfeited for his share in the Battle of Corrichie, fought 1562, in which George, fourth Earl of Huntly, was killed, in an attempt, as has been said, to apprehend the person of Queen Mary, on an Expedition to visit the northern parts of her dominions. The Earl's third son, Sir John Gordon, was Executed next day at Aberdeen; another of his sons, Sir Adam Gordon of Auchindoun, was pardoned; but the Earl's estate and honours were forfeited to the Crown for Treason, although her Majesty was pleased to reverse the forfeiture, and restore his eldest son George to the whole estates, honours, and dignities of the Family in 1567. The forfeiture of Patrick Gordon of Oxhill was rescinded the same year. 4, John, of Leichiston; 5, Thomas, of Seggyden; 6, Henry, of Delspro; and 7, William, of Terpersie.

It will thus be seen that *the Gordons of Pitlurg and the Gordons of Birkenburn* were the *Descendants of A King of England and A Queen of Scotland*, in the following Line of ancestral propinquity:—Sir John Gordon of Pitlurg, son of Sir Robert Gordon and Lady Jane Stewart, daughter of the first Earl of Athole, was the great-grandson, and Alexander Gordon of Birkenburn (the grandson of

* In Essie is the Manor of Lismore; and, in this Parish, Lugthac or Lulach, who reigned three months King, whom Macbeth's party set up after the Usurper's death, was overthrown: To the west of the *Tap o' Noth*, on the low grounds, a little way east from the Church are the ruins of the "Manor-house of Lesmore," a stronghold once possessed by an ancient branch of the Gordon Family. At the Visitation of the Kirk of Rhynie, by the Presbytery of Strathbogy, on the 13th August, 1651, Sir Wm. Gordoune of Lesmore being asked whither or not there was any land in that parish that was given away (as is commonly said) to The Goodman, and used not to be laboured, answered, It was reported to him that there was some of that in his own maines, bot that he had a mynd, be the assistance of God, to cause labour the samen: Quherupon he was commended for his ingenuitie in declaring it, and exhorted to take paines shortly to have it laboured.'

James Gordon, of the Family of Lesmore, a Priest of the Society of Jesus, wrote several Treatises on *Chronology and Commentaries on the Scriptures*, in Folio Vols. in Latin. He died at Paris, 17 Nov. 1641, 88. (*Antiquities of Aberdeen and Banff Shires* II. 176.)—[G.]

the said James Gordon of Lesmore, through his Marriage with the same Lady), the great-great-grandson of Queen Jane, who, as we have said before, was grand-daughter of Edward III. of England, and widow of King James I. of Scotland. *The Gordons and Stuarts of Birkenburn* were again united in one Family, and they are the only Families of all the Freeholders at one time in this Parish, who are at this day unitedly and lineally represented by Descendants to the *fifth Generation*, namely, the children, grandchildren, great-grandchildren, and great-great-grandchildren of the late John Stuart, Esq. (elder) of Birkenburn. (See Page 84. Note.)

On referring to "Berry's Encyclopædia Heraldica," we find the following in regard to the Armorial Bearings of the Families of Lesmore and Birkenburn:—"Gordon (Lessmore, Scotland), az. a fesse chequy, ar. and az. betw. three boars' heads, erased, ar.—Crest, a hart's head, coupé, ppr."—"Gordon (Birkenburn, Scotland), the same as Gordon of Lessmore, within a bordure, ar.—Crest, a hart's head, coupé, ppr. charged with a crescent, ar."

It is well known to all students of Heraldry that the "*three Boars' heads*" are the principal cognizance of the name of Gordon in general, and also that the "*fesse chequy, argent and azure*," is that of the Stuarts; and in particular, we may mention, Stuart, Lord of Innermeath, or Sir John Stuart, grandfather of John, first Earl of Athole, of that name, as already mentioned.

The Arms of Gordon (Pitlurg, Scotland), according to Berry, is simply "az. three boars' heads, coupé, or." John Cumingskene-Gordon of Pitlurg, Parkhill, Aberdeenshire, is now the Representative. His 2nd wife is the Authoress Margaret Maria, only Daughter of the late Sir David Brewster, K.H., Principal of the Universities of St. Andrews and Edinburgh.

The inference is, therefore, that, although Sir Robert Gordon, on his marriage with Lady Jane Stuart, did not alter the *Bearings* on his paternal shield, by assuming, in addition, the "*fesse chequy*" of the Stuart (Gordon of Lesmore seems to have done so) that his Son must have retained it, as a matter of course, as it is abundantly evident that his grandson, Alexander Gordon of Birkenburn, did—and that the addition on the Crest of the latter, namely, the "*Hart's head*," coupé, "*charged with a crescent, argent*," indicated merely the distinction applying to the second Son in the succession of the family, and the Head of a new House.

THE HOUSE OF STUART.

It is a remarkable fact, that, notwithstanding all the sinful schemes of Henry VIII. to found a Dynasty, no Descendant of his exists: while, by the only child of her Catholic marriage, Queen Mary Stuart has now, it may be, more than 100 living Descendants; and, in all probability, as long as the British Monarchy exists, Queen Mary's Descendants will wear the Crown.

It was from the office of "Steward of Scotland" that "the House" derived its Surname, being originally spelt "Stewart," and then "Stuart" (it is said), after Queen Mary's French marriage.

It was by the Marriage of the then Steward with the daughter of the great Bruce, that, on the death of Bruce's only son, King David, they inherited the Throne of Scotland, and seven Stuart-Kings filled the Throne in succession, before Queen Mary ascended.

It is not generally remembered that Queen Mary had two Brothers who died in infancy, before her birth. They were known as *the Prince of Scotland* and *the Duke of Ross*.

The succession or representation of *the House of Stuart* on the death of Prince Hendry, Cardinal of York (Prince Charlie's only Brother), passed to the Descendants of the Duchess of Orleans, daughter of King Charles I. of England, and through the House of Savoy had reached the late Duke of Modena; thus so strangely (twice at least) have Italian Princes held the representation of this Scotch line.

The branch of the House of Savoy which has seized upon "the States of the Church" does not participate in the Stuart descent; as in the death of King Charles Felix of Sardinia, in 1831, the elder branch of the House became extinct in the male line, and the Crown of Sardinia reverted to the collateral Line of Savoy-Carignan in the person of Charles Albert, grandfather of the present King Humbert.

On the extinction of the male line of the senior branch of the House of Savoy, the senior female succession of the Royal House of Stuart devolved upon the late Duke of Modena, as grandson of the late King Victor Emmanuel I. of Sardinia, elder brother of King Charles Felix, by his eldest daughter, Mary Beatrice.

The late Duke of Modena left no children, but his brother, Duke Ferdinand, who died in 1849, by his marriage with the Archduchess Elizabeth of Austria, left an only daughter, the Archduchess Maria Teresa, who married, in 1868, Prince Louis Leopold of Bavaria, by whom she has four sons and three daughters, the eldest son, Prince Rupert, born in 1869.

Next in succession to her and her children would come the Countess of Chambord, eldest sister of the late Duke of Modena, and as she has no children, the succession would then devolve on her sister, the Archduchess Mary Beatrice, mother of his Majesty King Charles VII. of Spain, commonly called Don Carlos.

Prince Charles, Cardinal Prince Hendry, and their father Prince James, all met in St. Peter's at Rome, where King George of England erected a Monument to them, and with extraordinary generosity described them as "Kings of England" in the Inscription over their Tombs.

Though Prince Charles and Hendry seem now to belong to a remote age (the world has seen so many changes among Thrones since then); yet, there may be those still living who saw both the Princes, it being 92 years since "Charlie" died, and the Cardinal died about 60 years ago.

There have more than once been claims put forward for certain persons, each as having been "*The last of the Stuarts.*" These claims, however, are not of much value, unless taken simply in reference to the *direct* line of descent; seeing that those in the *indirect* line must of course be more numerous and less interesting.

One of the Statements or Reports of this kind is under date 1844, when the Scottish Borderers spoke of the "Last of the Stuarts" as having just died, who was in every way remarkable.

James Stuart, according to the account which he was accustomed to give of himself, was Born in 1728. His father was General John Stuart, reputed to be a near relation to "the elder Pretender," son of James II.; his mother was a daughter of Lady Airlie. The parents having gone to America, the child was born in Charlestown in South Carolina. The father dying in 1733, the child was brought by his mother to her native Scotland. Landed in the old world, *James Stuart* commenced his chequered career. He received his education at Aberdeen. According to his own story, told in later life, he recollected having been present at the Battle of Prestonpans in the year 1745; witnessed the death of Colonel Gardiner, and the flight of that Johnny Cope who has been so unmercifully quizzed in Scottish song; been a spectator of the triumphal entry of Prince Charles into Edinburgh; and seen if not joined in the Battle of Culloden. In 1748 he enlisted in the 42d Highlanders, and went to Canada, where he fought at the Battle of Quebec, and witnessed the death of General Wolfe. His good conduct earned for him an ensign's commission; but when he returned to England a few years afterwards, he sold out.

We next hear of *James Stuart* as a *Seaman* under Admiral Rodney. Next he became a *Sailor* in the Merchant service; then a *Midshipman*. At last, about the age of 60, he left off warlike adventures by land and sea, and became a wandering Fiddler, which he continued to be for the remaining 50 or 60 years of his life, picking up a living in the country districts of the south-east of Scotland, but making *Tweedmouth* his general home. When George IV. visited Edinburgh in 1822, Sir John Sinclair fitted out *James Stuart* (at that time 94) with a new uniform, in which to be presented to the King as a real Veteran—possibly also as the "*The last of the Stuarts*." Stuart was far from being a Malthusian; he married in succession 5 wives, and had 27 children, of whom as many as 10 sons were killed in Battle by land or sea.

The *Berwickshire Journals* in 1844 gave much information concerning this remarkable man. Though short of stature, he possessed prodigious strength, which earned for him the familiar cognomen of "*Jamie Strang*" or "*Strong Jamie*." A writer in the *Berwick Advertiser* said: "We have heard him state that the greatest weight he ever lifted from the ground was 105 stone, and that he had lifted 85 stone with one hand."

This extraordinary man (it is averred in many quarters) actually went fiddling about the country till nearly 114 years old. A small sum was then collected for him, towards which the Queen and the late Sir Robert Peel contributed. At length his career closed. He died at *Tweedmouth* on the 11th of April 1844, and was buried on the 14th in the presence of a vast concourse of spectators. The *Berwick Advertiser* a few days afterwards contained an Advertisement relating to Statuettes of the veteran.

The Prince of Wales now holds the titles of "*Great High Steward of Scotland*," "*Duke of Rothesay*," "*Baron Renfrew*," and other Stuart honours.

ON EPITAPHS GENERALLY.

Look around Churchyards at large, and if Grave-Stones tell truth, this can hardly be looked upon as a fallen world; for, almost everybody having an Epitaph seems to be privately Canonized as Infallible—a better Parent, Husband, Brother, Sister, Son, and Daughter never lived! Hence the Proverb to "lie like an Epitaph." If there is a Place where "vanity of vanities" is

proved a verity, that must be the Grave. It levels all ranks and distinctions. The thousands of ludicrous Rhymes and jingling Couplets, which Cemeteries exemplify, shock and disgust. The various Heathen Devices upon Coffins and Hearses have indeed need of supplanting, *e.g.* Skulls and Cross-bones, extinguished Torches, and, most of all, flying or waving nondescript *Feathers*. Some may say, *What signifies?* If such *did signify*, there would be no fault-finding: but since they signify *Nothing*, away with them for common sense, taste, symbol, and meaning.

While *Ecclesiastical* Architecture was at a low ebb, *Monumental* Architecture was in the depths of degradation. Monuments generally last generations; they are a sort of chronicle or comment illustrating the tone and spirit of the day, showing its bent. The Age speaks through them. Compared with other Churchyards, those from which the Epitaphs in this Vol. are culled are free from *Esquires*, *Catalogues of Graces*, or *Head-Stones* with *Soup-Tureens*, *Urns*, &c. The latter are Pagan, referring to the Heathen mode of disposing of the dead; having no hope in their associations. People in bereavement copy what would set off a Garden or Door-step, and are at the mercy of wretched Designs got up by some illiterate Sculptors. Piper-cheeked Cherubs with wings at their necks are a squad obnoxious to taste and Christianity. Such were introduced in the days of Anne, William, and the Georges.

Within the boundaries of all the Churchyards here comprised, many rest nigh whereto they had worshipped. Nothing can more eloquently express the unobtrusive piety of irrevocable days than the sacred Symbol of *the Cross*; when it was the only Ornament over the Departed,—when to sleep near the Altar was the highest honour,—when neither Name, nor Escutcheon, nor Verse, nor Encomium, was to be found. This *Sign*, once more generally cropping up, teaches mortals not to blazon forth themselves: for one may find an endless gratification in the thought of himself, and even in a certain religious talk about himself.

Inscriptions ought to be brief and simple: the Name, with the Date of Decease, is a sufficient indenture, with the touching R.I.P.

The following is not more gross than others we have read in Lists:—

“Here lies John Yuill who was not a Fool. He was 33 years in this Place, and had the honour of making more Feet-furniture to the Nobility and Gentry Ladies and Gentlemen than any other Slipper-Maker in Europe. He always used the best material, drew the Bung-zungo—long stitch and pull hard, and gave the best fit to the worst

foot. No customer ever had to complain of Corns, Bunions, or draughts, wet or snow. At the age of 54 he was cut for gall in the Bladder, when a Stone was taken from him the size of a Moor-fowl's egg. Like a true Son of Saint Crispin, he stuck to the last which was on the day he was Born at Heydon in Yorkshire on Michaelmas 1704. But when his other weapons he laid aside, Death, like a Coward, struck him with his Last when 79 by past. But this is the less to be regretted as he has been sent to another Mending situation. If all Cobler's would behave like honest John Yuill, the Devil could be chased with a Last, Awl, and a Stool."

Although not agreeable with the nature of Epitaphs contended for, yet the admirable contrast to the above trash on Mr Yuill, is that which Jerrold wrote for Charles Knight, the amiable Historian. It was simply "GOOD KNIGHT."

The List which is subjoined contains the most conspicuous Inscriptions in Keith Churchyard. Many moulder beneath the sod, whom a partial world disregarded, without their Graves being marked or even recognised,—free now from the sting of the adder's tongue. A man cares little for the wrongs of Earth, when getting the rites of his Burial. May be, they whose honoured dust is not surmounted either with "storied Urn or animated Bust" are better represented in solemn silence. Logan of Leith, that sweet Paraphrast, touchingly laureates:—

"And there in peace the ashes mix,
Of those who once were foes."

KEITH CHURCHYARD EPITAPHS.

The only part of the old Kirk which remains is that which contains a Monument to the Wife and Family of *Strachan of Thornton*; embellished with the Armorial Bearings of Strachan and Rose, also a *Monogram*, and the following in old Capitals:—

I. Sub scamno D^a. Kinnminnitie cineres lectissimæ feminae D. KATH. ROSSÆ D. de Thorntone, cuius etiamsi fragrantissimæ memoriæ monumentis omni ære perenniorib' abunde satilatum sit hoc tamen mauseoleo parentandum duxit coniunx ipsius pullatus D. Iac. Strachanus de Thornt: huius ecclesiæ pastor. Obiit puerpera 6 Apr. anno 1689. . . . quiescunt et hic GUL., ROB., et JOSHUE STRACHANUS filii eorum.

[Under the Kinminnity family seat lie the ashes of a most exemplary woman Dame KATH, ROSE, Lady of Thorntone, to whose

most fragrant memory, although amply perpetuated by monuments more durable than any brass, her mourning husband, Mr James Strachan of Thornton, pastor of this church, deemed the erection of this mausoleum a becoming tribute of respect. She died in childbed, April 6, 1689. . . . Here also rest WILLIAM, ROBERT, and JOSHUA STRACHAN, their sons.]

A carving of the Oliphant Arms, quartered with those of Ogilvy, is built into the north side of the Strachan Tomb.

It is said that the above Strachan succeeded to the Baronetcy of Thornton in the Mearns. The curious coincidence is recorded of a Lady of Thornton having died there in 1661, under the same painful circumstances as the above; and the similarity of the diction of the prefatory part of both Inscriptions is worthy of note.

The following Notices of him and of his son are from the Rev. Geo. Griffin's MS. notes upon a copy of Dr Oliver's Collections for a Biography of the Jesuits:—"James Ramsay of Thornton, alias Sir James Strachan, Episcopal Minister of Keith, ejected at the Revolution, had a son Hugh Ramsay or Strachan, born in 1672, who was converted in 1693 by Dr Jamieson, then a Priest at Aberdeen. He was sent to Rome; but, in passing through Douay, became a Jesuit. He returned a Missionary to his native country in 1701, and died at Douay in 1745."

A Monument, which also marks the site of a Family Burial-place, within the old Kirk, bears:—

Sacred to the memory of the

young annals GORDONS and STUARTS of Birkenburn, 1845.

Eliza The first Gordon of Birkenburn, a son of Lesmore, in Rhynie, acquired the Estate about 1550. The Family failed in three co-heiresses about the middle of the last century. One married Mr. Stuart, minister of Drumblade; a second Mr. Milne, minister at Inverkeithny; and the third, known as "Lady Catherine Gordon," died in Old Keith. John Stuart, grandson of the minister of Drumblade, sold Birkenburn to the Earl of Seafeld, and erected the Stone from which the above Inscription is copied.

The Stone containing this has been replaced by one of Granite, with a square Urn:—

II. In Memory of the GORDONS and STUARTS of Birkenburn.

Also of ALEXANDER KYNOCH, Merchant in Keith, who died 15th Oct. 1867, aged 52.

Mr K. was fortunate in the Grocery business, and latterly bought from Steuart of Auchluncart the lands of Greentown,

which he very much improved by Draining and Plantation. These were sold after his decease. He married Magdalen Stephen younger Daughter of James Stephen, sometime a West Indian Planter. (See No. XX., Page 209, also Page 196.)

Geo. Kynoch, Sen., his father, came to Keith from Aberdeen; and, to his original trade of a Tin and Coppersmith, he successfully joined that of a Grocer and Provision Merchant. For some time he also tenanted the farm of Little Forgie.

His grandson, through a relation named Shand, succeeded to the property of Hillside of Portlethen, &c., and takes the name of Kynoch-Shand. (See Jervise's Epitaphs, p. 360, Supplement.)*

Upon a Table-shaped Stone, near the north-east corner of the Churchyard:—

III. Hugh Macky, sailor aboard the Antilope man-of-war erected this stone to the memory of JOHN MACKY, his dear father, who was born A^o 1690, died A^o 1732, aged 42; and of —

Near the above, a modern Head-Stone records the death of a long-lived race, four of whom, it will be seen, died at the age of 88:—

IV. George Smith, feuer, Newmill, in memory of his father GEORGE SMITH, who died 1812, aged 88; his mother, JEAN MILN, died 1826, aged 88 . . . his sister JEAN, died 1851, aged 88; his wife ELIZABETH GEDDES, died 1853, aged 88. The foresaid GEORGE SMITH died 1854, aged 83.

V. Here lyes the corppes of thre childrin ALEXAR. IVN. and ISBEAL HENDRYS, lawfol childring to Robert Hendry, parishoner in Keith, 1682.

VI. Rudely cut upon the face of an adjoining Stone are the initials—I. L. : E. T. : I. L., and the date of 1688.

* My friendly Correspondent Andrew Jervise, F.A.S., was Born at Brechin on the 28th July, 1820, and Died there on the 12th April, 1878. He was bred a Compositor, and afterwards became an Artist. From 1859 till his decease, he was an Examiner of Registers. Owing to the clashing of Sects, he was for years at least a pronounced Sceptic. He died comparatively rich, and left numerous Bequests to relatives, friends, and Institutions. From early years, he had a taste for collecting Epitaphs, especially in Forfarshire. He wrote two Standard Works, "The Land of the Lindsays," and "Memorials of Angus and Mearns." In his Antiquarian tours on foot, he never travelled alone: he always liked a companion, even if he was a herd or clod-hopper. His gatherings of Church-yard Inscriptions first appeared in the *Montrose Standard*, when they were afterwards published in an expensive 4to for Subscribers, in 1859. Then, after his Death, another similar Vol. appeared, the Epitaphs of which came out first in the *Aberdeen Free and Weekly Press*. Notwithstanding the various Compilations of Reprints of this interesting branch of History (including the Vols. now noticed), a complete Assortment has not yet, nor necessarily cannot, be given to the Public. The Keith Collection, given by Mr. Jervise, has been here much augmented by courteous Correspondents. [G.]

Upon a Table-shaped Stone :—

VII. This Stone is erected in memory of JAMES GLASHAN, late residenter in Keith, who was born the 11 day of Dec. 1686 years and died the 9 day of January 1771 years, in the 85th year of his age. Also of ANNE BAIRD, his wife, who was born the — day of — 17 —, and died the 14th of Sept., 1762 years, in the — year of her age.

It was of the above Jas. Glashan that Ferguson, the Astronomer, said—"I shall always have a respect for the memory of this man." Ferguson was employed as a servant upon Mr. G.'s farm of Ardneedlie, now part of Braehead, or the Croft-lands of Keith. While there Mr. G. afforded Ferguson many facilities to pursue his favourite studies; and Ferguson in his Autobiography says :— "My master gave me more time than I could reasonably expect, and often took the threshing flail out of my hands and worked himself, whilst I sat by him in the barn, busy with my compasses, ruler, and pen."

An adjoining Stone, in memory of Glashan's daughter-in-law, shews the somewhat remarkable occurrence of her having given birth to all her children upon Sundays :—

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VIII. This Stone is erected in memory of ELIZABETH ANDERSON, daughter of the Rev. James Anderson, sometime minister of the Gospel at Keith, wife of James Glashan, writer, there. She was born 28 Feb. 1751, and died 10 July 1773, in the 22 year of her age, leaving issue James, her only son, born Sunday, 1 April 1770; Jean, her first daughter, born Sunday, 31 March 1771; and Elizabeth, the youngest child, born Sunday 2 May 1773, after whose birth, the mother, upon the day above mentioned, of a consumptive illness died.

The eldest daughter, JEAN, became the wife of Robert Stuart of Aucharnie, in Fergie, by whom she had several children. One of these, John, LL.D., was the well-known Secretary of *The Society of Antiquaries of Scotland*, and of *The Spalding Club*, a great many Publications of which, including "*The Sculptured Stones of Scotland*," (2 vols. fol.), and "*The Book of Deer*," "*Records of the Isle of Man*," "*Records of the Monastery of Kinloss*," "*Book of Panmure*," "*A lost Chapter in the History of Mary Queen of Scots*," &c., were Edited and Prefaced by him.

Dr Stuart was twice married, first to the only daughter of the late Alexander Burness of Mastrick, and second to Jane, daughter of Colonel Ogilvie, of the Indian service, by whom, and two

daughters by his first marriage, he is survived. One of the daughters is the wife of the Rev. Mr. Woodward, Episcopal Clergyman, Montrose. Dr Stuart died at Ambleside, Westmoreland, on the 19th July, 1877, æt. 63.

Mr Anderson, who was minister first at Cullen, whence he was translated to Keith, in 1762, died in 1770; but no Stone marks his Grave.

IX. JOHN GILES, Spinning-Wheel Maker in Keith, died 24 Oct., 1787, aged 75:—

Beneath this stone, in hope again to rise,
The relics of an honest man are laid;
So, Reader, learn, superior worth to prize;
That what is said of him, of thee be said.
Such peaceful neighbour, and a friend so sure,
Such tender parent, and such husband kind;
Such modest pattern of Religion pure,
In Keith's wide precincts we too seldom find.
His hands industrious, and his heart sincere.
Of worldly wise men, he disdained the wiles;
Go, Passenger! make haste thy God to know,
And in thy actions imitate JOHN GILES.

X. In the north-west corner of the Burial-ground a marble Tablet, within an enclosure, is thus inscribed:—

To the memory of JAMES THURBURN of Smailholm, Berwickshire, only son of the Rev. John Thurburn, minister of Kirknewton. This stone is placed here by his three sons in testimony of their affectionate remembrance of his excellent qualities, his sound understanding, his honour and integrity, which remained unshaken through much adverse fortune. He died at Drum, near Keith, 9 May 1793, aged 59. His remains are deposited in the burial ground of Milne of Kin-stair, in this churchyard. (See No. XIV.)

The above J. T. was brought from the south of Scotland by the Earl of Findlater, for the purpose of introducing the growth and manufacture of flax into this part of the country, both of which were long and successfully carried on by him. But, towards the close of his life, the trade having become depressed, he, like others who were extensively engaged in the business, lived to feel a reverse of fortune, as expressed in the above Inscription. By way of encouragement, he had a lease of "three nineteen years and a life time," of Drum farm, from Lord Findlater, at a small rent. One of his sons, John (who gave, "in memory of his

father, James," £150, the interest of which is disbursed in the purchase of coals for the poor of Keith), died Laird of Murtle, on Deeside; a second son, Robert, became an opulent Merchant abroad; and a third continued Farmer at Drum. William became a Solicitor in Keith, and his sister, Eliza, is the wife of Sir James Innes of Edingight.

The Erector of the Stone which bears the next quoted Inscription was a ploughman to his father on the farm of Arduach. Owing to a family quarrel he left home and listed as a private soldier, and raised himself to the position of a Major in the army:—

XI. This Stone was erected by Captain James McKondachy, in the 93d Regt., son to John McKondachy in Arduach, in memory of his mother MARGARET FORSYTH, who died the 22d of June 1791, aged 64 years.

Within a railed Enclosure:—

XII. The Revd. JAMES M'LEAN minister of this parish from 1795 to 1825, and afterwards at Urquhart, Morayshire, where he died 14 Nov. 1840, aged 82. His wife ELIZABETH TOD, died at Keith, 3d April, 1816.

Another Slab records the death of five Daughters and two Sons. GEORGE, born 1801, died at Cape Coast Castle, Africa, in 1847, of which he had been sometime governor. He married in June 1838, the celebrated authoress, L. E. L. (Letitia Elizabeth Landon), who died in October of the following year. Dr Hugh M'Lean of West Park, Elgin, is another son of the Minister of Keith.

(*Vide* Blanchard's Life of L. E. L., Vol. I., p. 99.)

Upon the side of a freestone Obelisk, enclosed with railings:—

XIII. Sacred to the memory of MARY SMITH, daughter of Edward Smith, Fochabers, and widow of Alex. Mortimer of Excise, Burgess of Forres. She died 4 Jan. 1802, aged 62. The Tomb is erected by desire of her son the late EDWARD MORTIMER, of Pictou, who was an eminent merchant, and long chief magistrate of that town. He was also a judge in the Court of Common Pleas; and for 20 years represented the county of Halifax in the General Assembly of Nova Scotia. He died at Pictou, 10 Oct. 1819, aged 51.

[The names of some sisters and other relatives of Mr M. are recorded upon another side of the Monument.]

[Died at Nelson Terrace, Fife-Keith, on the 24th June, 1877, John Forsyth, Tanner, aged 65 years. Fifty years prior, he

succeeded his father in the Old Keith Tannery, which at that time had been in the family for more than a century. He was a favourite Pupil of the Rev. John Murdoch. At 11 years of age he entered Marischal College, Aberdeen, and won one of the best Bursaries. Owing to the death of his father, after his third Session, he had to leave the University to carry on the business. He was a Whig in Politics, to which he did often yeoman service at the time of Elections,—and was also a consistent and zealous member of the Free Church. His well-known corpulent figure was on the daily march at 11 A.M. in front of the School with Smith and Stuart, kept up for many years. On the passing of the new Education Act in 1872, he was chosen a chief Member. He was an Authority for accuracy on all minutiae connected with the Parish and its Parishioners.] (See Page 51.)

A Monument of some pretension to design stands near the West Dyke of the Burial-Ground, and is Inscribed:—

XIV. This monument is erected to the memory of JAMES MILNE of Kinstair, who died 9 May, 1771, aged 83. SOPHIA GRANT, his wife, who died 25 Aug. 1754, aged 63. JAMES MILNE, at Mill of Towie, his grandfather, died 1712, aged 83. JOHN MILNE, portioner of Urquhart, his father, died 1709, aged 50. JOHN MILNE, younger of Kinstair, his son, died 29th July 1743, aged 29. JEAN MILNE, his daughter, died 14th Feb. 1755, aged 26. Six other children died young, &c. . . . all buried 49 feet due east from this, under a separate grave-stone, except the said John Milne, portioner of Urquhart, who died at Urquhart, and was buried there.

A flat Stone, within the area of the site of the old Kirk, bears :
XV. In hopes of ane blisid resurrection, heir lyeth IANET GEDDES, spows to George Macky in Newmilln, who depr. this life the 12 of March 1690.

Upon a table-shaped Stone:—

XVI. Under this stone lies the body of ALEXANDER JAMESON, a tender husband, a good father, and a faithful friend, who departed this life May 3, 1773, aged 81.

JAMES JAMESON, late Master in Royal Navy, died 18 July 1817, aged 82 years. His remains are interred under this stone, on which his widow, Janet Jameson, has caused this simple record to be engraved.

This was the *Jamie Jamieson*, mentioned in Lord Nelson's Despatches; and with whom Nelson sailed when Jamieson was Master of H.M. frigate the "*Boreas*." This Tombstone was originally erected by Jamieson to the memory of his father.

Upon a Granite Head-Stone:—

XVII. Erected to the memory of Major PETER DUNCAN, sometime of the 66th Regt. of Foot, who died 16 July 1854, aged 77 years, and was interred here; where also lie the remains of his sister MARGARET, who died 13 July 1836, aged 63 years.

His Sister was lame and walked with a crutch. He had the merit of having risen from the ranks; and, when Captain, he was appointed one of the Guards of Napoleon (the First) at St. Helena. It is told that Napoleon, having noticed a Medal on Duncan's breast, began to examine it one day; but, on seeing that the decoration was for the Battle of Vittoria, he allowed it to drop from his fingers. Besides, having himself founded a Fund for the benefit of poor Householders, natives of the Parish of Keith, the Major also contributed £134 to the Innes Fund, for the like purpose. He was fond of Canaries, allowing them to fly about his Dining Room, with double windows to keep out draughts.

Within the Site of the Old Church, upon a Coped Coffin-Slab with Floral Cross and Chalice embodied:—

XVIII. ✠ Here Resteth JOHN MURDOCH, who for many years Ministered at Ruthven, Keith, and Fochabers. Ob: 29 April, A.D. 1850. Æt. 83. May he Rest in Peace.

Upon a Stone Wall with a round Centre, in the middle of the Churchyard:—

XIX. M.S. ADAMI LONGMORE ad collem de Mountgreu olim coloni, e vita A.S.H. 1770 evocati; necnon MARGARETÆ OGILVIE anno 1781 demortuæ, conjugum fidorum, parentum charissimorum; Adamus Longmore, ab ærario in Scotia Regio H.C.P.F. anno 1809.

[Sacred to the memory of ADAM LONGMORE, sometime farmer at Brae of Montgrew, who was summoned from life in the year of human salvation, 1770; and also of MARGARET OGILVIE, who died in the year 1781. Adam Longmore of the Royal Exchequer in Scotland, caused this Tomb to be Erected in 1809.]

(LEFT SIDE.)

Erected by William Longmore, Banker, Keith, 1867, in memory of his Grandfather and Grandmother, William Longmore, who

died at Brae, 1824 : Margaret Rae, who died at Brae, 1815 :
and of his Father and Mother, William Longmore, who died
at Keith, 1858 : Mary Chalmers, who died at Keith, 1861.

(RIGHT SIDE).

Erected also by William Longmore, 1867, in memory of his
Wife, Helen Lemon, who died at Keith, 1848 ; and their
Children, Anne F. Longmore, who died at Keith, 1845 :
Adam C. Longmore, who died in Queensland, Australia, 1863.

XX. Here rest the remains of JAMES STEPHEN, late of Old
Keith, born 1765, died 1828, and of his Children

207	John,	born 1809,	died 1813.
	Isabella,	" 1824,	" 1827.
	John,	" 1828,	" 1830.
	Mary,	" 1818,	" 1837.
	Robert,	" 1814,	" 1839.
	James,	" 1811,	" 1840.
	Elizabeth,	" 1816,	" 1841.
	Jane,	" 1820,	" 1856.
	Alexander	" 1822,	" 1865.

and also of his Wife, MARY STUART, born 1787, died 1872.

Within a large Enclosure, having a Wall to the North, with
Railings, and ground flagged :—

XXI. This Tomb is erected by John Taylor in Keith, 1821,

and is Sacred to the memory of	died	aged
Elizabeth Milne, his Grandmother,	1761,	71 years.
William Taylor, his Grandfather,	1767,	82 "
William Taylor, his Brother,	1768,	2 "
Margaret Adamson, his Mother,	4 Nov., 1775,	32 "
George Taylor, his Father,	3 Sep., 1816,	88 "
George, his eldest Son,	28 July, 1800,	3 "
Alexander, his second Son, at sea,	29 June, 1818,	19 "
Margaret, his eldest Daughter,	30 Nov., 1819,	24 "
Elizabeth, his second Daughter,	2 June, 1821,	18 "

And also in memory of Alexander Russell, late in Cantly,
who died in Jany. 1782, aged 87 years ; and Jane Taylor,
his Spouse, Grandaunt to the said John Taylor, who died in
Decr. 1782, aged 82 years.

	died	aged
John, his fourth Son,	25 Feby. 1822,	17 years.
Isabella, his third Daughter,	12 Apl. 1825,	18 "

(See Page 68.)

On a Table Stone on the east side of the new Gate and Steps.

XXII. This Stone is erected by and at the particular desire of ALEXANDER SKINNER, late of the Island of Grenada, who departed this life there on the 17th June, 1826, aged 35 years; and is Sacred to the memory of his Father, JAMES SKINNER, late Feuwar in Keith, who departed this life in 1800: Also, of his Mother, ELIZABETH RIACH, who departed this life in March 1819, aged 55 years.

[PETER SKINNER, their son, died at Rothes on the 25th Jan. 1880, and was Buried here on the 28th currt. æt. 79.

Alexander Skinner is stated, in the Churchyard Records, as holding "12 Breadths." Alex. and Peter were Brothers.]

On a Black Head Stone adjoining:—

XXIII. Erected by John Gordon, Merchant, Keith, in memory of his Wife HELEN SKINNER, who Died Nov. 17th 1821, Aged 24 years.

[Sister of the Above. See XXIV.]

On a Flat Through-Stone next to the Longmore Monument, on the North side, having a Latin Cross between the Words:—

XXIV. Jesu  Mercy.

HELEN THOMPSON, 2nd Widow and Wife of Robert Gordon in Favillar, Died 1831, Jan. 25, Æt. 83. HELEN, their Daughter, Died 1861, Jany. 1, Æt. 76. JOHN, their Son, Died 1873, Aug. 25, Æt. 86. May they Rest in Xt. and Rise in Glory at the Resurrection of the Just.

J. F. S. G., Glasgow.

XXV. To the memory of JOHN LOW, A.M., who for 40 years discharged faithfully the duties of Schoolmaster of this parish and died 1st May 1829 aged 66 years. This tomb is erected by his widow Margaret Grant. Upright, modest, benevolent, and pious, he experienced through life the power of that faith which overcometh the world, and fell asleep in the firm hope of a blessed resurrection.

Here are also laid the bodies of ELIZABETH and ANN sisters of Mrs Low and daughters of John Grant Esq. Galovie, who both died in 1818. Also the remains of Mrs Low who died 24th March 1831, aged 72.

Upon a Granite Head-Stone, with indented Cross:—

XXVI. Erected by J. Gordon Bennett of New York in memory of His Father and Mother, JAMES BENNETT who died 28th Feby. 1824 aged 83, JANET REID who died 24th July 1834 aged 92.

[This Stone was placed at the Graves of his Parents by the celebrated JAMES GORDON BENNETT of *The New York Herald*,—details of whose career are given at length under a special *Heading*.]

XXVII. In memory of the Rev^d. JAMES BUNYAN, Minister of the 1st United Ass: Cong: in Keith: died 1 June 1828 in the 71st year and 41st of his ministry.

He was an able and faithful Preacher of the Gospel; and having, through life, been zealous in his duty, bearing afflictions with patience, he resigned his spirit into the hand of his Redeemer with confidence.

Erected as a memorial of affection by his widow, Anna Clark.

XXVIII. Erected by the Rev^d. Alexander Shand in memory of JANET SIMPSON, who died 16th June, 1823, aged 59 years. As a Servant she was faithful and attentive, as a Christian pious and exemplary. This Stone belongs to Alexander Simpson, Kinminity, Brother of the deceased.

["Jenny" was "Minister's Man," and kept the Congregation and Pastor in due trim. Mr S. was for many years Episcopal Clergyman at Arradoul, and Dean of the Diocese of Aberdeen. Formerly he was at Peterhead, and succeeded Bp. (then Mr.) Torry, at Arradoul. He was a Native of, and is Buried at, Forgue.]

XXIX. Sacred to the memory of GEORGE BRANDER, late Merchant, Keith, who died 1st Nov. 1833, aged 77; and to ISOBEL FOWLER, his wife, who died 16th Jany., 1837, aged 77; and to their Son, JAMES, late watchmaker, Keith, who died 11th March, 1835, aged 47; and to their Second Son, GEORGE, late Surgeon R.N., Elgin, who died 24th May, 1835, aged 45; Also, to his Son, GEORGE, who died in 1818 aged 11 years.

"The spirit of a man will sustain his infirmities; but a wounded spirit who can bear?"

This Stone is placed here out of pure regard for the deceased by John Brander, Trinidad, W.I., 1837.

(See Page 74.)

XXX. Here are laid the remains of ALEXANDER LAWRENCE, Surgeon R.N., who died 23 May, 1835, aged 43 years. (See Page 112.) [His Wife Helen Finnie lies here.]

XXXI. In memory of JESSIE PEW, who died 26 Feby. 1835, aged 9 years, and WILLIAM ERSKINE, aged 3 weeks, children of Mary Mutter and Rev^d. Andrew Kennedy, many years Minister of the Secession Church, Keith, now U.P., and left for Canada, 1841.*

XXXII. ROBT. TURNER, M.D., Born 4th Dec. 1812, Died 9th Sep. 1877. [Married Agnes, 2nd Dr. of Geo. Kynoch.]

XXXIII. Sacred to the Memory of JOHN WISHART, Dyer in Old Keith, and for more than 31 years an Elder of the Parish, who Died January 14th 1853, aged 80 years. SOPHIA ROBERTSON, his Wife, who Died December 23d 1844, aged 77 years. MARY WISHART, their daughter, who Died January 16th 1875, aged 63 years. And of GEORGE EDWARDS, for many years resident in, and an Elder of the Parish of Grange, who Died in Fife-Keith, and is interred in this ground. His Widow, ELIZABETH EDWARDS, is Interred in the Churchyard of Marnoch, of which Parish their son, the Rev. John Edwards, M.A. was Minister from A.D. 1841 to A.D. 1848.†

"Blessed are the dead which die in the Lord."

On a Granite Head Stone, surmounted with a Cross :—

XXXIV. Erected in 1871 in affectionate remembrance of ROBERT GORDON, who Died 27 Dec. 1869, aged 50 years. Also of his Son, ROBERT, and Daughter, CATHERINE MARGARET, who both Died in infancy. Also of his Grandfather, Father, Mother, and Sister.

* This Stone was Erected a few months ago in place of another, by John Kennedy, a Farmer in Canada, the eldest son, who left Keith when a Boy.

† In 1833, Mr. Edwards, then Schoolmaster of Grange, was appointed as Assistant to Rev. Mr. Stronach, Minr. of Marnoch, who had, for several years, been laid aside by infirmity. For three years, he drove from Grange to Marnoch, on Sundays, to Preach. The Parishioners murmured at this arrangement, whereupon the Rev. David Henry (Born in 1806, at the Farm of Corsbald, Parish of Fordoun, Kincardineshire), succeeded as "Helper." About 12 months after (in April, 1837), Mr. Stronach died. The circumstances which followed this event, and which, in concurrence with the nearly similar Case at Auchterarder, led to what is termed the *Disruption*. The Trustees of the Earl of Fife, as Patrons, presented Mr. Edwards to the Church and Parish of Marnoch, in ignorance of the antagonism of the Parishioners; who, by permission of the Presbytery of Strathbogie, engaged Mr. Henry to

XXXV. Erected by Helen M'Conachie, Land Street, Keith, in memory of her Parents and their Children, including JOHN, Born 19th April, 1806, Died 27th June, 1875,—who was long connected with the management of the Relief of the Poor and other Public matters in this Parish, having been Session Clerk and Inspector of Poor for 28 years.

XXXVI. Erected by the Young Men of Keith in grateful remembrance of Mrs SOPHIA COMMITTI, who died 29th November 1877, aged 83 years.*

XXXVII. Sacred to the memory of MARGARET M'ROBIE, wife of John Grant, Solicitor, Keith, who died 18th Nov. 1835, aged 20. CATHERINE M'ROBIE, who Died 12 May, 1837, aged 20. ALEXANDER M'ROBIE, who died 11th Aug. 1840, aged 26—children of the late GORDON M'ROBIE, merchant, who died 24th June, 1818, aged 34, and is Interred in the Churchyard of St. Nicholas', Aberdeen. Also JOHN GRANT, Solicitor, who Died 26th Nov. 1843, aged 42.

On a small Obelisk at the back of the former Bellman's House:—
XXXVIII. Erected to the memory of JAMES SMITH, Parochial Schoolmaster of Keith for 37 years. Born at Toux, Old Deer, 3rd April, 1806, died at Keith 12th Nov. 1866.

(See Pages 66, 68. 69.) [He left about £2000; and for the Board of a favourite Dog, £10 were bequeathed.]

discharge the duties during the vacancy. When "the Call" subscribed by the memorable *Peter Taylor* had been Protested against by 254 out of 300 Heads of Families,—Communicants—the Trustees of the Patron withdrew their support, and desired Mr Edwards to resign the Presentation. He did not comply, but carried the Case into the *Civil Courts*, which decided in his favour. In Jan. 1841 (after 4 years' litigation), by direction of the majority of the Presbytery, the Rev. Jas. Walker of Huntly came to the Kirk of Marnoch, and served the "Edict" previous to Mr. Edward's Ordination. A scene occurred: old Sandy M'Intosh, the Bellman, refused to give up the Pulpit Bible; but at Mr. Henry's instigation it was, at the last, tendered. The Ordination of Mr. Edwards took place in the following week, the Rev. James Thomson of Keith being Moderator. *Interdicts* were served upon *Protesting Ministers* who Ordained Mr. Henry in the summer of 1842, who were summoned to the Court of Session and mulcted in the sum of £5 each, for putting the Civil Law at defiance. Hereupon followed the *Disruption* throughout the whole Kirk of Scotland. Rev. David Henry died on the 7th Oct., 1870. He married Miss Corbett of Baldisa, Aberdeen, who died suddenly during his absence at the General Assembly in May, 1869. They were survived by one Daughter.

* "Sophy Hay" was Born and Bred in Keith. Her parents accommodated Travellers. Joseph Committi, an Italian, in his rounds always "put up" at the Hays' House, fancied *Sophy*, and Married her. The Two procreated a large family, who, like their Parents, had a great struggle in the world. Their Mother was an excellent Cook, even to a hoary old age: for, when any Dinner or *Gaudeamus* was on *tapis*, *Sophy Hay* was Queen and Cook of the Cooks. Her *Pies* were "men of renown." *Joseph* sold many a Barometer; but was meek and lowly of heart when assisting at the nightly Pie-Making. *Sophy* then showed that "the Grey Mare was the Best Horse." The Committis were all Born in the Lodge Lane, and Joseph and *Sophy* died there. In her declining years, a small Fund was raised for her comfort, the residue of which was expended on the Stone which marks her Grave.

An Obelisk of Aberdeen Granite is Erected as—

XXXIX. A tribute of esteem by the Free Church Congregation of Keith, and other friends, to the memory of the Rev. ARCHIBALD M'GILVRAY, their first pastor, an able and faithful minister of Christ. Born at Greenock 6th July, 1806. Ordained 20th July, 1843. Died 26th May, 1869.

"Be thou faithful unto death, and I will give thee a crown of life." Rev. II. 10.

An Obelisk—

XL. In memory of the Rev. JAMES OGILVIE D.D. Superintendent of the Church of Scotland's Institution, Calcutta, from 1846 to 1871,—Son of Joseph Ogilvie, Feuar, Newmill, and of Elspet Anderson, his wife. He died in the Island of Penang on 25th January, 1871, aged 59 years—A faithful and devoted Missionary of the Gospel of Christ.

METHODIST CHAPEL, LAND STREET.

This was the first Place of Worship in the New Town of Keith. The Inventory of Writs appended, and their Contents, shew that this transfigured unplastered Tabernacle was erected at the expense of the Rev. John Wesley in 1776, and ceased to be permanently used as such in 1827. Occasionally, itinerant Preachers officiated subsequently. For many years, great zeal was kept up, and meetings were held at 5 o'clock in the morning, "to Confess their faults one to another and to Pray for one another." The usual Pewter Communion Vessels were brought from Banff, when required. *Wesley*, without seeming to have intended it, was the Founder of the most numerous Sect in ancient or modern times: and, from his being a pronounced *Arminian* (opposed to the Calvinistic or Westminster doctrines of personal *Election*, *Foreordination*, &c.) his followers never made progress in Scotland generally. So many "views" and "connections" have sprung since the origin in Nov., 1829, at Oxford, that, if *John Wesley* were now to visit *Tellus*, he would be puzzled to recognise his own Invention. Although he boldly disclaimed schism from the Established Church of England, and warned his adherents thereanent,—yet, "Methodists" are the most irreconcilable and formidable foes of that Church. If we judge from "The Monthly Magazine" (a

recognised "organ"), *excited Revivalism,—feelings and impressions "on finding Christ,"—magnifying common events as bordering on the miraculous,—fixing the very moment of the "pangs of the new birth,"—and details of "experiences" constitute the staple of "the people called Methodists."* Moreover, the circulation of variety of Preachers and system of itinerancy encourage sentimentalism, and destroy all ties between pastor and flock. Albeit the charge of Fanaticism, so currently thrown at "*the Methodies*," yet, in thousands of instances, they have evangelized Pagan lands, and been the means of reclaiming many open sinners.

The Chapel was for many years used for Scholastic and other purposes; and, at the "Disruption," was the Free Church Manse, packed with Ministers.

INVENTORY OF WRITS.

I. Minute of Feu between the Earl of Seafield and Findlater and George Smout, Mason in Cairnie, dated 3rd Feby, 1762.

II. Disposition and Assignment by the said George Smout in favour of Rev. John Wesley, dated the 25th May, 1776.

III. Disposition and Assignment by the said Rev. John Wesley in favour of William M'Pherson, Weaver, in Banff, and other Trustees, acting, as such, for the Methodists, dated 5th August, 1789.

IV. Deed of Assumption by Alexander Christie, Farmer, at Newmills of Boyne, only surviving Trustee, under Disposition and Assignment, thirdly enumerated, appointing John Taylor, Farmer, Wardend, and others, as Trustees aforesaid, dated 20th April, 1818.

V. Letter by Rev. Thomas Townley, President, and Rev. Robert Newton, Secretary, both of the Society of Methodists, granting Authority to sell said Premises, dated 12th August, 1829.

VI. Disposition and Assignment by the said Alexander Christie, and others, the then Trustees of said Society of Methodists, in favour of John Gordon, Merchant in Keith, in life rent, and James Frederick Skinner Gordon, in fee, dated the 5th Feby., the 13th March, the 25th April, the 16th and 25th May, all in the year 1835.

VII. Sold by the last Disponee in 1874 to John Chalmers, Isla Bank Works, Keith (now of Davidson & Chalmers, Huntly), and the Building Committee; who Sold the Property to Mrs Sim, Feuar in Newmill and Fife-Keith.

ORIGIN OF UNITED PRESBYTERIANISM IN BANFFSHIRE.

(Communicated.)

The first Secession Congregation, which afterwards became connected with the United Presbyterian Church in the County of Banff, was formed, it is somewhat remarkable to find, in the remote and inaccessible Cabrach, the coldest, bleakest district in all Scotland. About two miles to the west of the Established Church, by the side of a Burn that falls into the Royster or Rushter, is the Farm-steading of Aldivalloch, the scene of "Roy's Wife," the famous Song composed by Mrs. Grant of Carron, born near Aberlour, in 1745. Died at Bath, about 1814.

The immediate cause of the appearance of Dissent in the Parish of Cabrach was accidental. The circumstances have been put on record by the principal agent, and we mainly follow his narrative. Shortly after *the Revolution* (1688), there were, it is noted, sent to Parishes in the North by the General Assembly, twelve "orthodox, faithful men." The Minister settled in Cabrach was Mr. Strong, who had fallen, and was deposed. He was succeeded by Mr. Thomas Gordon, who had the reputation of being a "blasphemous Arian." After him, came Mr. James Gordon, who was Minister of Cabrach at the time (1761) that the Dissenting Body was formed. Among the Parishioners was Thomas Christie, a Weaver and Crofter at a place then called Bushroot, but at which there is now no residence. Thomas was of opinion that the situation of Cabrach in those days, as regards religious life, was most pitiable. It was through his instrumentality that the U.P. Church was formed in Cabrach, and in the manner to be described.

Prior to the arrangement for the Collegiate Charge in the Parish of Elgin, there were a High Church and a Low Church of Elgin. The Town Council were Patrons of the "Laich Kirk." The Minister, who had been a man of great popularity, having died, the Presentee to the Church was a man to whose settlement the Congregation was strongly opposed. The power of the Patrons, however, prevailed, and the Presentee was duly inducted. The feeling of some of the people did not settle down, and it so happened that a young man, said to have been a Carpenter, who had been at work in the south of Scotland, had returned to Elgin. In conversing with one of the citizens who was opposed to the new Minister, the young man advised that the dissatisfied people

should send to the leaders of the Dissenting Body in the south for a Preacher. The advice was acted upon, and a Probationer of the name of Troup was sent to Elgin, formed a Congregation there, and became the Minister.

It appears to have been customary for the Farmers in the Laich of Moray to become Tenants of grass fields and to send cattle to pasture in the Upper Districts. A regular connection in this way had been formed between Farmers in the vicinity of Elgin and the Cabrach. In the Summer of 1760, John Joiner, from Elgin, had grazings at Bank, in Upper Cabrach. During the summer, John visited Bank to see how the cattle were thriving. Among other things, he inquired, at the Tenant of Bank, whether there were in that part of the country any serious persons who feared God. The answer was "none except one, Thomas Christie." "*The Goodman of the Bank*" conducted his visitor to Bushroot, and the result was an invitation to Thomas Christie to pay a visit to Elgin on a Sabbath, to hear Mr. Troup expound the Scriptures. Thomas went to Elgin, and during the first Sermon that he heard Mr. Troup preach was "in a sad state of mind." During the second Sermon on that Sabbath evening, Thomas formally attached himself to the Secession Church in Elgin. Returning to Cabrach, he went among his friends and neighbours, and some of the people gave him a hearing, and accepted his counsel as that of a Missionary. After several journeys to and from Elgin, with the view of enjoying "Church privileges," Thomas sold off his possessions in Cabrach, and settled in the County Town. He remained there for a year, but his heart was longing for his old home, and the good of the people among whom he had formerly lived.

Thomas returned permanently to the Cabrach in 1761, and subsequently resided at Belchery. He devoted himself to evangelistic work, and set about establishing a Secession Congregation in Cabrach. This he accomplished, and also extended his labours in the surrounding districts, being instrumental in the establishment of a Congregation at Auchindoir. He had not long returned, when he invited the Rev. Mr. Troup from Elgin to Preach in the remote region of the Cabrach. In 1761, Mr. Troup paid his first visit to the place, and was the first Dissenting Preacher who had been in the district. He preached at Hillock, on the banks of the Deveron, where the Church has since had its site. Thomas Christie had sent abroad an intimation of the visit of the Preacher, and he recorded that there were present at

the Sermon persons from 17 Parishes. The visit of Mr. Troup created some sensation; he delivered a Discourse from the Text, "Like a crane, or a swallow, so did I chatter." (Isaiah xxxiii. 14). The subject of Hezekiah's mourning was spiritualized, and applied to the Church of Scotland. This is said to have been the first Sermon preached by a Dissenting Clergyman in the County of Banff. The visit of Mr. Troup determined the opinions of many of those who adhered to the new Congregation.

A small Church was built at Hillock, with a thatched roof, in which the people met, and were at intervals visited by Ministers. About 1768 or 1769, Rev. Mr. Cowie of Huntly first came to the district, and was a great aid in building up the Church. Mr. Cowie was ordained in 1770, and had charge of the Congregations which had been formed at Grange, Huntly, Cabrach, and Auchindoir. During four years he preached once a month at Cabrach, and was thereafter settled at Huntly, but continued to visit Cabrach twice or four times a year, down till 1781. At various times, however, efforts had been made to induce a Minister to settle at Cabrach.

In 1778 a Rev. Mr. Kitchin was called to the Cabrach. He, however, declined the Call:—receiving an invitation to Nairn, he settled there. He was small of stature and cripple. He astonished his hearers by his eloquence as a Preacher; was a scholar, but of unbending will. He is said to have married a daughter of the Earl of Cawdor, and their descendants are honourably associated with the County of Nairn.

In 1781 Rev. Mr. Wylie was ordained Minister of Cabrach, but he only remained about 12 months, having been Suspended in 1782. The "fall" of Mr. Wylie did much harm, and the year 1782 proved so very unfavourable that several families were obliged to leave the district.

In 1783 Mr. Laing, a Probationer, who was sent to the Cabrach. The Congregation gave him a Call, which was sustained by the Presbytery, but he refused it. The matter was carried to the Synod at Edinburgh, that also gave its approval, but Mr. Laing still persisted in his refusal. In the year 1785 Mr. Waddell, a Probationer, was sent down to the Cabrach, and after trial, in the end of that year he was offered a Call, and accepted it. Mr. Waddell was ordained at Cabrach on 12th August 1786. For 15 years he laboured with much acceptance among the people, till misfortunes occurred, which resulted in a division and his resignation.

The Haldanes came North on their tour through Scotland, and about the end of 1799 one of them preached at Succoth, in the Parish of Glass. *The Haldanes* announced that they were to Preach in the most remote Districts of the Highlands; but the Secession Clergymen were apt to think that they never pitched their tent very far from the seat of Secession congregations. Mr. Waddell appeared to regard the announcement of Mr. Haldane's visit to Glass as an offensive movement on the part of a Lay Preacher. It so happened that curiosity led a good many people in the Cabrach to go to Glass to hear the Preacher, and among them there were some of the Elders and Deacons of Mr. Waddell's flock. Backed by part of the Session, Mr. Waddell required those of his Congregation, who had gone to hear Mr. Haldane preach, publicly to confess their fault. This proceeding was resisted, and there ensued a great deal of squabbling, amid which the unity of the Congregation was destroyed. In the Summer of 1800 Mr. Waddell went to the Synod meetings at Edinburgh, and, on representing how matters stood, got the Synod to loose him from his Charge. He had not told the Congregation of his intention; but it so happened that a Student at Edinburgh, belonging to the Cabrach, had looked into the Synod, and heard the proceeding, of which he was able to make the first intimation to the Congregation, on his reaching home a day or two after. Mr. Waddell returned to Cabrach, and on the second Sabbath of May 1800 confirmed the intimation that he had been loosed from his Charge. On the first Sabbath of the following September, Rev. Jas. Bunyan, from Keith, preached at Cabrach, and declared the Charge vacant. Mr. Waddell had remained in the District, and on the second Sabbath of September preached a Farewell Sermon. He was the last ordained United Presbyterian Minister at Cabrach.

Mr. Waddell's demission of the Charge was accompanied by a formal division of the congregation. For a time there was little cordiality between the parties, but a feeling began to gain ascendancy that it would be better to have a Minister of some kind in the place. Denominational feeling was so far subdued that the people united in a request to the *Congregationalists* that one of their Preachers should be sent to Cabrach. The result was the settlement, early in the century, of the Rev. J. Cruickshank, who occupied the old Church as a Congregationalist Minister. He continued in Cabrach till the foundation of the Village of Rhynie. About 1826, a considerable number of the

people of Cabrach left for the purpose of settling in the Village, and Mr. Cruickshank, finding that his chief supporters were among these, and also that he had gained a number of supporters by his monthly preachings at Essie, resolved to accompany his friends to Rhynie. In that way the Congregational Church at Rhynie was built in 1829, and Mr. Cruickshank continued to be Minister for a number of years. On Mr. Cruickshank leaving Cabrach, the old Denominational differences re-appeared among those belonging to the Church there. Frequently Ministers of the different Dissenting Bodies visited the Place, and there was a kind of understanding that the various sections of the Congregation should have a right to occupy the Church on alternate Sundays. Sometimes unseemly collisions occurred. On one particular Sunday no fewer than 3 Clergymen presented themselves. One of these was an Old Light Seceder, Mr. Arthur; another a U.P. preacher, Mr. Gillan; and the third a Congregational Minister. Mr. Gillan went early to Church, and gaining an entrance by one of the windows, took possession of the Pulpit, and Preached to his followers. The Old Light Seceder, held a meeting with his two or three followers at the Mains of Lesmurdie; while the Congregationalist preached to his followers in the barn at Milton of Lesmurdie. It became evident that there was not scope for the maintenance of a U.P. and a Congregational Church in the District. The Rev. John Murker, Banff, was often requested to go to the Cabrach, and finding that the number of adherents of his own communion was falling off, he advised the remainder to co-operate with the U.P.'s; an advice which was all the more readily acted upon, as it became evident that regular church services were very much wanted.

The leader of the Congregationalist party was John Taylor, then Tenant of Mains of Lesmurdie. He was one of the Elders who went to hear Mr. Haldane preach, and resisted his Minister's claim to admonish for that act. He maintained the Congregational principle, and, on his death, there became available a Legacy of £100, the Interest of which is applied for the provision of Two Sermons in each year—one to be addressed to the Aged, and the other to the Young. That Fund is now managed by Messrs. Robertson, Tomnaven; Gordon, Bank; and James Taylor, Milton of Lesmurdie. In terms of the Deed, the Sermons are to be Preached by the Rev. John Murker, M.A., Congregational Minister at Banff, or by a person whom he shall nominate. Mr. Murker visits the Cabrach about the month of August, and his

Annual Visit is looked forward to with interest by the inhabitants of the district. There are now, however, very few, if any, who formally adhere to the Congregational principle. With the lapse of time, the old differences have disappeared, and it is satisfactory to be able to state that the Dissenters in the Parish now uniformly worship in the United Presbyterian Church.

The first Church of the Secession Body in Cabrach was built at Hillock in 1772. It was a small thatched house, and was enlarged a year after. The Building was one of the Stations under Mr. Cowie's charge. The second Church at Hillock was on the site of the former Building in 1797. James Mackie and John Craib contracted for the mason work. The specification set forth that the Church was to be 42 feet in length within walls, 20 feet in breadth, and the side walls 9 feet high. The Contract-price of the mason work was £8 10s. John Gillie contracted for the carpenter work, and the price stipulated was £4. Alexander Lawrence, slater in Keith, contracted for "holing, quarrying, dressing, and putting up the scaffolding, and putting on the slates" for £10 12s. The Contracts were entered in the Spring of 1797. The mason was paid in two instalments during the progress of the work; and on 6th July 1797, Alex. Lawrence granted to John Leslie, Berryleys, a Receipt for the Payment of the contract price of the slating. The slates were taken from a quarry in the Hill of Bank, behind where the Church stands; and, as indicative of the value of the material and workmanship, the roof has scarcely required any repair.

John Leslie, to whom the Receipt was granted, was Farmer at Berryleys. He was an Elder of the Congregation, and was one of those who committed the unpardonable error of going to hear Mr Haldane preach. Mr. Leslie left Cabrach over thirty years ago, and died at Mile End, Aberdeen. He associated himself with John Taylor, Mains of Lesmurdie, in resisting censure for going to hear the Haldanes preach. The Haldanes were Baptists. The Cabrach people do not appear to have had any desire to follow these in their peculiar views; but the interference of their own Minister with what they regarded as freedom of action led them to adopt the theory of Independence or Congregationalism. Leslie continued to the close of his life a strict *Congregationalist*; and, as we have stated, John Taylor bequeathed of his means to secure a continuance of services by a Congregational Minister.

The recent increase and consolidation of the Dissenters in the district led to the movement for having a Minister settled, and

a new Building provided. A number of years ago the late Mr Robertson, Tomnaven, and John Cran (now of Bunchrew, Inverness), set on foot a movement for the erection of buildings. The death of the one, and the removal of the other from the district, prevented anything definite being done, but the nucleus of a fund was formed. Lately the effort was renewed by James Taylor, Milton; Wm. Cran, Lesmurdie; and Mr Gordon, Bank. The Church Committee offered them £200 for the Manse, on condition that the rest of the funds were provided before the building was finished. The Manse cost £500. For the Church, friends in Huntly contributed £40, and £150 was raised in Cabrach. Mr Rattray, schoolmaster in Glasgow, a native of Cabrach, interested himself in the movement, and raised the handsome sum of £115. The Building Fund of the Synod affords £100 on condition that the erection is cleared of debt before the minister is placed. The cost of erecting the new Church and Manse was about £1200, independently of services in cartage rendered by the people.

Captain Stewart of Lesmurdie some time before his death gave a site for the new erections. He allowed the site to be chosen by the promoters of the buildings, and they selected a spot on the Farm of Milton of Lesmurdie, close by the public road, on a dry piece of rising ground with a southern exposure, and well sheltered from the north. The Church and Manse overlook one of the finest sections of the Upper Valley of the Deveron, where the Rouser, Blackwater, and Charroch unite and form the Deveron which flows into the Sea at Banff. The Church and Manse are after plans by Tod, architect, Pitglassie. Building was commenced in September 1874, the workmen employed being—Messrs Thos. Ingram, mason, Huntly; James Pirie, carpenter, do.; Thos. Henderson, slater, do.; Alex. Robertson, painter, do.; and Mackintosh, plasterer, Keith.

The new Church is seated for about 200 persons. It is a plain Erection, with Belfry over the west gable, in which is the entrance door. By inside measurement the Church is 42 feet long, 27 feet broad, and 18 feet from floor to ceiling. The side walls are lined with wood to a height of 6 feet, and above that the walls are lathed and plastered. The door in the west gable opens into a lobby, which communicates on either side with passages which divide the body into a centre and side sections. The seats are of red pine, and will be varnished. The Pulpit, against the east side wall, is in the platform style, being seated with chairs. To the west of it is a choir-seat and passage, a stove being placed in the latter for heating the Church in winter. The Building is finely lighted

by four lancet windows in the south wall, each window measuring 8 feet by 3 feet; by two similar windows in the west gable, and by a double lancet window over the entrance door. Handsome fittings and lamps are placed for lighting the Building in winter with oil. In the east wall a door way is left, with the view of at some future time erecting a vestry, if necessary. A heavy fine-toned Bell has been placed in the Belfry of the Church. The Bell was the gift of the late Captain Stewart of Lesmurdie. The bestowal of the gift and the circumstances connected with its arrival in the locality had an unusual interest for the Congregation. The late Captain Stewart was so feeble when the Bell arrived from London that he was aware he never would be able again to visit his property, and hear it rung. The Bell was sent from Dufttown to Elgin, in order that he might hear its tones, and be satisfied that it was suitable for the Church. Captain Stewart took a warm and generous interest in the movement for the erection of the new Church, and his name will be gratefully remembered in connection therewith.

The Manse stands close by the Church, and is under the shelter of the Hill on the north, and the Church on the west. It is a handsome two storey Building with oriel windows, and dressed freestone facings. The frontage extends to $42\frac{1}{2}$ feet, and the width of the building is $27\frac{1}{2}$ feet. It is the most handsome structure in the Valley, and, perhaps, would not have been so elaborate in its accommodation and fittings, but for the obligations imposed by the Synod's Building Fund Committee, who attached a good many conditions to their grant. There are no fewer than nine apartments in the house. When the ground sloping in front of the Church and Manse is levelled down and laid out as a garden, the new buildings and their surroundings will be amongst the most pleasant objects in the district.

UNITED PRESBYTERIAN CHURCH, KEITH.

The Foundation-Stone of the present Church was laid on the 22nd July, 1852; and re-modelled in 1878. The re-opening services were conducted by Revs. Dr Brown, Paisley, and the Inct. It is a matter of just congratulation that the general standard of Architectural taste has been greatly raised of late years. The revival has advanced so far, that every prominent Building that is

erected must stand scrutiny in favour of all that is classic and in opposition to all that is medley. Unfortunately, architects have to pander to crude common-place notions. Many prate about Art who have never studied it, nor seen where it resides, admiring what others admire, and *vice versa*. These observations apply indirectly to the Edifice of which we present a Cut, in contrast with its defunct Neighbour at Page 233. Its Predecessor was nearly a Fac-simile, if a pavilion-roof be substituted for the Barn-gables. Indeed, great is the gap which severs us from the masters of mediæval Architecture. It would be folly to let any feeling of



National pride shut our eyes to the fact that the grandeur of Painting and Sculpture of those days is but half understood. Moreover, all advancing elements can alone be developed by imitating and copying such imperishable models.

Reports have been printed of sociable assemblies for secular uses, convened in the interior ;—an innovation which would have been hooted by the originators of the respectable Body.

Throughout the whole of Scotland, at the end of last century, the meanest specimens of Places of Worship predominated. What existed in Keith were no exception to the general rule. During

Mr. Bunyan's ministry, "the Kirk" had an earthen floor, filled with "*Pumphels*,"—with no "Laft" The Windows had outside Shutters. The Pulpit and Precentor's *Lettern* were draped with green baize studded with brass tacks; and, on the wall behind the Pulpit, there was a paneled blank Door, with a peg in the centre for the Minister's Hat. Overhead was a Canopy or Sounding-Board. There was a small "Minister's Door" beneath the window at the foot of the Pulpit Stair. "The Sacrament" was "dispensed" once in 12 months, when there were lots of assistant Ministers. A wooden Tent was always used on the Market Leys, during the "Fencing of the Tables" and for the Evening Sermons. The *loons*, in the interval, were "not slothful in business" in Demosthenic displays in the Tent. The odour of the nosegays, so carefully adjusted for the Sabbath Day, we, in idea, yet smell—the Balm, the Peppermint and the Southernwood. The Kirk required no sweeping, or rather got none,—and the withered Herbs kept up unfailing fragrance.

How lustily and with good courage was the embellishment of London New, Stroudwater, and Monymusk, all rendered with "grace notes!" One half dozen of these well-lunged warbling Nightingales (led by Janet Roy, Mrs Cockburn, and Bell Beedie), would have shut up King David with all his trumpets, cornets, and harps. No ranting Anthems and repeating Tunes were then tolerated,—but the 10 minutes Adagio timed to the 5 select disjointed doggerel Verses. Moreover, young and old shouted out with a joyful noise,—as well as *read* the Text. "The Word" was handed round, in order that every Hearer might not take it on trust, but see, with spectacles, that it was there, and that the Minister read it out correctly. The Text was generally lengthy, and read over twice, to hammer it into dull heads.

EXCERPT FROM ORIGINAL CHARTER.

"It is agreed Between the Earl of Findlater and Seafield and Patrick Copland his Lordship's Chamberlain at Auchoyne that the Earl shall grant to him a Feu Charter upon a piece of Ground for Building a Tenement and for a Yard in the Kirktown of Keith, which piece of Ground is Bounded on the East by Doctor Dougall's Feu, on the South by a Vennel upon the North side of John Wilson's Feu, and on the North by a Street leading Westwards from the Market place, and is to consist of Thirty Yards in Breadth Westward from the said Doctor Dougall's Feu, and of Forty Eight Yards one foot in length Southward from the said Street. The

Charter is to contain all the Clauses, Conditions, Obligations, and Prestations, inserted in the Earl's Charters in that place, and particularly That the House shall front to the Street. The Feu-duty is to be Nineteen pound Six Shilling and Eight pennies Scots, and his Entry at Whitsunday next. And it is agreed upon that if he does not build his House within one year after his Entry, this Minute is to be void, if the Earl thinks proper. And he is to be at liberty to grant a Feu of the foreside piece of Ground to any person he thinks fit. In witness whereof the presents are written by James Morrison, Servant to the said Earl, and Subscribed by the Earl and the said Patrick Copland at Cullen House this Eighth day of December in the year one thousand seven hundred and sixty three—Before Witnesses James Lord Deskfoord and James Ross at Cullen House.

Deskfoord, Witness.

Findlater and Seafeld.

Ja. Ross, Witness.

Pat. Copland.

In 1767 Pat. Copland made over the property to Alexander Duff, Baker in Keith.

In 1788 it passed from Alexander Duff to his daughters.

In 1815 from Misses Duff to Alexander Copland, Esq.

In 1817 from Alexander Copland to Mr. John Gatherer.

In 1826 from John Gatherer to James Asher and Spouse.

In 1830 from James Asher and Spouse to John Hutcheon.

In 1836 from John Hutcheon, jr. to William Thurburn.

In 1852 from William Thurburn to the United Presbyterian Church, when the present Church was Built.

The Trustees names are—

Rev. Alexander Millar, now in Edinburgh.

William Ettles, Feuar (Deceased.)

George Cockburn, Tobacconist, (Deceased.)

James Sellar, Shoemaker.

Robert Munro, Saddler.

John Anderson, Joiner, (Deceased.)

George Shepherd, Carter.

John Munro, Merchant, Fife-Keith, (Deceased.)

George Weir, Farmer in Allaloth, Enzie.

John Shepherd, Farmer in Auldthash.

Thomas Wilson, Corsairtly.

First Elders.—James Cruickshank, John M'Donald, William Matheson, Alexander Gib, John Elder. Ordained by the Rev. Andrew Young on 28th December, 1777.

The Session Records extend back to Nov. 12th, 1777. They tell of a determined struggle for Denominational existence. At first the numbers adhering to *the Secession* were few, and, as it would appear, in anything but affluent circumstances. There was then a temptation to be somewhat lax in the admission of Members, but in no case was the temptation yielded to. The Records show that, whatever the faults of *the Seceders* may have been, they did not err on the side of leniency. From the first, they insisted on a thorough knowledge of the doctrines of Christianity as formulated in the Westminster Standards, and on a knowledge not less thorough of the principles of *the Secession*.

The best way of indicating their relation to the thought and life of their time, will be to let them speak for themselves.

Take, then, the following Minute:—

“Keith, 9th April, 1824.

“Which day and place the Session met and was Constituted with prayer by the Moderator (Rev. Mr. Bunyan.) Sederunt with the Moderator, James Booth, George Wilson, Robert Cockburn, John Bremner, James Dow, Andrew Wilson, and Alexander Ross, *Elders*; and William Ewen, *Deacon*.

“The Session entered upon the Consideration of a Draught of a new Testimony emitted by the United Associate Synod. All the Members had seen and perused it. Though the Session found there were many excellent things in it, yet they were unanimously of opinion, that it was extremely defective as to many things, especially as to doctrine, and that it had not the force of a Testimony: as more fully stated in the Paper which they directed to be laid before the Presbytery of Elgin at their ensuing Meeting.

The following is a Copy of the foresaid Paper:—

“Keith, 9th April, 1824.

“The Associate Session of the 1st Congregation of Keith took into their serious consideration a Draught of a new Testimony emitted by the United Associate Synod. All the Members had previously seen and perused it, and they were unanimously of opinion that, though it contained many excellent things, it had not the proper form of a Testimony; and the reading of it would suggest the idea of its being drawn up by some Divine in a foreign land. It is nowhere stated that the Presbyterian form of Church Government is the only form of Government for the New Testament Church, laid down in the Word of God,—the binding obligation of the Covenants upon posterity is not acknowledged, nor any intimation given that God, in many cases, visits the iniquities of the Fathers upon the Children, unto the third and fourth generation, and the present seasonableness of Covenanting is not asserted. The doctrinal errors which have been found to prevail in the Church of Scotland are too slightly passed over, and promiscuous Communion is nowhere condemned; while it is highly necessary that errors of various denominations should be clearly pointed out to those under the

inspection of the Synod, that they may know how to avoid them. It also appeared to the Session that it would have been necessary to have pointed out the various ways by which the sacred Offices, which the Head of the Church hath appointed, are invaded by some Missionary Societies and many individuals, though these Offices are competent for everything that can be required in His Kingdom. The Session lamented that there was no provision made to secure a Scriptural uniformity in the public worship of God, and a disagreeable want of uniformity in this respect is felt to prevail. Though the Session fondly hope that various matters will afterwards be attended to and condemned, which are not mentioned in the Draught, they cannot help noticing, that, if this is not the case, it would have been indispensibly necessary to have done this in the Testimony, either in one way or another; showing the evil of the profane diversions of the Stage, and of promiscuous Dancing, the Mason Oath, with other evils avowedly practised and defended. Though the Draught appears to be more reprehensible for what it has not than for what it has, yet the Session would have been glad had the Draught omitted the condemnation of the Civil Powers for prohibiting the public celebration of Mass, which all Protestants confess to be Idolatry, which is contrary to the light of Nature. Atheism, Blasphemy, Perjury, and Idolatry, being manifestly contrary to the light of Reason, and not only injurious to the peace and prosperity of civil society, but destructive of its very existence, may certainly come under the Magistrate's cognizance. If he saw the Image of Juggernaut, or Baal, or Moloch set up in any of our large cities. and the various acts of religious worship performed to them, which worshippers used to perform, most people would think that it would be the duty of the Civil Magistrate to interfere; but the Session do not wish to say more, lest they might seem to insinuate that the Presbytery were of a different judgment. Other things the Session would have mentioned, but they were such as they hoped would be attended to, when the Draught came under a more particular view, before passing into a permanent Deed. Upon the whole, though the Session were glad to find temperate language used in the Draught, they could not help thinking that, in many places, it savoured of coldness and indifference, with respect both to things that are atrocious and those that are excellent. The Session considered the above seriously, and hope the Synod will make many alterations in the Draught, before passing it into a standing Deed, and directed this Paper to be signed in their name by their Clerk and Moderator, and sent to the Presbytery at their ensuing Meeting at Forres on Tuesday next, to be used as the Synod directs."

From the foregoing Statement, it will be readily believed that the *Keith Seceders* were strict Disciplinarians. In addition to the ordinary Cases, which come before Sessions, the Records tell of parties who were arraigned for such offences as the following:—

Breach of Promise to Marry; Card Playing; Cock Fighting; Reading Newspapers on Sabbath; Swearing; Walking on Sabbath; Dancing; Reading Tea-Cups; Predicting future events; Non-Payment or tardy Payment of Debts; Non-Attendance or irregular Attendance on Church; Attendance on Established, Independent, Episcopalian or Burgher Churches, &c.

During "*the Atonement Controversy*," the pristine stern adherence is found. Thus, on the 19th March, 1845, at a Meeting of Session regularly called—

"It was proposed that a Memorial be sent to the Synod craving that the Subject of the Atonement be again taken up, and such a Deliverance given in regard to it as shall in no way countenance the doctrine of a general reference, or that Christ made an Atonement for all the human race; and craving that the doctrine of a particular redemption be distinctly recognised as the doctrine of the Secession Church."

"Sept. 13th, 1846.—*Inter alia*—Took into consideration the proposed Basis of Union between the Secession and Relief Churches. Agreed unanimously that in the present state of both Churches, such a Union would not be desirable, and therefore recommend delay."

As an illustration of the change which almost insensibly passes over a Congregation, in connection with the recent discussions on the Standards, the Session here, on January 27th, 1879, passed the following Resolution—

"While approving of the Declaratory Statement as a provisional measure, the Session are unanimously of opinion that the Church should, at the earliest favourable opportunity, undertake the task of preparing simpler and briefer Standards; and they, accordingly suggest that the Committee having charge of returns anent Declaratory Statement should make the foregoing recommendation to the Synod at its first Meeting."

KEITH FIRST SECESSION CONGREGATION

Originated in the itinerancies of the *Rev. Wm. Brown* of Craigdam about 1765. Its history is identified with that of Cabrach and Huntly, until 1775, and with that of Grange till 1785, Church built 1780. Sittings 450.

MINISTERS.

1. *George Cowie* (from Craigdam, Old Meldrum), Ordained as Minister of the united Congregations of Cabrach, Keith, Grange, and Huntly in 1771. He supplied each of the Places on successive Sabbaths. After 1775 he confined his Ministerial labours to Huntly. Suspended by the General Associate Synod in 1800, for the countenance he had given to Messrs. Haldane and others, then known as "*The Tabernacle Men*," he continued to Preach notwithstanding. On his refusal to submit to the Sentence of the Synod, a few members of his Congregation withdrew from his Ministry, and continued the Secession Congregation in Huntly;—that under Mr. Cowie having virtually become Independent, though continuing to take the name of "*Secession*." He died in 1806, in the 57th year of his age, and 36th of his Ministry. Author of a Pamphlet in reply to one alleged to contain Socinian doctrine, by the *Rev. Mr. Skene* of Banff; and a Memoir of Mr. John Leslie, who had been a Member of his Congregation.

2. *Andrew Young* (from Hamilton), Ordained on the 12th Nov., 1777, as Minister of Keith and Grange. After 1785 he confined his Ministerial labours to Grange. He died on the 24th May, 1788, in the 37th year of his age, and the 12th of his Ministry.

The Pewter Communion Cups and Tokens have the Inscription:—"Mr. A. Y., KEITH, 1778."

3. *James Bunyan* (from Howgate), Ordained 26th September, 1787. He was loosed from his charge on the 13th February, 1828. He died 1st June, 1828. He was not only a solid Divine, but a portly, good-natured gentleman. He was skilful in prescribing for ailments. He had delight in rearing garden-herbs, and was a general Naturalist. The first Manse was a gloomy two-storeyed House, entering from the Lane on the stance of the House built by the Rev. Andw. Kennedy, to the south of the old Chapel. Mr. B. notified the Lunations, &c., on his eight-day Clock, which he cleaned and regulated to great accuracy. When dining out, he would never join in a game at Whist, but denounced a pack of Cards as "the Deevil's Buiks." During his Pastorate there were several instances of Kirk Session Discipline, not pursued at the present time. A near Relation of our own was summoned and appeared several times, with other old wives, for Sorcery, *i.e.*, *Rending Cups!* Tea-gossip wound up in delineating chariots and horses, lads and lasses, cliqued marriages, births, deaths, accidents, and incidents, and, of course, *siller* in the "grounds" of the Tea in the bottom of the cups. Wm. Ewing and Jas Booth were the Session-Assessors. The former became a Bankrupt-Grocer in the shop next the Gordon Arms Inn, to the North. As he was about to abscond or emigrate to America from Aberdeen, his chief Creditor apprehended and incarcerated him twice. A most tempestuous voyage overtook his Wife and Son, who were allowed to go first,—and the latter died on the passage. The poor man, at the time in the sear and yellow leaf, was scarcely worth all this retribution. If he stepped on board with the full hand, he "paid the Piper" double entry. Withal, "*Speuchan Ewen*," although "a good Fellow in another's Pantry," was many a long year, an obliging, cheery, old "Coon" in his little *Grocery* in the Moss Street.

Mr. Bunyan's wife and sister survived him many years. The two venerable figures most regularly, Sunday after Sunday, walked from Fife-Keith to Church. Latterly, Miss Bunyan, one frosty Sunday morning, fell and fractured her thigh, but she lived long after the accident. They lie in the Churchyard.

4. *John Morrison* (from Glasgow), Ordained 12th May, 1829. Resigned 9th April 1839. Married Mary, elder Daughter of Jas. Dow. Emigrated to America and became Minister of a Congregation in Madrid, St. Lawrence County, State of New York.

The Congregation then called Adam Lind Simpson (from Edinburgh), who preferred Forres, and was Ordained in 1842 as Colleague to Rev. Thomas Stark;—and also John Callander (from Falkirk), who preferred Craigdam, which he suddenly left in 1849 for America. In Jan. 1851, he was declared by the Presbytery of Aberdeen to be no longer a Minister or Member of the U.P. Church, and Died at Toronto, 11th March, 1853.

George Cockburn, Tobacconist (opined a Hyper-Calvinist or "Supra-lapsarian"), impeached Mr. Morrison's orthodoxy. The Presbytery met in the Chapel at Keith to hear both sides. A long Paper was read by Cockburn, commencing at every sentence with "Mr. Morrison said"—repeated dozens of times. After a long Sederunt of two days, the Trial fulminated in smoke. For years, both in Mr. Morrison's incumbency and in his Predecessor's, the Precentor gave out "*Remember in Prayer—A Woman in Keith troubled in mind.*" This was the wife of George Beedie, Bellman.

During the Ministry of Mr. Morrison the beautiful Brass Oil-Lamps, trimmed by Thos. Bower (an Ironmonger on the Square, in the shop of David Sutherland), were sold to St. Thomas' R.C. Chapel; because they became bothersome Blinters, by reason of filth. But when they went through a Purgatorial process, they then exhibited the brilliancy of a Lighthouse; and the Seceders began to bewail their bargain.

5. *Robert Grahame* (from Kinross), Ordained 16th May, 1843. Resigned 6th April, 1847. Joined the Established Church and became Minister of the Parish of Abernethy in 1848, and Errol in 1858. He had the degree of LL.D. conferred on him by the University of St. Andrews.

The Congregation then called Alexander Walker (from Alloa), who preferred Newcastle; and Peter White (from Dalreoch) who, preferred Wooler.

6. *Alexander Millar, A.M.* (from Huntly), was Ordained at South Ronaldshay on the 7th June, 1843, was inducted at Keith 25th January, 1849. Demitted his charge on the 15th April, 1856. Admitted Minister of Huntly on the 14th December, 1869, resigned his charge on the 17th November, 1874. He is now Secretary and Superintendent of the Scottish Coast Mission.

7. *James Forrester* (from Rathillet), Ordained 3rd December, 1857. Died at Grantown 24th August, 1866, in the 32nd year of his age, and 9th of his Ministry. A Tablet in the Lobby of the Church bears this Inscription:—

“In Memory of The Rev. James Forrester, who died on the 24th Aug., 1866, aged Thirty-one. During nine years, the entire period of his Ministry, he was the faithful and revered Pastor of this Congregation. This Tablet is erected by his sorrowing Flock. ‘Thy loving kindness is better than life.’”

The Congregation called *James Urquhart Blackwood* (from Glasgow), who was also called to Portadown in Nov., 1867. He accepted the call from Keith, and delivered his Trial Sermons at Portsoy, 20th Feb., 1868; immediately after which he was seized with severe illness, and Died 31st May, 1868, before receiving Ordination, æt. 36.

The Congregation then called *James S. Scotland* (from Campsie), who was Ordained Colleague to *Rev. John Lamb*, Errol; and *James Faulds Henderson* (from Edinburgh) who accepted Innellan, and was Ordained 4th Sep., 1869. Here signed on his accepting the Congregation of Strathallyn, South Australia, 4th June, 1872.

8. *William Nairne* (from Glasgow), Ordained 31st August, 1869. Demitted his charge on the 15th May, 1873. He is now Minister of Hutchesontown Congregation, Glasgow.

9. *William Hunter Macfarlane* (from Milngavie, Stirlingshire), Ordained 15th October, 1874.

KEITH SECOND SECESSION CONGREGATION

Originated with a party in the First Congregation who withdrew from it and connected themselves with Messrs Haldane and others, then known as “The Tabernacle Men.” The *Rev. Ebenezer Brown* of Inverkeithing, itinerating in the North by appointment of Synod in 1803, preached in the Place of Worship which they had built; and they being at the time without a Minister, were led by this circumstance to apply to the Associate (Burgher) Presbytery of Perth for supply of Sermon, which was granted.

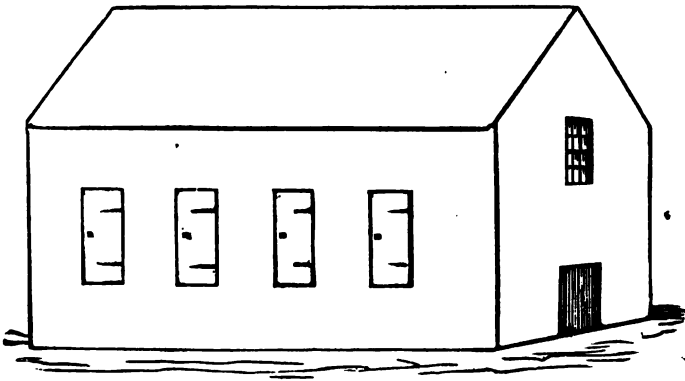
Church built, 1801. Sitzings, 480.

MINISTERS.

1. *Robert Moffat* (from Kelso), Ordained 9th April, 1806. Resigned 12th January, 1817. He preached and published a remarkable Farewell Sermon, giving harrowing details of perse-

cution and starvation, from one or two *Leaders* in the Congregation. Jas. Mathieson committed suicide on the evening when he interrupted the Preaching. Became Superintendent of an Academy at Whitby. Then ministered at Newcastle-on-Tyne. Died at Spring Gardens, near Alnwick, where he had gone for health, on the 23rd Nov., 1853.

2. *Andrew Kennedy* (from Biggar), Ordained 10th December, 1817; Resigned 4th May, 1841. Afterwards emigrated to America, and was located as a Missionary at La Chute, Canada, East. He was the first Preacher in Keith who broached the "Total Abstinence Movement," and wrote a Pamphlet thereon. A Correspondence was read for the edification of one of his Sunday Winter Evening Conversations, between himself and the Rev.



Skeleton View of the Burgher Kirk from the South, Built 1801.

Walter Lovi, with flying Comments thereon. The *Polemic* ended only in *Phonography*. Mr. K. was painstaking and successful in Sabbath Schools and Libraries for the young. He published a small Collection of Hymns therefor, which he Dedicated to the Duchess of Gordon. At the "Disruption," he got unpopular from being adverse to the Free Church people, when solicited for the alternate use of his Chapel. This ended in the breaking up of his own flock, and the transference of the Building to the very Body to whom he turned the cold shoulder.

A Review of *A Pastoral Address to his late Flock at Keith* (8 pages, printed at Huntly), appeared in "*The United Secession Magazine*"

of Nov., 1842, written by the Rev. John Meikleham, Grange, animadverted upon the disagreement between the two Secession Congregations for years; as also upon the drift of Mr. Kennedy's circumlocutions in the dubious counsel he gave to his "houseless" Flock at Keith, about "connexion" and fellowship.

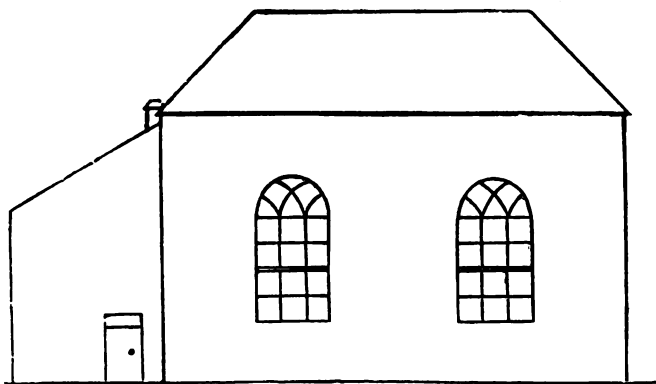
Wm. Hendry and Jno. Anderson were for many years the voluntary dual Chorists; whose conjoint Steam in frosty mornings issued forth undissolved a yard in front. Annie Gauld (attired, in defiance of the laws of Fashion, in serge Capusche, short great-coat, with belt round the waist, and *tacketted* boots up to the exposed calf, over blue ribbed hose) walked, Sabbath after Sabbath, wet and dry, from the foot of the Knock Hill in Grange, to pay her devout homage as a steadfast Burgher;—the *pro* and *con* of which she could manfully unfold. She ploughed, kept her servant-man, and drove a pair of horses, leaping up with agility on the breast of the cart, and addressing and chastening "*David*" with the cracker of correction. A stranger, on viewing her equipment, would have doubted her gender. Two robbers, on one occasion, assaulted her within her Farnhouse, when she had gone to rest,—causing her to swear upon the very Bible (which she so constantly pondered) that she would not disclose their names. They knew well her integrity, and *helped themselves*. She never divulged, but kept inviolate the horrid compulsory Oath, and submitted to the spoliation. She lived many years after this, and left sums of money for Missionary and other purposes. In theory and practice she shewed her virile mind.

We have failed to trace the destination of an imposing *Chandelier*, which hung from the centre of the Chapel, capable of studying a score of Candles,—a wonderful sight then at night:—and, also, the graceful Brass Pulpit Brackets, and all the Lamps which John Howie so painfully trimmed. Galileo Galilei, 300 years ago, watching, as many have done, the swing of a Chandelier hung in a Church, observed that the time occupied by the oscillations was always the same. He applied the knowledge thus gained to the more accurate measurement of the regulating of the pulse-beats. Hence the origin of the Pendulum Clock.

(*Vide* "Annals and Statistics of the U.P. Church," by Rev. Dr. Wm. Mackelvie, Balgedie, Kinross-shire, 1873.)

TRINITY CHAPEL.

The Rev. James Strachan (afterwards Sir James) was the last Episcopal Clergyman in or at Keith, as established by Law, who was Deprived at the *Revolution*, 7 Nov., 1689, and who "set up a Meeting House in the Parish." Half the evils in the Church, not only at this but at every Period, are due to mixing Religion with Party Politics. The belief in the absurd Dogma of the *Divine Right of Kings* or *Supremacy of the Crown*, felled "Episcopacy" in Scotland. The identical Battle is now being fought, as to the power of the Privy Council in matters Spiritual. From Sir James Strachan's personal influence, a good many probably adhered to



The Finest Episcopal Chapel in the North, A.D. 1807.

what he was and to what he taught: but, owing to the Penal Statutes, *Episcopacy* dwindled away to a very small remnant. Written evidence exists in my possession of Divine Service and Episcopal Acts having been occasionally celebrated at Thornton in Grange, Newmilne (i.e., Old Newmill), and Core of Mayen in Rothiemay. In 1800, Bp. Jolly gave Confirmation at this latter Station, in his triennial Visitation; and great preparations were made therefor as to transit and "night's quarters." The roads then were, as Shakspeare says, "Double, double, toil and trouble,"—"Stick in the mud;"—and the long Letter-writing, as to the adventures and perils in getting along, is extremely amusing. Bp. Jolly was terrified at *sleeping in sheets*; and, before setting out, his Letters were premonitory for a "Blanket above and another below." From Newmilne, the Congregation (assembling in the turf-built

Apartment of Wm. Barber) was transferred to Bridge Street, New Keith, about 1779, when the Rev. Andrew Macfarlane left for Inverness, whom the Rev. Alex. Christie succeeded in the joint Charges of Ruthven and Keith. This "House of Prayer" became literally "a Den of Thieves." In 1807, the Congregation migrated to the present site, when it was Opened on the 8th Nov. that year, as "The New Episcopal Chapel," with Special Forms of Prayer and Sermons, now in the possession of the Primate Eden. It was thought to be "the finest Chapel in the North." Bp. Wm. Abernethy-Drummond (who married the Heiress of Hawthornden), through Bp. Macfarlane, promised in 1800, during his lifetime, £5 yearly in support of the Clergyman at Ruthven and Keith. This Bequest, at the Rev. John Murdoch's suggestion, was "given in £100 slump," in order to aid in defraying the cost of "the New Chapel,"—the Feu and House thereupon having been previously bought by him from James Watt, a member of the Flock in needy circumstances.

In 1815, the present Organ, formerly belonging to Mr. Argo in Peterhead, was purchased (according to a Holograph in my possession) at the suggestion of Geo. Kynoch (then doing work there), for £30; and was for many years played gratuitously by him. Alexander Simpson of Whitecrook, a saintly member of the little Flock, and a former servant of the Rev. Andrew Macfarlane, while resident at the Square of Newmill, was engaged for a week with his sheltie and cart in transporting the Instrument. He was repeatedly examined on the way regarding its anatomy. Its arrival caused a commotion. It is very sweet toned, and may be advantageously incorporated in a larger Organ, as Progress demands better things here in Ecclesiology generally.

The following Letter judiciously curtails other details:—

"Grant Lodge, Elgin, 2nd Sunday in Lent, March 16th, 1851.

Rev. and Dear Sir,—I beg to acknowledge the receipt of a packet by to-day's Post (forwarded to me from Leigh) containing the following official Documents which you have been good enough thus early to transmit to me as Bishop of the Diocese of Moray, the official Trustee of the Church Property at Keith, made over by your Venerable and excellent father-in-law, the Rev. John Murdoch.

No. 1. Grant of Feu in favour of Patrick Cruickshank, Miller, at Mill of Tarnash, from Lord Seafield.

No. 2. Disposition of Patrick Cruickshank, Tobacconist, in favour of James Smith, 1802.

No. 3. Disposition of James Smith in favour of James Watt, 1804.

No. 4. Disposition of James Watt in favour of the Rev. John Murdoch, 1807.

No. 5. Disposition and Assignment by the Rev. John Murdoch in favour of himself and liferent, and the Right Revd. Alex. Jolly, Bp. of Moray, and his successors in office, 1824.

No. 6. Deed of Consecration of the Church of the Blessed Trinity at Keith, See of Moray [by Bp. Low, on the 1st of August, 1832.]

I shall place these Documents amongst the Documents of the Diocese, which have been handed over to me by Bishop Low, my Predecessor. I have the honour to be, Rev. and Dear Sir, your faithful Brother in Christ.

R. MOR: & ROSS:

The Rev. J. F. S. Gordon,
St. Andrew's, Glasgow.

This Feu was sold to Jas. Annand, Ironmonger, on the 5th April, 1879—the price being £331. The Congregation retain the Chapel for 7 years, and a further option of other 3 years, upon a payment of a rent of £5 a year. The price is thus practically for the stance.

The former Abode of Captain Leslie, Dr Urquhart, Mrs Robertson, and John Forsyth, Tanner, was purchased two years ago, for a Parsonage, at a cost (including repairs) of about £700, defrayed chiefly by Subscriptions and the proceeds of a Bazaar. This House was among the first built in Fife-Keith, by and for the above Capt. "Sandy" Leslie of Kininvie, elder brother of Archd. Young of Banff. When Miss Leslie, the Captain's sister, died, the Rev. Robt. Urquhart (commonly known as *Doctor Urquhart*), Surgeon, removed from Moss Street, Keith, to this said House, to take charge of it and its owner. At his sudden death, Mrs. Robertson, a natural daughter of the above Archd. Young and widow of Lewis Robertson, Gellymill, came (with a large family) to take charge of the old characteristic Captain. Afterwards, John Forsyth bought the Property and lived there many years, where he Died. It has one of the finest prospects in the Town. Rather remarkable that the Keith Incumbents should have had the finest *outlooks* in the Place, even now a *prospect* beyond the grave.

The Communion Vessels (Chalice, Paten, and Flagon) were of Pewter. The Rev. Thomas Bowdler, in 1837, presented a Chalice and Baptismal Basin. A set of Silver Plate for the Altar has been subscribed for by Ladies of the Congregation. The Tokens of lead had a Cross with I.H.S. inscribed. Two sets were used. This latter was kept for Keith; and a smaller set of early date, with a Cross and ^{P.}_{H.D.} was served at Ruthven; also at Peterhead in Dean Shand's Pastorate, prior to his appointment at Crradoul. The Initials stand for Peterhead.

1716. *James Sibbald.* From the Kirk Session Records (*Vide* Pages 89, 90), he is styled "the Scandalous Trumpeter of Rebellion and late Preacher of the Episcopal Meeting-House in this Parish." According to "A Description of the Parish of Keith in 1742" (*Vide* Page 3), the Author says that there "is a large Episcopal Meeting-House at a place called *Rosarie*, where the Minister has a very great Auditory." Again, is noted "the House of Muldarie, where the Episcopal Minister uses to live." Tradition says that this latter had an Auditory at Allanbuie. His Name is not on record. The Civil persecution was so rigid as almost to exterminate the "Non-Jurors," as they were called.

1777. *Andrew Macfarlane.* Born at Edinburgh in 1743. He had 17 Uncles "College bred." He was of the Clan Macfarlane of Gartanlaw. His mother's name was Murray. He was educated for Holy Orders by Bp. Petrie at Meiklefolla, and was Ordained in 1769. He Married Mrs. Magdalene Duff, 4th daughter of Wm. Duff of Muirtown, near Inverness, and widow of Alex. Duff of Drummuir, Botriphnie,—who Died at Inverness on the 22nd Nov., 1828, æt. 76. They had a large offspring. The late Dean Fyvie's second wife was a Daughter. He ministered at Cornyhaugh, in Fergie, in 1776,—and occasionally elsewhere in that region, where Chapels were numerous. On the Title-Page of the Bible from which the Lessons were read at Keith, for 50 years, is (we regret to say *was*) the following Holograph:—"Andrew Macfarlane, Newmilne, 12th Sunday after Trinity, 1779. Given by Mrs. Innes, Muirfold, to him, which he leaves for the use of the Episcopal Congregation of Newmilne, with a Folio Copy of the Book of Com: Prayer." This Bible, which seems to be a parting gift, was printed at Edinburgh in 1775. The Folio Common Prayer was of unusually large type, in the Reign of Queen Anne; having the Office "*At the Healing.*" It belonged to Bishop Falconer, Forres, given by the Cummings of Altyre. He left Newmilne (where he resided) for Inverness in 1779. He was an excellent Hebrew Scholar and learned Divine. His labours on foot to serve different Highland Congregations were Herculean. He preached extempore and fluently in Gaelic. He was (as almost all the Northern Episcopal Clergy then were) a strong "Hutchinsonian." Bp. Jolly was rather looked down upon by the elder Brethren for not being so.

John Hutchinson, Esq., born at Spennythorpe, Yorkshire, in 1674, maintained that the three agents in the system of nature, viz., Fire, Light, and Air, signified the three supreme Powers of

a Trinity or Godhead. This led to the opposing Newton's Theory of a vacuum and gravity. (*Vide Jones' Life of Bp. Horne.*)



He was consecrated as Bishop of Ross, Argyle, and Moray, at Peterhead, on the 7th of March, 1787. The Brass Matrix of the Cut of the Bp.'s Seal given, is now in the custody of the Incumbent of Pittenweem. Mrs Hutchison (relict of the Rev. Dr. Jas. Hutchison, formerly of Cupar Fife) gifted it to Bp. Low. It is rather a clumsy implement, the Handle resembling the Pestle of a Mortar.

He died at Inverness on the 26th July, 1819, æt. 76. A verbose Epitaph (the whole tone and style of which are to be rejected) is on his Tomb-Stone:—

JEHOVAH (in Hebrew). Glory to God alone. Here is deposited the Body of the Right Rev. ANDREW MACFARLANE, at the time of his decease Senior Bishop of the Episcopal Church in Scotland. The union of great vigor and power of mind, with corresponding bodily exertion, rendered him eminently qualified for the Episcopal charge of the united Diocese of Ross and Argyle, over which he presided, with unwearied labour and distinguished usefulness, for the long period of 32 Years. The respect and veneration with which his name is regarded, among the scattered Congregations in those Districts, afford not the only proof of his Faithfulness, as an Overseer of the Flock of Christ. During the last 10 years of his Life, he solemnly Consecrated for publick worship Six Chapels in his own Diocese, of the Erection of which, as well as of the Chapel in this Place, he was the Chief promoter. His Learning was extensive and varied, but the Holy Scriptures were ever his chief Study; and the assistance he afforded to young Divines, in their Theological researches, will long be remembered by them with feelings of grateful acknowledgement. He Died the 26th July 1819, in the 76th year of his age.

This Stone is erected by his Widow and Surviving Children in testimony of their sincere regard and affection, 1828. Also, is here deposited the mortal part of his Widow, Mrs. MAGDALENE DUFF, fourth Daughter of William Duff, Esquire of Muirtown, Born 2nd July 1752, Died 22 Nov. 1828, full of Faith and good works.

1780. *Alexander Christie.* Born in the Parish of Monquhitter. While at Ruthven he published two Sermons. His last Discourse is "Christian Perfection Recommended. A Farewell Sermon to the Episcopal Congregations in Keith and Ruthven, preached on the Second Sunday after Trinity, 1800, by the Rev. Alexander Christie, at Ruthven, Presbyter of the Episcopal Church of Scotland. Aberdeen: Printed at the Shakespeare Press, by J. Burnett, Bookseller and Stationer, 1800." After this he had the Charge at Stuartfield, Old Deer. Latterly his mind became delusively

affected. He fancied that the Sea was overflowing its bounds and coming to drown him, from which he ran with all his might to escape. His "little Flock" much esteemed him. He died probably about 1808 or 9.

1800. *John Murdoch, A.M.* Born at Kaim of Duffus in 1767. His MS. Sermons, for caligraphy and solidity (notwithstanding physical infirmity from a fever in infancy), were eagerly bought after his decease, and are doing double duty in the Church of England. He was self-educated. At an early age he built a School with "two arched" Windows, and taught in the Kaim. Bp. Macfarlane and the Rev. Hugh Buchan, Elgin, looked upon him as a *Prodigy*. He rode on horseback to King's College, Aberdeen, which was then a feat, there being no macadamised roads, passed through the usual curriculum, and graduated (rare in those days) in 1792. Governor Brodie of Fort Augustus (now St. Benedict's Monastery), asked him to be Tutor and his Companion there, where he resided until 1800, when he was appointed to Ruthven and Keith; having been Ordained Priest at the former, or chief place, on St. John Baptist's Day, 1801, by Bp. Jolly,—the Rev. Alex. Shand of Arradoul and Jas. Walker of Huntly, being Assistants. Rev. John Cardno of Portsoy (latterly of Turriff), administered at Ruthven the Holy Communion (while Mr. M. was a Deacon), to 100 Communicants. Primitive Congregations that have died out were much stronger numerically than many of modern date. The two Charges then scarcely yielded £15 yearly. For upwards of 30 years he gained a high reputation as a Teacher and Scholar. From distant quarters the sons of landed Proprietors were sent to him to be educated; and his House was the College for those training for Holy Orders. The present Bp. of Glasgow and Galloway (Dr. Wm. Scot Wilson) was educated by him. His own hands ministered to his necessities. At five o'clock in the winter mornings, he lighted a candle and read in bed. All his books were read over and over again. He was choice company, gentlemanly in deportment, a true friend, and saintly in life. He died on the 29th April, 1850, æt. 83. (See Page 208.)

1850. *Hugh Bethune Moffat, A.M.* Born at Liverpool. Ordained Deacon by Bp. Low at St. John Evangelist's, Pittenweem, in 1846, and Priest by the same Prelate in 1849. Instituted by Bp. Ewing (deputed by Bp. Low), as Junior Pastor and Successor, 23

April, 1850. Appointed Dean of Moray and Ross in the latter part of the same year. Resigned. Resident at Keith.

1874. *Henry D'Arcy Simpson*. Son of Rev. Michael Henry Simpson, Vicar of Towlaw, Darlington. Alumnus of Cumbrae College and of Trinity College, Glenalmond. Ordained Deacon in 1871 and Priest in 1873 by Bp. Cotterill, Edinburgh. Curate of St. James', Leith, 1871-74. Incumbent of Keith, 1874-5. Incumbent of St. Lawrence's, Laurencekirk, 1875.

1876. *John Archibald, A.M.* Born at Musselburgh. University of Aberdeen, 1869. Ordained Deacon by Bp. Suther in 1870, and Priest by the Bp. of Manchester in 1871. Curate of St. John's, Darwen, Lancashire, 1871-3. Inct. of St. John's, Wick, 1873-6.

ST. THOMAS' CHAPEL

Was built in 1830-31, and made great stir, as it drew near its topmost Symbol. The order of Architecture in the free-stone front is the Roman Doric after the Church of St. Maria de Angelis



at Rome. The site is peculiarly favourable, on the Cuthill—the highest point in the Town, from which there is an unbroken circular panorama of the whole country. On the frieze is cut the Text from 1st Timothy, iii., 15 :—

COLUMNA ET FIRMAMENTUM VERITATIS.

R

The Edifice was erected by the exertions of the Rev. Walter Lovi, who travelled on the Continent, as well as through Great Britain, soliciting donations. In his journeyings, he applied to Charles X. of France, who not only gave a generous money-present, but having a recollection of being lustily cheered by the *Keith loons* as he passed through, during his exiled residence at Holyrood, he also commissioned M. François Dubois to paint an *Altar-piece*. The subject is the *Incredulity of St. Thomas*, which is a choice piece of Art, and well worth examination. Apart from undue adulation, it is unparalleled in this country. It is surrounded with a plain, gilt frame; and upon a brass plate in one of the corners are the words:—*Carolus X., Rex Gallorum Christianissimus dono dedit, A.D., 1828.*

The *Altar*, at first, was tastefully painted in dark marble, streaked with gold, having an *Agnus Dei* spread upon a Cross in the front, with the words around: "Lamb of God! that takest away the sins of the world, Have mercy on us." Above the Altar, quite near the Skylight, was a fine model of a hovering Eagle, emblematic of St. John the Evangelist. Immediately underneath was run across the whole breadth—(Ps. cxv., 1.):—

NON NOBIS DOMINE NON NOBIS SED NOMINI TUO DA GLORIAM.

The interior is unusually plain for a Catholic Chapel,—the Walls being void of all fresco and figure; not even having the *Stations of the Cross*. No *Communion Tokens* are used, as is the custom in some parts of the Continent, and in several Chapels in the West of Scotland. A small Card about an inch square is given at *Confession*, with the Greek word Σύναψις *Connexion* printed thereupon; which was instituted while Bp. Kyle was Priest at St. Mary's, Calton, Glasgow, in consequence of a hired Wench attempting to pilfer the Host for derision by a Stump Orator. "Tokens" are not a Presbyterian invention, but a Catholic tradition. The writer has a large miscellaneous Collection; but none are extant in Scotland of an earlier Date than those which were used at Dalmeny, Linlithgowshire. The date on these is 1702; they are lozenge or diamond-shaped, and are now in the Antiquarian Museum, Edinburgh. The long Surplices with crimped *Wings* (which looked so graceful, formerly used here and generally over Scotland) have been exchanged for *Cottas*, not nearly so becoming.

From the School-windows in the Tolbooth, the Scholars gazed, for dreary months, upon the gradual up-rising, as stone after stone

found its place;—the very clink of the mallet and chisel, as it duly ceased at meal times, was the cheering signal for emancipation. This was an unfailing Bell and Clock. At the *finis*, all the Parish School Disciples were invited, along with the Teachers, to see the Interior, who marched up, rank and file;—one or two of course avoided the contamination. “Stuart’s School” was not privileged, because of some wanton mischief done at the building. Six years after the opening, the Belfry, with the colossal Figures of St. Peter, with the Keys, on the South, and St. Paul, with his Sword, on the North, of the Pediment, were added. This Addition mars the effect of the original design. The *Cross Patée* (if such it now be) which surmounts the Belfry, was at first on the Pediment. A storm disfigured it, as allowed to remain.

About 1827, the Public Services at Kempcairn ceased and were transferred to the little Chapel in Land Street; used subsequently as a School, taught by the late Rev. John Ogilvie, for 10 years U.P. Minister, Crail, and afterwards fitted up as an Independent Chapel. Poor Ogilvie was necessitated to demit his Charge owing to his wife’s intemperance. On the same day, he applied to be admitted to the Established Church. He and his family left in the Spring of 1853 for Canada; and, sad to relate, he became unwell and was consigned to a Watery Grave.

The Chapel House was built about the same time as the Additions. It was for several years rented as a Ladies’ Seminary by Mrs. and Miss Hay. John Hay (*paterfamilias*’ soubriquet “*Paul Pry*”) was unfortunate as a Jeweller and Watchmaker, in Leith. He started a Potato-Starch-Mill in Jas. Lawrence’s old Snuff-Mill at Earlsmill, and, in crossing at night the planks at the sluices, he fell into Isla and was drowned. His corpee was found in the “Charley Pot,” and was brought first into the Vestibule of the Established Church, and then into the *Chapel House*.

PRIESTS ON THE MISSION, AND AT ACHANACY, KEMPCAIRN, AND KEITH.

Although not connected *sacerdotally* with the Mission here, yet, it is worthy of insertion that The Rev. Fr. John Ogilvie, S.J., i.e., of the *Society of Jesus* (who was Executed at the Cross of Glasgow on the 10th March, 1615, for no other crime than maintaining the *Papal Supremacy*), was, according to *Preshome MSS.*, “a Brother of Wm. Ogilvie, a gentleman who has a considerable fortune of land, near Keith [*Drum*], and now is styled laird. Born in 1580 in the North of Scotland sone to Walter Ogilvie of Drum.” An affecting and well-written Series of “The Story of a Scottish

Martyr," by the Rev. Daniel Conway, Port-Glasgow, appeared in "The Month" for Jan., Feb., and March, 1878. For eight days and nine whole nights, Fr. Ogilvie was tortured and forced to keep awake, with styles, pins, needles, and pinchings, as also with "the Boot," being threatened with greater tortures, and then was promised great rewards, if he would but acknowledge the justice of his Trial. He stood firm to the last. He sealed in blood his faith, dying a felon's death, but really a martyr's; his body was further degraded, by being buried in the common ground allotted to malefactors, close by the northern side of Glasgow Cathedral.

In 1653 there were only 5 Priests in Scotland, including a Prefect or Superior, Most Rev. WM. BELLENDEN, who died at Elgin, 2 Sep., 1661. In 1688 the Rev. JAMES DONALDSON, of the Diocese of Aberdeen, a Convert, came to the Mission and resided for nearly 30 years at Preshome, first with Bp. Nicolson *alias* Bruce, then alone. (The Priests were necessitated to take *alias* Names, owing to the Penal persecutions.) He died 17 March, 1740, and was Buried at St. Ninian's, Enzie,—having been 52 years in Orders. From the Reformation till 1760, the entire District of Strathisla had no stated Priest; and, even then there were only 150 Communicants to be placed under the temporary charge of the Rev. GEORGE HAY (afterwards Bishop of Daulis, *in partibus infidelium*) who was associated with the Rev. JOHN GODSMAN at Preshome,—both Converts. Thus, to Mr. Hay's four original Stations at Shenva, Keithmore, Beldornie, and Aberlour, a fifth, viz., *Achanacy*, near Keith, was added in 1760.

1780. *Alexander Menzies*. Of the family of Pitfodels. He was educated among the Benedictine Monks at Ratishon, succeeded Mr. Geddes at Shenva, in the Cabrach, where Mass was said in a Barn since the '45, and was stationed at Achanacy, where he remained two years. He then went to Auchintoul, and Died in 1799. He left a Will dated 28 Jan., 1796, in which Bp. Hay was named his Sole Executor. His effects (amounting to £800, then an extraordinary sum), were halved between the Monastery at Ratishon and the Scottish Mission. (*Vide* Page 161.)

1783. *William Reid*. Born at Fochabers, 1758. After having finished his studies at Douay, he returned home in Nov., 1780. He exchanged the remote charge of the Shenva Congregation for the care of the "Stryla Mission around Keith." The Cabrach had obtained the name of "Siberia"; and young Missioners often

began their course there. Bp. Hay informed Mr. Reid that the Shenval was vacant, and that he was to go there. "Very well, Bp., it is but proper that every one should take his turn in that place" "Stop," said the Bp. (with stern look, a deep cut or brow-wrinkle, when knit on such occasions, increasing severity), "that is not a proper way of speaking of that quarter of God's globe:—you should be willing to go and labour there for the rest of your life." "Of course, of course," answered the young Priest, "but, if that *should* happen; may the Lord have mercy on me!" Mr. Reid survived the Bishop 14 years, and was known as the "Patriarch."

However, he served "*Siberia*" three years; and it had been arranged that the "Stryla Missionary" should reside at Kempcairn, where a House and Chapel were to be provided for him. Both were primitive enough, straw-thatched, "a but and a ben." The Chapel was on the south end. (See Woodcut, Page 5.) Mr. Reid had acquired *two additional acres, or so*, to the original small Croft, which brought down a Letter of ludicrous severity (Dated Preshome, 29 March, 1801), from Bp. Hay, stating that he deemed this engaging in secular pursuits an infringement of the Ecclesiastical Law, and that ever since he [Mr. Reid] "took a lease of his second Farm," he had been living in a state of Mortal Sin! A fortnight was allowed him to return a decided answer as to whether he would *give up the Farm* or not. To enable him to make up his mind, the Bp. enclosed a long Treatise, extending over seven closely written pages of foolscap paper, and demonstrating from Scripture and the Canons of the Church, the criminality of retaining "*this second Farm*." It excites one's astonishment at the amount of time and labour devoted, by such an eminent and business man, as Bp. Hay was, to such a very poor trivial matter.

For 42 years Mr. Reid lived and served as a Priest at the little, but rather conspicuous, Farm-house of Kempcairn, and was much esteemed by all and sundry. He was invited even to social parties given by *Dissenters*, and took in good part the buffetings with which he was thereat saluted. Even his *Roman Collar* (which he always wore when "taken out"), was animadverted upon, and stared at as a *Curiosity*. Now this very *Pattern* is copied by all in "the Spiritual line," and worn as an "M.B." At a large Dinner-party, Mr. Reid could not restrain his emotions in bemoaning the loss of a "fine Mare." Old Tom Johnston, a strong Ring-leader among the *Burghers*, opined that he got a choice hit, with the following profane Quiz,—“Did you give your Mare *Extreme Unction*, Mr.

Reid, before she Died?" *Answer*—"Deed no, Mr. Johnston, the poor beast died a *Burgher*.

To the memory of the Rev. WILLIAM REID, who, having received Holy Orders in Douay, served the Mission of Scotland 45 years, and Departed this life at Kempcairn on the 25th April, 1825, in the 71st year of his age. This Stone was erected by his Niece Sophia Helena Maria Reid.

1826. *Walter Lovi*. Born at Edinburgh, 1796, and educated at the High School. Afterwards he went to a Jesuit College in Ireland, and then to Rome, where he completed his education at the Scotch College. At the close of his College career, he proceeded to Paris, where, at the age of 26, he was Ordained. He then returned to his native country, and was stationed at Kempcairn. During his residence at Keith, his Evening Lectures drew crowds. He was in the habit of going annually, during the herring-fishing-season, to minister to the French and Irish fishermen who visited Wick. On one occasion he found, on reaching Inverness, that the Cholera had broken out. Instead of pursuing his journey he remained: for he possessed some valuable recipes for Diarrhæa and Cholera. When he left Inverness, he was presented with a Silver Snuff-Box. In 1837, he raised funds for St. Joachim's Chapel and House at Wick, where he was also most praiseworthy in attending to those struck down with Cholera. In 1839, he collected funds to erect St. Andrew's, Braemar. In August, 1848, he went to Walsall, and took an active part in all philanthropic movements. During the visitation of the Cholera there, in 1849, when people were panic-stricken, and even relatives shrunk from the death-bed scenes, he removed the sufferers from their miserable dwellings to the Cholera Hospital, carrying them on his own back. On one occasion the Vicar, the Rev. J. H. Sherwood, was ill: at Mass, he called upon his people to join him in Praying for the Vicar of Walsall.

He was exceedingly popular with Protestants as well as Catholics. As he was walking arm in arm with a Walsall Magistrate, the latter observed, "Father Lovi, there remains only one thing, and that is, to get you into the Pulpit of St. Matthew's Church." "Ah, well," replied he, "you might find it easier to put me in than to get me out." It was one of his Maxims that "More wasps were caught by a spoonful of honey than a bottleful of vinegar;" and, in accordance with this maxim, his defences, when assailed, were good natured and temperate, though none the less telling. When advancing years rendered him unable for the increasing duties at St. Mary's, Walsall, he was removed to Wilm-

cote. Ultimately he retired to Harborne, where he Died on the 21 Dec., 1878, æt. 82.

1834. *Alexander Grant, D.D.* Born at Aberdeen, on the 13th Aug., 1810, and studied at Aquhorties and the Scotch College, Rome. He was Ordained Priest on the 19th March, 1834. In July, following, he returned to Scotland and was stationed at Preshome, and afterwards at Keith. As a Missioner here, his career was brief, probably while Fr. Lovi was at Wick. In 1835, he was appointed one of the Professors at Blairs College. In 1841, he was Rector of the Scots College, Rome. In 1844, Pope Gregory XVI. conferred upon him D.D. In 1861, from £10,000 received from Bavaria as compensation for the suppressed Benedictine Monastery of St. James at Ratisbon, he rebuilt the Scots College. A martyr to unremitting ailment, he Died on the 26th March, 1878, æt. 68. He possessed a fine collection of Paintings, and was Agent for the Scottish Mission in Rome.

1837. *Terence Macguire.* Born on the 14th April, 1799, in the County of Cavan, Ireland. In 1820, he entered the *Seminaire du Saint Esprit* in Paris, and in 1822 pursued his studies in the Irish College there. He attached himself to the then existing Highland District of Scotland in 1825, and was Ordained at Lismore during the Advent Ember Days by Bp. Ranald M'Donald. He was Professor at the Small College there for two years, whence he was sent in 1827 to Inverness. In 1834-5, he was diligent in collecting money to build the Chapel there. He was removed to Keith, in Nov., 1837, and to Huntly at Whitsunday, 1838. He erected a School there in 1848. In 1862 he fell into infirm health, which increased so that, in 1868, he retired to reside privately at Fochabers, where he Died on the 30th Oct., 1869, æt. 71. Buried at St. Ninian's, Chapelford, Enzie.

1838. *John Maclachlan.* Born in Aberdeen, 13th Feb., 1804. In 1820 he was admitted into the Seminary of Aquhorties, and from which, in 1821, he was sent to the Scotch College, Valladolid. On the 25th March, 1829, he was Ordained Priest, and returned to Scotland during the Autumn, where he Officiated for a few months at St. Mary's, Edinburgh, and then for a few months as Chaplain at Terregles. Bp. Kyle then called him to Preshome, where he remained several years, attending also at Buckie. In Aug., 1832, he was removed to Huntly, where, during his Incumbency, St. Margaret's was built, chiefly by the generosity of Gordon of Wardhouse. A Pamphlet titled "The Glenlivat

Controversy," printed in 1835 by the Rev. Robt. Shanks, at Buckie, contains a deal of Correspondence between him and Priests. To a Challenge, dated from the "Gordon Arms, Huntly," Mr. Maclachlan returned a characteristic retort from "St. Margaret's Abbey, Huntly, 16th Aug. 1835. . . . In answer to your letter, which I received last night, I beg to state, that it is not my intention to meet you at a public discussion why, the little children that say their catechism in St. Margaret's Chapel, would be able to refute the calumnies you advance. Indeed, Mr. Shanks, I think I do you by far too much honour in taking any, the least, notice of your letter. I consider you a notorious calumniator, and consequently beneath notice. . . . Continue, then, Mr. Shanks, to Shank far and near over this land, railing against Popery, for the more you rail, the more it will prosper."

During Mr. Maclachlan's Pastorate, the *Altar* was re-painted, and the Vestibule decorated with the Text (in unusually large black letters) Ps. li. 7., "SPRINKLE ME. O LORD, WITH HYSSOP AND I SHALL BE CLEANSED, WASH ME AND I SHALL BE WHITER THAN SNOW." From Huntly he was sent, in 1838, to take charge of St. James' Monastery, Ratisbon. In the same year he was appointed to Keith, from whence, in 1848, he was transferred to Inverness. In Feb., 1852, with strong commendatory Letters from his Bp. and others, he embarked at Liverpool for New York. After visiting various parts of the United States, he settled at Alexandria, in Canada West, where he was struck down after one day's illness, by Congestion of the Brain, on the 24th Oct., 1856, æt. 41, and was Buried on the Gospel side of the Altar of his Church.

1848. *James O'Connor*. Born in Canongate, Edinburgh. He received his early education at Deary's School, where he was taken notice of by Menzies of Pitfodels, and sent to Blairs College. He was among the few Students who were not sent abroad to be educated for the Priesthood. He received Holy Orders from Bp. Kyle, at Preshome, in 1844. He remained one of the Curates there until 1848, when he came to Keith, where he served till he was removed to Inverurie. Here he unfortunately tried Farming on a somewhat larger scale than the Rev. Wm. Reid at Kempcairn, which landed him in Bankruptcy. In 1860, he went first to St. Mungo's, and then to St. Vincent's, Glasgow, which he suddenly left. His relatives supposed that he emigrated as a Domestic Chaplain for Lima, where they were told that he died of Fever, shortly after. His Books came to Glasgow for sale.

1853. *Charles Tochetti*. Born in Aberdeen, 9th Nov., 1822. Was sent as an ecclesiastical student to M. Poiloup's Institution at Vangirard, Paris, on the 5th March, 1835. Having there completed his Classical studies, he entered the Seminary of St. Sulpice in Oct., 1843, and was Ordained Sub-Deacon on Ember Saturday, after Pentecost,—Deacon on Ember Saturday of Advent, 1847,—and Priest on Ember Saturday, after Pentecost, 1848, by Monseigneur Affre, late Archbishop of Paris. On his return to Scotland, he was appointed one of the Curate sat Preshome; and in 1850, he was stationed at Fetternear; in 1851, at Inverurie; from whence he was appointed to Keith, where he has established Schools, and a Convent of our Lady of Mercy in Back Street, formerly the property of Wm. Gordon, for many years an exemplary Residenter in every aspect.

THE ESTABLISHED CHURCH

Is the most tasteful Edifice of the kind in the North of Scotland; and is admired by all Tourists and Visitors of taste. It stands like a little Early English Cathedral, environed by thriving Plantations. Half a century ago, the region here was a Moss-Bog, swampy, and without one bush or tree: now it is the most beautiful part of the Town and Parish. At the period of its erection, an Architect was a *Rara Avis*; and the entire semblance, therefore, reflects the more brilliant lustre upon his genius, when such a striking Fane may be said to be without flaw, as to the proportions of its Exterior. The Tower rises gracefully 120 feet in height to the summit of its four Pinnacles. It contains a Clock having three Dial-plates,—with a large rich-toned Bell, in size $3\frac{1}{2}$ feet diameter at the mouth, and $2\frac{1}{2}$ feet deep,—bearing the Inscription:—"T. MEARS OF LONDON, FECIT 1818." A Joiner-lad, a Brother of John Grant, Writer, lost his life by falling through one of the "Sound-Holes," when stretching for some Nails. The Church was erected in 1816, at a cost of £6000, and is seated for 1800 persons; it is 100 feet long, and 60 feet wide. The Interior is tame and bald; albeit, it has all the accidents for embellishment. Bare white-washed walls and insipid domestic panes of glass are incongruous in a fine Gothic Structure. The Windows merit to be filled with Stained Glass, illustrative of Holy Scripture; and an Organ might be advantageously placed behind the Pulpit,

in the empty Recess of the Tower, opened up by a spacious Arch. Former prejudice is fast breaking down. We never think now of wasting time in defence of Instrumental Sacred Music, when the Psalms of David are all *set* therefor, and when the *lack* of the various Agencies is only a modern innovation.

The present *Pulpit* is surmounted by a graceful Canopy resembling a *Corona*,—contrasting marvellously with the blue and white-coloured *Box*, which was perched on the north wall of “*the Aul’ Kirk*.” A gaudy Sounding-Board was over-head, held fast by a couple of screw-twisted iron rods coming obliquely from the Wall: and round its rim, or border, was painted in gilt-letters:—“WE PREACH CHRIST AND HIM CRUCIFIED, 1754.”



The *Dominie*, Mr. Low, precented with a peculiar spinning-wheel *birr*;—his *Sedile* or “Lettern” held only *Number One*: an old ironstand for the Hour-Glass, like the hilt of an old *Andrea Ferarra*, was placed on the right hand. This Article of *Vertu* has lost its virtue. Unseemly *Rows*, for years, were carried on about the *Singing*, not only in the Old Kirk but in the New; rival “Bands” striking up their Party-Tunes. The Keith folk patronised one M^cDonald from Aberdeen; while the Newmill Parishioners held to Leslie from Fochabers. “Tolly M^cGregor” for many years was Precentor, after Mr. Low’s death: and “the Gathering-Tune,” while the Elders went their rounds with the

"*Brods*," was a grand *fête* for the Treble, Tenor, and Bass (harmonized with the clink of the *baubees*) from Peter M'Bean, Jinz Donald, Bell Batchen and other Choristers, who had "Pipes" like Archangels'. When the new Kirk was apportioned, the familiar Oak Seats (occupied for generations by the *Lairds*) were scattered all over the Parish, even serving ignoble ends. The Seat of Birkenburn was near the North door of the *Aul' Kirk*; which was the only Door in "the back," between the Pulpit and "*Birkie's Seat*;" and only the Minister, the Precentor, and the Family of Birkenburn came in here. (See Page 84.) It must have been a frightfully cold "Pumphel;" but in those days *Boreas* was set at defiance. All the other Doors of the Kirk were on the south side and at the two ends; and, as appears from the writer in 1798, at Page 24, "the number of the Doors was equal to that of the Windows." The good Gentlewomen, the Misses Stuart of Birkenburn, latterly lived on the Square of Fife-Keith. Alex. Kynoch, who married their Niece, Magdalen Stephen, (both deceased), discovered in their Coal-House a piece of their old Family Pew, carved with *Arms* and having these words:—

THIS . DESK . ERECTED . BY . A . G . OF . BIRKENBURN . 1604.

SOLI . DEO . GLORIA . INVIDIAM . SVPERAT . IESVS.

[To God alone be Glory. Jesus overcometh Envy.]

The Wood-Cut given on Page 23 is said to be a Representation of the Structure about 1795. The Seat of Gordon of Edintore (*Hay* of Edintore was a *novus homo*), was in the Front of the West Gallery, and next the north wall. Jno. Wishart and his Son used to sit in it. (See Page 212.) Latterly the Front Seats (where the old *Lairds* sat enthroned), were occupied by Jno. Forsyth, Tanner; M'William, Maisley; Duff, Auchyndachy; and Gatherer, Writer. This was the order of succession, beginning with *Edintore*. Stephen, Old Keith, and "Coppery" Johnston occupied the Front Seats, in what was termed "*the Believers' Laft*," on the south side, at the *Boss Window*. This *Laft* was so named, because the people did not see the Minister, but believed that they saw him; being out of sight in the back settlements. Jno. Taylor (See Page 209) occupied the whole of the Front Seat on the East Gallery,—which was Lord Seafeld's. The Walls were full of Scribblings and Devices, &c., "personal, relative, and demonstrative."

A marvellous contrast there was, indeed, when the Congregation flitted from this miserable *Tumble-down* to the present unique

Fane: and yet *Girning* was rife at the change for the better; evidencing that *Habit* had become *Second Nature*.

In "*Legends of Strathisla*," by R. S., a somewhat different version is given of these Seats:—

"The Old Parish Church of Keith, taken down in the year 1819, was one of these curious Edifices, which, with its train of associations, its external and internal peculiarities, and the stirring occurrences which took place at it, or in its immediate neighbourhood, left a lively impression on the mind. True, it could not boast of much, if any, of the imposing grace of ancient architecture; plain in its outward appearance, the inside, although containing many things which struck the mind with reverence and wonder, seemed to have been turned to the best account in the way of accommodation, for the leading Families of its day. The Lairds, at one time a numerous body in the Parish, had each his extensive Pew in the lower, or his "Loft," as it was called, in the higher part—the latter stuck up here and there, where a place could be found, something like swallows' nests in the corners of a window (for the wonder at first sight was how they stuck where they were at all) and several of these had outside Stairs and Doors, for themselves. Amongst these were the Lofts of Braehead, on the left hand side of the Singing-Loft, with its hieroglyphic monstrosities, which, by no very strong stretch of the imagination, might have been deemed the paneling of some Egyptian Temple, brought to Strathisla to astonish the natives; the Loft of Pitlurg and the Loft of Achanacy, both very plain in their structure; and the Loft of Achyndachy, rather an attempt at finery in its way. In the low part there was the Seat of Thornton and Kinminnity on the right of the Pulpit, with its sculptured Entablature on the wall [See Page 201], and that of the old and respected Families of Gordon and Stuart of Birkenburn [See Pages 202] on the left, with its curiously carved wooden work, some with dates in the 14th and 15th centuries; that of a more recent period bearing reference to addition and renewals at different times. This Seat, from its central position and ample accommodation, was one of particular note, having been used on all public occasions, such as meetings of Heritors, hearing appeals from serving in, and balloting for, the Militia. The place of Sepulture of these Families is now, as it formerly was, in the precise spot where stood their Seat in the Church. The Thornton and Kinminnity Memorial still stands in the very spot which it occupied of old, with its Family Ciphers, and a rude attempt at Armorial Bearings, which

cannot be now, if they ever could have been, described in strict Heraldic phraseology.

The field is parted *per pale*; in the dexter tide is a Deer *couchant*,—and in the sinister, a Boar's Head *erased*, between what appear to be three inverted Hearts [Water Bougets?], with something like wings spread from the Apices. Supporters—on the dexter side a Man, on the sinister side Grey Hound: Motto—on a Scroll above an Esquire's Helmet—*Ford-ward*. On the other or exterior side is built in, for preservation, the Armorial Bearings of the ancient Families of Oliphant and Ogilvy, parted *per pale*,—the former three Crescents, and the latter a Lion *passant guardant*, crowned with an Imperial Crown."

The Communion Tokens of the Parish Church are kept in a dilapidated wooden box in the south Vestry. They have no design, the letter K being stamped upon a small square of Pewter. Like Royal Seals, Scotch Tokens do not improve in execution as time runs on; but these are the poorest we have seen.

The Communion Cups are Two of Silver, with the Inscription on the outside about 1½ in. from the rim:—"These Cups were given by Alex. Carr to the Kirk Session of Keith. Ano. Dom. 1758." Two of Silver having inscribed:—"Keith, 1797." Four of Silver, with the Inscription, near the middle:—"From Miss E. Innes of Maisley, To the Kirk Session of Keith, 1838."

The Silver Flagons have no Inscription.

The Baptismal Basin is made of Pewter; and, on Sacramental occasions, was used for the reception of the Coppers at the Steeple-door. Some worthy Dowager might do worse than gift a handsome Silver Vase, or rather large Stone Font, in lieu of the present mean Utensil, occasionally (as we witnessed) employed for keeping open the smoky Session House door. It bears this Inscription on its flat margin:—"This Baptismal Bason belongs to the Kirk of Keith, 1777." Not a vestige of the Stone Font exists.

At other Places, similar Uses prevail. At Crail and St. Andrews the large antique Silver Cups which had been used at Communion were placed at the Kirk doors in the Evening for the purpose narrated above. When one of the Elders was remonstrated therefor, he gave to us this rejoinder:—"Beg pardon, Sir, you're mistaken; they are not for the Copper at all, but for the Silver."

Albeit, the Jewish mode in which the Sabbath was kept in Scotland, a burlesque Custom prevailed of CRYING ROUPS of stots, queys, cows, ploughs, and other "combustibles," outside the Kirk immediately after Sermon! The time devoured by this mercenary

process was a liberal 20 minutes; but the "Hearers" never wearied of this second Sermon. Wm. Munro, from the bunches he put through his hands, meritoriously earned the worthy labourer's hire. He and his grandfather fulfilled the office of Sexton and Bellman. A freak prevailed, when the "Hand-Spokes" were brought to Funerals, not to allow the Grave-digger to mix with the company, but to get a glass of whisky apart, and then move off "with all convenient speed."

On the 19th Jan'y., 1880, the Rev. Jas. Allan sought for an augmentation of Stipend, at the Teind Court, Edinburgh. He stated that his last augmentation was granted in 1869, when the Stipend was fixed at 18 chalders, and he now asked for augmentation of 4 chalders. There was a free Teind of £636. Mr. Campbell appeared for the Trustees of the late Mr. Steuart of Auchluncart, one of the principal Heritors, and objected to the augmentation being granted; but the Court considered that, in the circumstances, the augmentation was reasonable, and accordingly gave Decree.

MINISTERS.

1208-1214. *Malcolm, Vicar of Keith.* (See Page 6, No. 1.)

1540-1547. *John Gordoun.* (Do. No. 2.)

1567. *Wm. Wysman, wicar of Keith.* (Do. No. 3.)

1567-1574. *Andrew Guthrie, Reader.*

1576. *Alexander Leslie* removed from Botarie; having Botarie, Elchies, and Glass also in charge; continued in 1580. He was afterwards at Elchies.

1580. *Alexander Douglas*, son of Alex. Douglas, Provost of Elgin, Reader at Essil from 1574, was presented to the Vicarage of Alves by James VI., 4th Sep.; and also to the Vicarage of Spynie, 27th Oct., said year. Translated to Elgin in 1581. He held the charge of this Parish for a time, in conjunction with the Sec. Died 9 May, 1623.

1585. *John Knox*, Reader at Dundurcos, to the Vicarage of which he was presented by James VI., 30 Oct., 1576, and retained

* When James V. made a Pilgrimage to the Shrine of St. Duthoc at Tain, in Oct., 1497, he appears to have rested at Keith, and paid his Devotions *in transitu*, when '18s. were given at the Kirk of Keth to the gudwife of the house, and 1s. 4d. to the priest that sed mes to the King thair.'

till 1580. He was also presented to the Vicarage of Ruthven, 7th Aug., 1586; continued here in 1588, and was afterwards at Bellie.

1589. *John Philp.* Translated from Turriff. Translated to Forgue in that or the following year. Prior to this at Forbes, Keirn, and Clatt. At Alford in 1567. Translated to Dumbennan and Kinore in 1567. Translated to Turriff in 1574,—Kyneduard, Forgline, and Auchtirles, being likewise under his care.

1590. *David Henderson*, continued in 1591, and was Translated to Ruthven.

1599. *Thomas Annand*, son of John Annand, burgh of Elgin, probably at Moy in 1584. Translated from Moy near Forres; continued in 1601, and was afterwards at Wick.

1607. *Patrick Guthrie, A.M.* Promoted to the Sub-Principality of King's College, Aberdeen, in 1608.

1610. *John Chalmers.* Promoted from being Sub-Principal of King's College, Aberdeen, where he held Old Machar 2nd Charge in conjunction. "Upon the 4th of June, 1611, Mr. John Chalmers, lately admitted to the Ministry in the Church of Keith in the North, after he had celebrated a Marriage, went to his own chamber, and after he had shut the door upon himself, he struck himself twice with one of his own Knives in the craigs [throat], the first stroak did him little hurt, with the second he cut his weasand [gullet], but by the providence of God his thrapple [windpipe] was spared. Some gentlemen having at the Kirk missed him, sought him too and frae, and at last came to the chamber door. They found the door barred, but not locked, and when they cryed, no answer was made; whereupon they broke up the door. When they went in, they found him sitting upon his knees, with his eyes lift up to Heaven, but he was not able for a while to speak, by reason of his weakness and great effusion of blood."

He had Married and lamented his impotence therewith connected:—"confessed secretlie that he was unable to doe his duetie to his wife, which was a great greefe to him."

He survived a week after, and died on the 11th June, 1611.

Minute details are given by Wodrow and Calderwood, and also in the Biographical Memoir, with Notes, of Bp. Forbes of Corse, by Chas. Farquhar Shand, Advocate, referred to in next Notice.

1612. *Patrick Forbes, D.D.*, eldest of seven sons, Born at the Castle of Corse in Mar, Aberdeenshire, on the 24th Aug. 1564. Educated at the then distant Grammar School under the Rector, Thos. Buchanan, grandson of the Poet and Historian, George Buchanan. From Stirling in due course he was sent to the Universities of Glasgow and St. Andrews, under the care of his relative the renowned Andrew Melville. On leaving St. Andrews, he married Lucretia, daughter of David Spens, the Laird of Wormiston, near Crail, and resided, until his father's death, in the vicinity of Montrose. His father, Wm. Forbes of Corse and O'Neil, died in July 1598; when, as Heir, he removed to Corse. This district was so void of Pastoral superintendence that the Bishop of Aberdeen (Patrick Blackburn) "vehemently pressed him" to enter the Church and take charge of the Parish of Leochel, as a Lay Preacher. He was Episcopally Ordained, æt. 47, and became Minister of Keith, where he remained until 1618, when he was raised to be Bishop of Aberdeen, being consecrated within the Chapel of the Castle of St. Andrews. Writers of all parties concur in awarding to this Prelate the encomium of piety, discretion, learning, and charity. A Vol. of 474 pages, 4to. (viz., "Funeral Sermons, Orations, &c.") was published in 1845 by the *Spottiswoode Society*.

Sitting in his chair, he was suddenly struck with Apoplexy. He died on the 28th March, 1635, in the Episcopal Palace of Old Aberdeen, early in the morning of Easter Eve, æt. 70. His corpse lay in state within St. Ninian's Chapel (built on the site of the Old Castle of Aberdeen), and was interred within St. Machar's Cathedral, between the Graves of Bps. Dunbar and Cunningham, on the 9th April. The Bishop's Tomb is now in the open air; the portion of the Cathedral within which it was placed having been demolished. The long Latin Epitaph is quite legible.

1619. *Robert Baron, A.M.*, was a younger son of the Family of Kinnaird, in Fifeshire, and a brother of Dr. John Baron, Principal of St. Salvator's College, St. Andrews. After having been a short time Regent in the United College there, he succeeded Patrick Forbes of Corse in the Cure of Keith, where he appears to have Married; as his wife is described in *Gordon's Scots Affairs* as having been "borne in Strayla." In 1624, he was appointed one of the Clergy of the City of Aberdeen, and was nominated the first Professor of Theology in Marischal College, on the Institution

of that Chair in 1625. He resisted the manifestations of the Covenanters, and only escaped expulsion from his Chair, if not his life, by voluntary exile. Some time before his death, he was Bishop-Elect of the See of Orkney; but he was never Consecrated. He was one of the most erudite Theologians and Controversialists of the 17th Century. A long List of his Writings (printed and in MSS.) is given in *Gordon's Scots Affairs*, III., 236-237. He combated "Turnbull the Jesuite," and the well-known Samuel Rutherford, two men of the direct opposite tenets. He got latterly corpulent, being "heavilie diseased of his gravell." He Died at Berwick (whither he had fled in the troublous times), in Aug., 1639, æt. 46.

1625. *John Guthrie*, A.M., son of John Guthrie, Bishop of Moray; graduated at St. Andrews, 16 July, 1620. Translated to Duffus after Oct., 1630. Deposed by a Sub-Synod, 1641, for refusing his adherence to the Covenant.

1631. *Joseph Brodie*, A.M., fourth son of David Brodie of Brodie; graduated at King's College, Aberdeen, in 1620. Translated to Duffus after Oct. in 1620. Presented by Sir Wm. Forbes of Craigievar. "At Keyth, Junij, 1631, . . . Mr. Joseph Brody taught, Rom. xii., v. 1. His travells allowed. The edict served to this day was produced, executed Junij 12, be Mr. George Speed, schoolmaister at Keyth. The elders quho wer present, viz., Alexander Gordoun of Auchanachie; Patrick Gibsone, in Kilminnatie; William Chalmar, in Allanbuy; Alexander Phinnie, in Couperhill; William Baillie, in Carmar; Walter Barclay, in Keyth; Robert Calder, in Achanah; Alexander Steuart, in Ardmelie; with the body of the people being convened." Translated to Forres 6th Oct., 1646. Died 27th Oct., 1656, æt. 56. He married a daughter of John Guthrie, Bishop of Moray.

1. Wm. Forbes, minister of Mortlach.
2. Robt. Watson, minister of Grange.
3. Alex. Garioch, minister of Cushnie.
4. Lieut-General David Leslie.
5. John Seatone, minister of Kemnay.
6. John Young, minister at Keig.
7. Jas. Hervey, minister at Upper (now New) Machar.
8. Robt. Forbes, Tutor at Craigievar.

These were all Presented to Keith Parish, between Joseph Brody and Wm. Kynnynmonthe.

1649. *William Kynnymonthe, A.M.*, laureated at St. Andrews in 1636, licensed by the Presbytery of Cupar, and Ordained by the Presbytery of Edinburgh, 12th Jan. 1644, as Chaplain to Major-General Leslie's regiment. Died Oct., 1664, æt. 48. [See Page 31.]

1665. *James Strachan, A.M.*, only son of Sir James Strachan of Thornton; graduated at King's College, Aberdeen, 28th March, 1660; contributing to the expense of the new Building there. Deprived by the Privy Council, 7th Nov., 1689, for not reading the Proclamation of the Estates, not praying for King William and Queen Mary, and praying for the restoration of the late King James to the throne. He set up a "Meeting House" in the Parish, chiefly encouraged by "Jacobites," particularly the Laird of Boyn, against whom a Proclamation was issued for being in the Invasion of 1689.

His Library was tossed into the Streets, and a few odd Volumes only remain, which were picked up, and are preserved in the north Vestry of the Church. He succeeded to the title and estates, and died at Inverness in 1715, æt. 75. He married, 1st, Katherine Rose, who died in 1680; 2nd, a daughter of Forbes of Waterton, and had a numerous family. On the marriage of James, his eldest son, he made over the paternal estate absolutely to him and his heirs; but as he was killed in rebellion and pre-deceased his father,—John, the second son, succeeded to the honours. Another son, Sir Francis, was a Jesuit in Paris. [See Page 202.]

1692. *Lachlan Rose, A.M.*, formerly of Carmichael, intruded 2nd Nov. on an Agreement with the heritors. The Commission of Assembly 20th July, 1694, finding he had intruded, discharged him to preach any longer, which was intimated to him 29th same month.

1700. *John Gilchrist, A.M.* Translated from Alves (at Alves 1697), formerly at South Leith, 2nd Charge, 1695. Died 13th Jan., 1754, æt. 82, leaving issue.

1716. [See Kirk Session Discipline of Keith Parish.]

1754. *Andrew Skene*. Translated to Banff 13th April, 1762. He got a new Church built there in 1790, and died at Bath, where he had gone for health, 2nd Dec., 1792. Distinguished for Medical knowledge. Published a Catechism and an Address to the people on Infectious Fever.

1762. *James Anderson, A.M.*, at Boyndie in 1738, Translated to Cullen 26th Nov., 1751. Translated from Cullen 15th July, 1762. Died 6th Nov., 1770, æt. 63. Jane Stewart, his widow, died 29th May, 1774. He had four sons, James, John, Alexander, George; Elizabeth, the eldest daughter, married James Grant, Writer, Keith. 20

1771. *George William Algernon Gordon, A.M.*, son of Theodore Gordon, Minister of Kinnethmont; graduated at King's College, Aberdeen, 30th March, 1753, licensed by Presbytery 30th Aug., 1758, Presented by the Principal and Masters of King's College in Sep. following, and Ordained 3rd Oct., 1759. Translated from Tullynessle. Died at Linton, Aberdeenshire, 28th May, 1794, æt. 61. He married 15th Sep., 1767, and left issue, of whom George and Thomas, Portmaria Bay, Jamaica, afterwards Merchants, London.

1795. *James Maclean, A.M.*, son of John Maclean, Esq., a Cadet of the Family of Achot; graduated at King's College, Aberdeen, in 1776, Ordained by the Presbytery of Abernethy in 1794; got a new Church built in 1816. Translated to Urquhart 3rd March, 1825. He died 24th Nov., 1840, æt. 82. He married, 1st, Elizabeth, daughter of George Todd, and had two sons, George, Governor and President of the Council of British Possessions on the Coast of Guinea,—and Hugh, surgeon in the Indian Army; 2nd, 15th May, 1819, Elizabeth, daughter of Wm. Todd. He died 25th Jan., 1851, and had a son, James.

Publications:—A Vol. of Sermons 1838. A Dissertation relative to the Agriculture of Badenoch and Strathspey, in *Robertson's Agricultural Survey of Inverness*.

1825. *James Thomson, A.M.*, a native of Drumblade; graduated at King's College, Aberdeen, 30th March, 1804; licensed by the Presbytery of Skye, 4th April, 1810; appointed Classical Master of Elgin Academy in 1816. He Died 26th Nov., 1856, æt. 71. He married Isabella Burgess, and had a large family. He was a beneficent and laborious Minister, and, in his youth, delivered his Sermons with eloquence. Sunday after Sunday he stuck to unvaried Forms of Prayer, ignoring all "Extempore" egestion.

1857. *Thomas Annand, A.M.*, a native of Kintore. Graduated 1852. Ordained 11th June, 1857. Died 15th June, 1867. Buried at Inverurie.

1867, *James Allan, A.M.*, born at Barnhills, Parish of Rothiemay. Graduated 1848. Previous Ministry: 9 years at Grange and 2½ years at Grantown, Strathspey. Inducted at Keith 1st Oct., 1867.

GLENGERROCK, NEWMILL, KEITH.

The Parish of Newmill was taken off Keith and made a *Quoad Sacra Parish* in 1877. The Church was built in 1870, mainly through the exertions of the Rev. Jas. Allan, Minister of Keith, on receiving a Donation of £100 from a Mr. Black, once resident in Newmill, but now dead. A Tablet near the Door states this. It cost about £800. It is seated for about 520.

There is no Inscription on the *Communion Cups* (of which there are two) and a Flagon for Wine. They were bought by the Parishioners. It is usual to designate such Vessels.

The Device on the top of the Belfry is that of a Serpent, with Vane, and is the one that was on the old Church of Keith. The Bell, which for many years lay in the Tower of the Established Church of Keith (being cracked for joy at the finding of the body of a character nick-named "Turkey Burr," at Drum, after having been stolen from the Churchyard by "Resurrectionists"), was placed here in 1871. It was useless, was taken down, and had to be sent to London,—recast at the cost of Wm. Longmore. It is about 20 inches in Diameter and 22 inches in Height. It now sounds beautifully in the Belfry of the Newmill Church,—and is, no doubt, composed of the material of its other predecessors, particularly the "*Tingum Tang*," which rang so well from the Steeple with the "*Boss Window*," at the raid of Peter Roy Macgregor, in 1667. (See Page 32.) It bore this Inscription in the top line :—OLD ABDN., JOHN MOWAT ME FECIT 1755.

VT SONAT SIC CAMPANA SONAT. In the line below:—VITA CIVIUM PARÆOCHLÆ DE KEITH. SABBATA PANGO, FVNERA PLANGO.

[John Mowat, Old Aberdeen, made me 1755. As a Bell sounds, 'so does the life of the Parishioners of Keith sound. Sabbaths I proclaim, at Funerals I toll.]

When this famous Bell was sent all the way to London for re-creation, an error or omission (mortal or venial) was made, in not having the above Legend re-cast thereupon, with the *Nomina* of the modern Founder, Donor, Church, and Date. Time being the longest and shortest thing in the world, the Iron-Tongue of PETRIE ROY (which is now *Hung* nigh to the Walls of *The House of Glengerrock*), once more gives out, with an audible voice, that,

peradventure *Adolescents* in the Metropolis (NEWMILNE) may be constructed of *Brass*.—albeit, the *whole* of the femesole *Ladies* are made of true *Belle-Metal*.

Donald Cameron was long Schoolmaster at Newmill, and was a superior Arithmetician. He pronounced *All, Ole ; Ball, Bole*.

The Schoolmaster here received conjointly from the Society for Propagating Christian Knowledge, the Earl of Fife, and the Interest of £100 from a Mortification of one Chalmers in Newmill, a yearly Endowment of about £25, besides the School Fees.

MINISTERS.

John Stewart, now Minister at Premnay, was Missionary here from 1870 to 1877, and left before the Church was Endowed and Newmill made a Parish.

1877. *Alexander Youngson, A.M.* Born at Rosehearty, Pitsligo. Graduate of Aberdeen. Ordained 1st September, 1877.

We have reached thus far in Printing, when, rather remarkable, the following Incident has occurred in the revolution of Nature. The Spot is where *The House of Glengerrock* formerly stood, referred to at Pages 4, 5, 81, 98, 149-154.

‘Died at Glengerrock Cottage, Newmill, Keith, on the 17th March, 1880, George Taylor, J.P., second son of the late John Taylor, Banker, aged 79 years. In the death of the above, Keith loses one of the oldest links in the chain that went back to the earliest days of its history. For many years he lived the life of a Recluse ; so that he was almost unknown to the younger part of the community, but the very *name* is suggestive of reminiscences to old residents. His father and grandfather were intimately connected with the history and commerce of our Town. Both were Bankers, the premises occupied by them being the property now known as ‘*The Lodge*,’ in Mid Street ; the grandfather, in addition, being Postmaster, Distiller, and Flax-dresser. There were two Distilleries adjoining Keith in those days, *the Milton* and *Old Keith*, both known at that particular time as 40-gallon ‘*Stills*.’ Taylor had *the Milton* and Ingram had the *Old Keith* establishment : and a peculiarity about them was, that, while *the Milton* was in the Lowlands, *the Old Keith* one, situated about the top of what is now known as *Begg’s Brae*, was in the Highlands. The line, although often a very mystical one, was then practically

defined by the fact that there was a *lower* Duty paid by Highland Distilleries than by those situated in the Lowlands. Another industry in full operation was the *Flax-trade*, which was carried on from the Growing of the raw-material up to the Weaving of it into Cloth. One of the Lords of Findlater, anxious to develop the business, gave to the above deceased Geo. Taylor's grandfather, and to certain of his Heirs, a life-interest in the *Lands* known as the '*Cuthil Braes*,' as a grassum or compensation, in consideration of his erecting a 'Beating-Mill' on Isla side, on the Haugh adjoining the Braes referred to. (See Pages 68 and 209.) This life-interest only expired on the death of the above Geo. Taylor. He was trained to the business of Land-surveying, which, however, he never followed after. Going in early life to Morayshire, he was Tenant of the fine Farms of Ardgyle and Aldroughty. While living there he made many acquaintances and friends. One of these early acquaintanceships was that formed with the late Lord Fife. Possessed of gentlemanly manners and great affability, he was just the man to make a host of friends. One of his special predilections was for nice *Horse-riding*, which resulted in laming him for life. When in middle life, while riding one of his spirited Horses, the animal ran off, entering a wood, and dashing him against a tree, the injuries received necessitated his ever after using crutches.'

This was the finishing stroke of a gay and "fast" life. He shortly after this narrow escape of sudden Death, retired to the small Cottage at Glengerrock, or "the Garden of Newmill," the property of Lord Fife,—a wreck in body and worldly circumstances,—where he lived almost a Hermit; former friends, in the majority, forgetting antecedent *Hospitalities* or *Jivialities*.

THE FREE CHURCH

Is at the foot or north end of Mid Street, surrounded with trees and hedges, in a commanding situation. The site, 50 years ago, was a quagmire. The Belfry (having no Bell, very odd) is downright good,—80 feet high; and the entire Front and *tout ensemble* are effective and presentable even to a hypercritical eye.

The style is Elizabethan,—not the most appropriate for Ecclesiastical purposes; for, in the days of "good Queen Bess," Architecture was debased and at its lowest ebb. The Interior is plain and clean, and free of any adornment in the windows or on

the walls. At "the Disruption," the predominant notion was to erect cheap and lowly Tabernacles, believing that Ecclesiology was mere waste of that impossible Quantity—too much Money. So astonishing, however, was Development, especially in Almsdeeds, that the Free Churches generally, instead of being tasteless and sordid, soon outvied those pitiful *Affairs* erected during the last Century,—which were abandoned for Conscience sake :—thus declaring that "the Temple sanctifieth the Gold." No Religious Denomination, in so brief an existence, has portrayed such *free* munificence. Keith has not only been a numerous Stronghold, but a grapnel Holdfast of the Cause, which, in 1843, shivered



every Parish in Scotland. . Shepherds and Flocks have manifested, not only by their Faith but by their Works, how zealously they have upheld that Flag, whose colours they adopted at such an epoch of trial and test. New fire has been struck from the old Flint. The first Feuar of the Site was Wm. Smith, formerly a Lint Miller at Braehead, who afterwards started as a Grocer here, but who was unsuccessful. Then the Tenement was bought by Miss Jean Saunders, Milliner, who bequeathed the whole, conditionally, for its present destination. The Buildings, with the Manse, cost about £2300,—chiefly collected by the exertions of

the Rev. Arch. M'Gilvray, who begged therefor ubiquitously, and who had a horror of such Edifices being shackled with debt. Prior to this, the Flock assembled by turns with the U.P. Congregation in their former Chapel. Soon after, the Burgher Kirk was purchased, having been emptied during the later ministry of the Rev. Andrew Kennedy. Application was, at the outset, made for the small favour of the partial use of his Chapel, which he curtly refused. Fortuitously it soon after became *the Free Church of Keith*. An Aisle with a void Belfry, was added to the back or East side of the Building; but, from pressing urgency, the whole was soon razed to the foundation. The stance is now occupied by the Cottage of the Earl of Seafield's Ground-Officer.

The Silver Communion Vessels were the Gift of John Grant, Solicitor,—who also left a Legacy of £5 5s for 5 years to the Sustentation Fund of the Congregation.

The Tokens are oblong or oval. On the obverse side is, "KEITH FREE PROTESTING CHURCH. 1 TABLE:"—on the inverse is, "LET A MAN EXAMINE HIMSELF. 1 COR. XI, 23."

The following *Donum* of Dining-Room Marble Time-Pieces, was well bestowed on two zealous native gentlemen :—"Presented by the Free Church Congregation of Keith, in token of gratitude, to James Robb, Esq., who, in conjunction with his Brother [Wm.] (to whom a similar Token has been at the same time Presented), discharged the duties of Congregational Treasurer for a long period of years, in the most faithful, efficient, and disinterested manner. Keith, May, 1875."

The elder of the two died on Friday morning the 3rd April, 1879, æt. 58. "In all his transactions his word was as good as his bond," as was truly stated in the Newspapers at the time.

On Monday evening, the 22nd March, 1880, a Deputation from the Congregation, consisting of Messrs Thomson, merchant; Allan, teacher; Stuart, baker; and Robertson, agent, North of Scotland Bank, Fife-Keith, waited on the Rev. Mr. Macleod at the Manse, and, in name of the Congregation, presented him with a *Phaeton, Pony*, and a *Set of Silver-Mounted Harness*. The Phaeton was built by Mr. Fyfe, Keith; the Harness was furnished by Mr. Pirie, Keith; and the Pony was selected by Messrs Strachan, Brae; Ross, Mill of Towie; Taylor, Fife-Keith; and Thomson, Keith. Mr. Allan made the Presentation :—

"I have been requested to perform what is to me a very pleasing duty. Brief as the period is since Providence cast your

lot amongst us as our Minister, you have greatly endeared yourself to the Congregation, not only by your excellent and faithful Pulpit Ministrations, your great interest in, and labours amongst the young, as manifested by your very large and flourishing Bible-Classes, your assiduous and unwearied visitations to the Sick, but also by your kind, affable, and gentlemanly bearing and manner in your daily intercourse with your People. To carry out the various duties devolving upon you as Minister of the Keith Congregation, you must, by this time, be aware, is no light task. Scattered as it is over a wide extent of country, the due discharge of the Pastoral duties to such a Congregation, must involve a great sacrifice of time and no little expenditure of physical energy and labour. With the view of somewhat lightening these labours, and assisting you in the discharge of your duties, and as a slight testimony of their appreciation of you as their Minister, the Congregation have resolved to present you with this Phaeton, Pony, and Harness, and I have been requested to ask your kindly acceptance of these Gifts. May you long be spared to go in and out amongst us, and in your brief periods of respite from your arduous duties, may you and Mrs. Macleod, who, you will allow me to say, has no less endeared herself to the people by her kindly, graceful, and gentle manners, enjoy many a pleasant drive."

Mr. Macleod, in accepting the Gift, said:—"I fear that I shall very inadequately express my gratitude for this splendid Testimonial. When first the rumour reached me that there was a movement a-foot for the purpose of Presenting me with some Token of your goodwill, I was inclined to be incredulous, and not without reason, as you will admit. For we had not yet become fully acquainted with one another, nor had I made full proof of my Ministry among you. However, my scepticism had to give way, when one of your number waited upon me to consult me, formally, with regard to the matter. Though, of course, I am highly gratified by this very handsome Gift; yet, you will believe me when I assure you that I needed it not to draw me more closely to my People, or to induce me to think of them more highly. From the very first day I came amongst you, I have received such encouragement, and have been received with such cordiality and kindness by all, that you have already completely won my affections. No Minister could have clearer evidence that his labours are appreciated than I have hitherto had. The Church is full morning and evening, the Bible-Classes are large, the Prayer Meetings (both Congregational and District) are well

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attended, and the Sabbath Schools are thriving. Altogether we have reason to thank God and take courage. You have referred to the size of the Parish. It is large, but, with this Pony and Conveyance, a few miles, instead of being a task, will be a pleasure; and I will do my best to discharge the duties, that are expected of me, to the most distant as well as to the nearest of my Parishioners. Let me thank you again, Gentlemen, in my own name and that of Mrs. Macleod, who is no less gratified than I am, and who is grateful for the kindly way in which you have referred to her, let me thank you in both our names for this magnificent Gift; and allow me to say, in conclusion, that if the future which, under God, we are to spend among you be as pleasant to us both as the past few months have been, we shall have no occasion for regretting that we left our pleasant home in Perthshire to come to Keith.

MINISTERS.

Thomas Bain, Cupar Angus, and *John Ferguson*, Bridge of Allan, were interim Pastors.

1843. *Archibald M'Gilvray*, Born at Greenock,—an only child. Educated at the Universities of Glasgow and Edinburgh. Licensed as a Probationer of the Church of Scotland, sometime before the *Disruption*, by the Presbytery of Greenock,—first, in connexion with the Rev. John Duncan, Ceres, by Cupar Fife, then with the Rev. Dr. Adam Cairns, St. Michael's, Cupar, who went to Sydney. From Cupar he was Called to Keith, and was Ordained in July, 1843. He had drunk deep into the theology of what are called “The First and Second Reformations of Religion in our Country,” and had largely imbibed the spirit of the “Covenanted Reformation.” What he professed he practised in public and at the domestic hearth. For many years, he was a Total Abstainer. He “finished his testimony” in an able Paper (which appeared in the *Watchword*, and in the *Original Secession Magazine*) in the form of a brief Historical Review of the Atonement Controversy, anent the Union with other Churches not sound on this. He Died, much regretted, after three weeks' illness of Constipation, at half-past 12 on the morning of the 26th May, 1869. (See EPIGRAPH on Tombstone, Page 214.)

1870. *William Gillespie*, Born at Kingsbarns, near Crail, on the 23 Aug., 1837. His father, Jas. G., was a joiner in the Village, a ruling Elder in the Established Kirk for many years, and a Teacher in the Sabbath School for 43 years.

His son Wm. was a Draper in a Warehouse in Glasgow, and attended there the ministry of Dr. Morrison, the founder of the sect known as "Morrisonians," or, "The Evangelical Union." He then became a member of the Free Tron Church, under Rev. Wm. Trail. In 1869, he was Licensed by the Free Glasgow Presbytery, and was appointed to a Mission Station at Cambusbarron, near Stirling, where he laboured for 8 months. He accepted a unanimous Call to Keith on the 18 March, 1870; and, while there, was elected Presbytery Clerk. Having accepted the Call from the Free West Church, Airdrie, he was Inducted on the 12 Jan., 1879.

1879. *Robert Macleod*, Born at Clyth, Lybster. Studied at Aberdeen. After License, through the recommendation of the late Principal Lumsden, he was appointed Missionary in the District where *the Ogilvie Free Church* is now, in which he laboured for nearly 16 months. His popularity recommended him to the Congregation at Cluny, Dunkeld; whence he was unanimously Called to Keith, and was Inducted on the 2nd Oct., 1879.

SCHOOLMASTERS AT KEITH.

George Speed, 23 June, 1631; James Tailyeour, 1637; James Ross, 24 Jan., 1649; Wm. Geddes, 1650; John Skinner, 1709, Died March, 1747, æt. 68; John Henderson; John Low, A.M., Principal Teacher, 11 Nov., 1791, Died 1 May, 1829, æt. 66; James Smith, A.M., 1829, Died 12 Nov., 1866, æt. 60; Joseph Ogilvie, A.M., 1867; James Grant, 20 Nov., 1873.

For *the Edendaich Mortification* (see Pages 16, 26.)

These Lands were compromised for a mere trifle, and would now have yielded a good income. It is still credited that they might be regained by even an adroit Pettifogger.

Dr. Simpson of Worcester, in 1840, bequeathed £300 (3 per cent. Consuls) to increase the yearly emolument of the Parochial Schoolmaster, who also shared *the Dick Bequests*.

LEGACIES TO THE PARISH OF KEITH.

POOR HOUSEHOLDERS' FUND.

1830. Miss Innes, Maislie, -	-	-	-	-	£100	0	0
1833. Geo. Brander, Keith, -	-	-	-	-	10	0	0
1837. Mrs. Scott, Newmill, -	-	-	-	-	1	0	0

1839.	Mrs. Farquharson, Newmill,	-	-	-	£5	0	0
"	Mrs. Forbes, Keith,	-	-	-	1	0	0
"	Mrs. Kerr, Tarmore,	-	-	-	3	0	0
"	Geo. Maclean, Govt. Cape Coast,	-	-	-	10	0	0
1840.	Robt. Thurburn, London,	-	-	-	10	0	0
"	Alex. Bennet, Keith,	-	-	-	20	0	0
"	Mrs. Riddoch, Keith,	-	-	-	10	0	0
1844.	Robert Young, Keith,	-	-	-	5	0	0
1845.	Walter Jamieson, Fife-Keith,	-	-	-	10	0	0
1846.	Miss Margaret Wilson, Keith,	-	-	-	50	0	0
1851.	Margt. Robb, Keith,	-	-	-	15	0	0
1852.	A Friend,	-	-	-	50	0	0
"	Mrs. Guthrie, Yonderton,	-	-	-	10	0	0
"	James Bremner, Fife-Keith,	-	-	-	10	0	0
"	Major Peter Duncan, Keith,	-	-	-	134	0	0
"	Robert Green, Keith,	-	-	-	200	0	0
"	George Kynoch, Keith,	-	-	-	10	10	0
"	James Young, Keith,	-	-	-	5	0	0
"	Alexander Robertson, Newmill,	-	-	-	5	0	0
1852.	Mrs. Shepherd, Keith,	-	-	-	5	0	0
1868.	Mrs. Green, Keith,	-	-	-	50	0	0
1873.	Alex. Gray, Bush,	-	-	-	10	0	0

MAJOR DUNCAN'S FUND.

For the benefit of the <i>Poor Natives</i> of the Parish,	-	850	0	0
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COAL FUND.

Bequeathed by John Thurburn of Murtle, in memory of his Father, James Thurburn,	-	150	0	0
Robert Gordon, Innkeeper, Keith,	-	100	0	0

SABBATH SCHOOL.

Bequeathed by Robt. Green,	-	100	0	0
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BIBLE FUND.

Bequeathed by Robt. Green, for the purchase of Bibles and extending Spirituality in the Parish,	-	50	0	0
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THE SKINNER BENEFACTION.

Peter Skinner, my Uncle, was Born on the 26th Jan., 1801, in the house in Land Street, Keith, which was owned by his father, James Skinner,—now the possession of Wm. Farquharson,

Druggist. He was bred a Cabinet Maker in Rothes. His elder brother, Alexander, emigrated to Grenada, and left him upwards of £3000. From infancy he had strong religious sentiments, taught Sabbath classes, addressed audiences, and latterly was attached to the tenets of "The Plymouth Brethren." By inheritance he was, for a single man, left in comfortable circumstances. He travelled all over the world, returned to Scotland, and bought the houses in Fife-Keith, now belonging to M'Beath, Ardmannoch. In Aug., 1879, he made a Will written on Parchment by Robert Cruikshank, Solicitor, Rothes, leaving a score of Legacies to various "Well-Wishers," from £50 to £150. Chiefly, £2000 (invested by him in 4½ p. c. Cape of Good Hope Debentures) were Bequeathed to the Poor of Rothes and Keith, and Parishes, equally—not in the receipt of Parochial relief. The Trustees for Keith are the Ministers of the Established and Free Churches, and Alex. Thurburn, Banker; the latter receiving a Legacy of £50 and a Gold Seal. (The Watch and Chain "on the top of the Tin Box," was left to Jas. Anderson, Merchant, Rothes.) These *Three* are also Trustees for the entire Estate. All the Trustees are Legatees, excepting the *Ministers*. The free annual Income of the invested £1000 left for the selected deserving Poor of Keith is to be expended in purchasing Meal, Coals, Blankets, and Plaiding, to be distributed annually in January. Twenty Copies of an Annual Report, shewing the division of the said Funds, are directed to be published. Wm. Gall, British Linen Co., Elgin, is declared to be the Manager and Clerk of the Trust, and Holder of the Funds, with a suitable remuneration for his trouble.

Among the last Codicils of the Will is this:—"Rothes, 30 August, 1879.—Dear Mr. Gall, I leave you Scott's Bible in Six Volumes, with a Bookcase, and gold Coin of Adelaide, which you will receive at my death. I leave you also £50 Stg. Scott's Bible has been with me three times round the world. The pages of some of the parts are a little tinged with smoke, being in a Ship burning nine days: but I am here at present, brought safely through many a peril; and, though still weak, 'I am ready to depart and be with Christ which is far better,' to behold His Blessed Face, which was spit upon, now shining with infinite glory. PETER SKINNER."

Died at Rothes on the 25th Jan., 1880. Buried at Keith on the 28th curr. (See Page 210.)

THE COTTAGE HOSPITAL

Has been Erected as a Memorial for the benign professional services of the late Dr. Robt. Turner. It stands at the top of "Begg's Brae" (where formerly there was a "Hattrel" of poor Cots belonging to the Glebe), to the south of "Blinkbonny Cottage," in which the late Edward Forsyth resided. Also, in the vicinity stands, as of yore, the Domicile of the *Gutter-bleed* John Skinner, the last in remembrance who wore "the Braid Bonnet," of comfortable shape, size, and grace, far out-vying all modern "Tiles," adapted equally for a *hoof* as for a *caput*.

The Site overlooks the Manse and "City of the Dead," and is choice and "equal in every respect," as Euclid says about his Triangles. All around is an undulating country. The square grey Tower of the modern *St. Summarius'* stands out sharply against the cerulean heavens. The circumambient Trees throw weird shadows, when not lit up with the golden gems of the Sun and from that skylight—the Moon. Now and again, the faint murmur of the Isla is heard, and the almost incessant roll and whistle of the passing Railway Trains sharpen the attention. Associations, flowers, and music, contribute mightily to convalescence, equally with climate, drainage, and ventilation. Some of the first Hospitals have been spoiled, in consequence of the neglect of these concomitants. It has become the accepted idea, from experience, that not only should there be small or *Cottage Hospitals* scattered over the Country, but that, especially in large Towns, numerous small Hospitals should supersede the common error of huge Piles in inconvenient Localities,—the Patients being often dead before they reach.

The Trustees are the Clergymen, for the time being, of all Denominations in the Parishes of Keith, Grange, and Botriphnie. The cost of *the Hospital*, without furnishing, is, according to the Contracts, £1216 18s.

THE LONGMORE HALL

Is a Gothic Building situated at the North end of Mid Street. Over the Doorway there is a polished Granite Panel with the Inscription :—

ERECTED BY WILLIAM LONGMORE,
AND PRESENTED TO KEITH AND PARISH, 1872.

The Entrance-lobby is about 12 feet square. Adjacent to it

there are a Committee Room about 14 feet square, and a small Room for a Library. The Hall is divided into five bays, having double light Gothic Windows, with circles in the top, on either side. It is 62 feet long by 30 feet wide: the height of the side walls is $18\frac{1}{2}$ feet, and the height from floor to ceiling is 29 feet. On the south side there are 5 windows, and on the north side 4 windows,—the space for the fifth window in the north side being required for communication with a Retiring Room. In the west wall over the Platform, there is a large St. Catherine-wheel Window, filled with grezaille stained glass. The circular Window is in 11 divisions. The Centre-piece contains a Monogram of the Initials W.L., and the date 1872. The appearance of the Roof is rich,—the wood-work combining with the other ornamentation. The moveable Platform in the west end is along the entire width of the Hall, and covers a stair-case leading to Apartments and a second Hall in the basement-floor. At the north side, close by the front of the Platform, there is a Door leading into a small Retiring Room, and other necessary accommodation, which is afforded by a projecting Wing built to the side of the Hall. The Hall is seated for 500 persons,—well lighted and heated. The site upon which the Structure stands has an uneven surface, and heavy excavations were required for a satisfactory foundation. These deep excavations admitted of the formation of a suite of Rooms in the basement-floor, which greatly enhance the practical use of the Buildings. At the exterior of the west end, there is a stone-stair with iron rail leading to this basement-floor,—where the Keeper has 3 Apartments, each about 14 feet square. This second Hall measures 46 feet by 29 feet, and is 9 feet high. When any Gathering is held above, at which the seats may be dispensed with, they can be deposited here; hatchways being formed in the floor for facilitating their removal. In case of a Ball or other social purpose, this under Hall can serve as a Supper or Refreshment Room.

On the 24th January, 1873, in presence of about 600 persons from town and country, this *Town Hall for Keith* (costing £2000), was formally opened and handed over by the Donor;—when his Portrait, life-size, by Jas. Barclay, Edinburgh, was unveiled and stationed in the Hall. A hundred and fifty guineas were Subscribed for it. The Hall was then declared, by Deed, to be under the management and control of nine Trustees, viz.: George Kynoch, senior, Manufacturer; John Forsyth, Leather Merchant; William Thurburn, Bank Agent and Solicitor; the Rev. James

Allan, Parish Minister; Robert Turner, M.D.; Alex. Struthers George, Flour Manufacturer; John Watson, Factor for the Earl of Seafield; Charles Green, Banker; and James Geddes Brown, Distiller; and their Successors in office. Four of these have since deceased. Few part with their wealth in their life-time. *Keith* is not Mr. Longmore's native Parish, but (as he said) he had spent the best of his days in it, and to Keith and its people he owed much of his prosperity.

In 1879, adjoining *The Longmore Hall*, the venerable Benefactor also Presented to the Town of Keith a BOWLING GREEN, which is enthusiastically patronised, very properly, by Clergy and Laity.

KEITH WATER SUPPLY.

On the 6th October, 1874, formal Requisition was presented to the Parochial Board of the Parish of Keith (Wm. Stuart, Fife-Keith was the prime Mover), asking them as Local Authority to take steps under the Public Health Act toward the formation of a Special Water Supply District. This Requisition was regarded with diverse feelings on the part of various Members of the Board. Motions and Counter-Motions were fired; certain of the Corporation declining not only to proceed in the direction of forming a District, but to allow enquiry to be made respecting the Public Water Supply. Against that Resolution an Appeal was taken to the Sheriff by some of the principal Inhabitants of Keith. The late Wm. Thurburn, Solicitor, and the late Jno. Watson, Factor, were among the Appellants; as were also Wm. Longmore, Alex. Thurburn, J. Geddes Brown, John George, John Kemp, James Kemp, Mitchell, clothier; Robt. Gordon, innkeeper; and Jas. Lawrence, shoemaker. While, however, the Appeal was in progress, the Local Authority took a second thought, and voluntarily Resolved to enquire into the state of the Water Supply; and the year 1875 was occupied in prosecuting enquiries through Committees. Samples of Water from various Wells were submitted, first to Dr. Macadam, Edinburgh, and subsequently to Professor Brazier, of Aberdeen, for analysis, with the striking result that the Water of the whole of the public and private Wells, with two exceptions, was condemned as unfit for domestic use. On receipt of that Document, the Authority at once called in the services of John Willet, C.E., Aberdeen, who

reported on the internal Water Supplies of the Town, and on the best Scheme for obtaining a fresh supply by Gravitation, giving preference to what became known as the *Balloch Scheme*. The immediate result of this was a Resolution by the Local Authority not to place any further obstacles in the way of having a Water Supply District formed. The Appeal to the Sheriff had meantime been sisted, and the Authority and Appellants put an end to it by lodging a mutual Agreement for a District being formed. In pursuance thereof, in the beginning of 1876 the Authorities approved of the boundaries of a special District, embracing both Towns, the Railway Station, Isla Bank Mills, and other properties, to which, however, there followed objections by the two Railway Companies and others. Certain somewhat informal Proceedings then took place before the Sheriff-Substitute, who, after the Case had a long rest in "avizandum," on 17th October, 1876, called upon those having objections to the District or its Boundaries to state them within a given time. Then began the formidable opposition founded upon objections signed by Wm. Robb, ironmonger, Fife-Keith, and a large number of Ratepayers and Non-Ratepayers in the Towns. Arguments almost without precedent in the County Court for the length of time that they occupied, occasioned no little amusement when they were made, but they proved unavailing. Almost the last judicial act of Jas. Gordon, as Sheriff-Substitute, was to throw the Objections overboard, and on 31st March, 1877, intimated his Decision to form the Towns of Keith and Fife-Keith into a special District. Zealous in their cause, the Objectors made an Appeal to the Sheriff-Principal, who, however, adhered to the Finding of his Substitute. Then was revived the opposition of the Railway Companies, who desired to have their premises excluded from the District. Scott Moncrieff had meantime been appointed Sheriff-Substitute, and gained greatly in the respect of the people by the line of procedure he adopted. He made a personal inspection of the Boundaries, and after a conference in the Longmore Hall with the parties interested, decided that the Railway Station should be embraced in the District. The Finding did not get leave to take effect till it was ratified, on Appeal to the Sheriff-Principal, on 28th November, 1877.

The Special District once formed and defined, the subject reverted to the Local Authority, whose duty it became to provide for the wants of the population. Anew they remitted to the Civil Engineer to reconsider his former Report, and to examine a

fresh Scheme, the credit of first suggesting which is due to Wm. Thomson, Factor's Office, Fife-Keith. It was then that the C.E. went to the Glacks of the Balloch and decided in favour of the Plan that was ultimately adopted, and with some modification has now been carried into effect. Specimens of the Water from each Spring were sent to Professor Brazier, Aberdeen, who made a careful Analysis, and arrived at the general conclusion that all were good Waters; and if any one of them had been sent to him to report upon as a separate Specimen, he should have had no hesitation in saying that it was safe to be used for all purposes of domestic supply. All were soft Waters, with exceedingly little Mineral matter, so that the quality was regarded as unexceptionable.

The decisive step was taken on 23rd May, 1878, when, on the Motion of James Geddes Brown, the Local Authority approved of *the Glacks of Balloch Scheme*, and appointed J. Willet, their Engineer, to carry it out. The Water Committee had its origin at the same Meeting, and on the 13th July following, on their recommendation, a Contract was entered into with D. Y. Stewart & Co., Glasgow, to supply Water Pipes at a cost of £1897. It was, however, found desirable, after receiving the Offer, to have the whole length of Pipe from the Cistern to the Town 6 inches instead of 5 inches diameter. The Pipe was to be supplied by weight, so that the difference in rate was easily adjusted, but the change entailed an additional cost of £200. The larger Pipe was introduced mainly for the reason that it would lessen the friction and increase the pressure of the water, and secure that in all time coming the Main Pipe should be of ample size. Shortly thereafter, on 16th October, an Agreement was concluded with William Scott, Culduthel Cottage, Inverness, to carry out the work at a cost of £1895. The Contract-prices were thus £3792, but extra items of Expenditure were incurred, and, including all expenses, the total Cost will not be far off £5000. The Local Authority applied to the Public Works Loan Commissioners for that amount, to be payable over a period of 50 years.

Under favourable circumstances the Contractor began operations in October, 1878, calculating that he would conclude comfortably within the period of nine months, to which he was limited. The Winter put a long stop to out-door work, and from that cause between three and four months were lost; but the Work was finished within a little more than a month beyond the term originally stipulated.

The Water has its source in the Glacks or hollow between the two Hills, known as the Big and Little Balloch, about $3\frac{1}{2}$ miles to the North-East of the Square of Keith. It is collected from half-a-dozen main Springs and a number of minor intervening Springs. The highest of the Springs, named *the Horngow*, is on the Gordon property, within a few yards of the March between the Gordon, Fife, and Seafield properties, and so close to the Ridge that with very little trouble it might have been diverted to flow towards Cairnie or Grange instead of towards Keith. *Pattie's Well, the Three Sisters, and the Caird's Well* constitute the other main Springs, the last-named about a thousand yards distant from *the Horngow*. The Water is drawn partly from each of the three Estates that march there, and was generously given up by the Proprietors. A peculiarity of all the Springs is that they rise upright from a bed of pure sand, an opening on a lower level than the surface of a Spring and within a short distance of it, failing to draw off the slightest quantity of the water. From the mouth of each Spring small drains carry the water into circular-built Wells, about 3 feet diameter and 4 feet in depth. Spigot and Faucet fire-clay Pipes carry the Outflow from the higher to the lower Wells, these Pipes terminating in a Cistern at the Caird's Well. The Cistern of concrete, measuring 6 feet long and 4 feet wide, by $8\frac{1}{2}$ feet deep, is substantially covered, and like each of the Wells fitted with a Howarth Patent Archimedian Screw Ventilator. These Works constitute the most distant and elevated Section of the System.

For a distance of about 2 miles round the east shoulder of the Big Balloch, the water is carried from the Cistern to the Reservoir. After leaving the Hill-ground, the Pipe touches on the Crofts of Ardrone and passes to the lands at Mains of Auchoynergie, where the Reservoir is placed, its Site being the old Garden of the Mains. In laying the Pipe along this Section, the Contractor had rather a nice Level to follow, the fall being 1 in about 700, or scarcely a dozen feet over the whole distance. The ground at some points being unequal, to preserve the level a good deal of masonry had to be used. Culverts 9 to 12 feet in length were built at two points, the pipe laid along the top of them, and covered by embankments of earth. Fortunately no heavy excavation was required, the trench for the pipe being on an average about 3 feet deep.

The Reservoir constituted the heaviest part of the undertaking. In the form of an oblong Tank, it is 20 feet by 60 feet, having a water surface of 133 square yards, and a maximum depth of 11

feet. It is placed in a bed of limestone, in the quarrying of which occurred the only accident in connection with the Works. A Crane used in lifting heavy blocks of the stone gave way, by which one of the men was thrown down and received fatal injuries. The excavations extended to a depth of 18 feet, when the floor was formed of cement, with a dip in the centre. The side walls, also of concrete, 18 inches thick, were backed with a similar thickness of clay; and the arched concrete roof rises about 5 feet over the level of the surface of the adjoining ground. The capacity of the Reservoir is for 82,300 gallons of water. Connected with it are two valve chambers, one for the inlet, and the other for the outlet; as also a by-pass-pipe by which the water can be sent to the Town without going into the Reservoir. Considerable advantage is obtained in the amount of pressure by the introduction of a Patented Contrivance applied for the first time in this part of the country. The principle is the double action of gravitation, so as to secure by the insertion of an upright Shaft within the Reservoir the same pressure upon the supply when the Reservoir is empty as when it is full.

From the Reservoir, the Water is taken in almost a straight line to the Square of Keith, a distance of rather more than a mile; and the route from Mains of Auchoynanie is through the lotted lands to the bottom of Bridge Street. Considerable inequalities existed on this section of the Works; the levels falling and rising to the extent of nearly 200 feet. About half way between the Reservoir and the Town, the hollow, through which flows the Burn of Drum, had to be passed. It was first proposed to carry the Pipe across the Burn upon a bridge of 18 feet span, and 6 feet above the level of the Stream; but subsequently a more favourable method was resorted to in sinking the Pipe below the bed of the Burn. To prevent the possibility of interference with the regularity of the supply, the Pipe is doubled where it comes beneath the Stream, and fitted with Scouring-Cocks, so that in the event of a temporary interruption in one Pipe, the other may be used while the fault is being rectified. An advantage from this arrangement, and the introduction of Scour-Valves, will be the possibility of frequently discharging the contents of the Pipes stretching between the Burn and the Town. A considerable fall exists on nearly all the Pipes in that Section, and the Back-flow of the Water will carry off any sediment that may collect. Another noticeable part of the Work on this Section is the formation of an Embankment about 3 feet in height, for a

distance of about 60 yards, near the bottom of Bridge Street. The Pipe was practically laid on the natural surface of the ground, and the Embankment formed for its protection.

The Main Pipe extends along Bridge Street to the Catholic Chapel, the highest point in the two Towns. At each crossing Branch-pipes strike along the various Streets; and Valves affixed at the Crossings to enable the Water to be drawn off from any part of the System, or if necessary wholly concentrated upon one part. The Moss Street Branch carries the Water down Union Street, across the Bridge of Isla and the Old Town Railway Bridge, on to Fife-Keith. Pipes are laid in every Street of Fife-Keith, and on to a point below the Flour Mills on the Fife-Keith Station-Road. Isla Bank and the Railway Station are, however, served by a Branch passing down the Keith Station-Road.

The Pipes used in the construction of the System are of superior quality and sufficient capacity for the utmost wants of the Towns. From the Cistern at the Glacks to the Square at Keith the main is a 6-inch iron Pipe. The Branch to Fife-Keith is a 4-inch Pipe, and all the rest of the Piping under the Streets are 3 inches diameter. A wise liberality was exercised in paying for vertically cast Pipes with turned and bore joints, except on about one-tenth of the System, where, owing to quick curves, these joints could not be used. The extent of 6-inch Pipe is about $3\frac{1}{2}$ miles, and the length laid down in the Streets of the two Towns is 7700 yards. They are placed under the centre of the Thoroughfares.

Forty public Wells have been erected, the Pattern adopted being that of Kennedy's Patent Self-closing Well. They are fixed upon freestone bases, by the side of the pavement. To provide for cases of Fire or other emergency, Plugs have been placed at every hundred yards distance throughout the Town. An arrangement is also made, by which a Branch-pipe with Fire-cock is taken into the centre of the Premises at Mills of Keith, Isla Bank Works, and the property of R. Kynoch-Shand, to be used only in the accident of a Fire occurring. The whole Cost of those private extensions is, of course, paid by the parties interested, the Local Authority claiming the right of property in the Pipes so laid down.

The quantity of Water available to flow into the Town is equal to 110 gallons per minute. The Supply has rather been increased by the operations of the Contractor, who was able to conserve every drop flowing from the Main-springs, and to gather in the yield of several minor Springs not reckoned upon. Fears pre-

vailed at one time that a sufficient pressure would not be procured to force the Water to the higher parts of Keith. The fact has proved otherwise, although the levels at the source of supply and the place of use do not greatly vary. At the Cill of the Cistern at *Caird's Well* the elevation is 617 feet; at the Reservoir at Mains of Auchoynanie, it is 603 feet; and at the most elevated point in Keith, near the Catholic Chapel, the height is 538 feet. After allowing for friction, very little margin is left, but the pressure has been found sufficient to throw water over the top of the Chapel.

The formal Opening of the Works took place at the Reservoir, Mains of Auchoynanie, at 3 o'clock on Wednesday, the 20th August, 1879. It was intended to have the Banquet in the neighbourhood of the Tank, but the unsettled state of the weather rendered the arrangement inadvisable. The day of Inauguration was wet and disagreeable. Mrs. A. S. George, of Earlsmount, in honourable gratitude for the arduous lead her husband took as Chairman of the Committee in the Water Supply, was deputed to turn the Key or Wheel covered with red cloth, opening the Valve between the Reservoir and the Supply Pipe. The operation occupied less than a minute, when she declared that *the Supply was opened*. The company returned to Keith, when the Water was demonstrated in force and abundance at ornamental Fountains on the Square, and at other parts of the Town. At 4.30 p.m., a number of ladies and gentlemen assembled in the *Longmore Hall* at a Cake and Wine Banquet.

As the Chairman appropriately said:—"Keith cannot boast of its surrounding landscape. Its bare and bleak Hills, without a peak to redeem the bareness of any one of them, are anything but picturesque. Notwithstanding this, we have to-day been attracted to the base of the Balloch with jubilant feelings; for, if its quartz formation fails to clothe it with vernal beauty, we recognise it as Nature's Storehouse, from which gushes forth those filtered and limpid Waters which will confer countless blessings on future generations."

A Fire-Engine and Appliances can be connected with the Main Pipe, in case of fire; which only require efficiency by a cool and skilful Brigade ready for action. Personally we are adverse to all "Quack" Health-giving Corporations. Only ignorance of how to manage the human body and its component parts, is the dire cause of so large a proportion of beings being necessitated to drag out a miserable constipated existence of *living on Drugs*. Few are

more exposed than the writer to all sorts of disease ; and yet, for 50 years, he has not swallowed a sixpence worth of *Dusch*. A pint of *Cold Water*, night and morning (if persisted in) will, ere long, drive even *Beelzebub* through the most obstinate intestines. (See Page 70). But since *Hydropathic Establishments* have become a *Business*, any enterprising Algebraic Coefficient might venture upon a far less dubious *Spec* than the *House of Achymany* for a Northern Sanatorium.

GEOLOGY*

1, Porphyritic Gneiss at the Farm of Goukstane; 2, Talc Slate at Milton; 3, Clay and Mica Slate at Newmill,—the latter in the Altmore ridge; 4, Quartzite at Dunnyduff; 5, Granular Limestone at Tarnash; 6, Primitive Limestone at Blackhillock, Maisley, and Ardrone,—Manufactured into Lime; 7, Galena is found in the Quartzite; 8, Sulphuret of Antimony, or Antimony-glance, in the Limestone of Maisley;—60 years ago quarried and sent to England by Dr. Smith of Banff, but, the Speculation not being successful, it was dropped. 9, Sulphuret of Iron in Limestone; 10, Iceland Spar; 11, Stalactis; 12, Stalagmitis; 13, Calx Spar; 14, Fluete of Lime; 15, Barytis; 16, Asbestos, all at Douglas Brae Quarries. 17, Black Oxide of Manganese in powder; 18, Black Oxide of Iron (Black Lead) at the Balloch Hill; 19, Small Garnets in abundance in Clay-slate at Earls Mill. The Stone, when polished, shines like a Diamond; 20, Kayenite at Cairds Hill. 21, Mica; 22, Schoral; 23, Chlorite in large masses in Gneiss; 24, Alum in small crystals,—at the Alamy Rock at Burn of Drum. 25, Pure White Clay at the Market Leys, &c.

ZOOLOGY.

Ludicrous blunders, which have become popular errors, are rife with regard to *Natural History* in numerous Periodicals purporting to inform the unlearned. Goldsmith was a Poet by *Nature*: but his Animated Nature is a bundle of ignorance and falsity, which can be easily confuted by any Tyro in the Science.

1, *Canis Vulpes* (The Fox); 2, *Mustela Vulgaris* (Weasel or Whitrat); 3, *Lepus Timidus* (Common Hare); 4, *Talpa Europea* (Mole); 5, *Cuniculus* (Rabbit); 6, *Mus Musculus* (Common Mouse); 7, *Mus Sylvaticus* (Field Mouse); 8, *Mus Decumanus* (Brown Rat); 9, *Arvicola Aquatica* (Water Vole); 10, *Vespertilis Marinus* (Common Bat).

* See an able Paper, Geometrical Account of Banffshire, by Robert Hay Cunningham, Esq., M.W.S., &c. (for which he obtained £50), which appeared in Vol. XIV. of the *Highland and Agricultural Society's Transactions*.

ORNITHOLOGY.*

1, *Scolopax Rusticola* (Moor-cock); 2, *Fringilla Domestica* (Sparrow); 3, *Corvix* (Crow); 4, *Corvus Frugilegus* (Rook); 5, *Corvus Pica* (Magpie); 6, *Columba Palumbus* (Wood pigeon); 7, *Columba Livia* (Tame pigeon); 8, *Gallinula Crex* (Corn-crake); 9, *Perdix Cinerea* (Partridge); 10, *Motacilla Alba* (Water-Wag-Tail); 11, *Fringilla Coelebs* (Chaffinch); 12, *Coccothraustes Chloris* (Green Grosbeak or Green Lintie); 13, *Fringilla Cannabina* (Linnet or Lintie); 14, *Pyrhula Vulgaris* (Bullfinch); 15, *Alauda Arvensis* (Lark or Laverock); 16, *Buteo Nisus* (Sparrow Hawk); 17, *Hirundo Rustica* (Swallow); 18, *Turdus Musicus* (Thrush or Mavis); 19, *Turdus Merula* (Blackbird); 20, *Saxicola Ænanthe* (Fallow Chat or Chackert); 21, *Sylvia Rubecula* (Robin Red Breast); 22, *Emberiza Citrinella* (Yellow Bunting or Yarlín); 23, *Troglodytes Vulgaris* (Wren); 24, *Cuculus Canorus* (Cuckoo); 25, *Vanellus Cristatus* (Lapwing or Peaseweep); 26, *Parus Cræulus* (Ox-eye).

ENTOMOLOGY,

From two Greek words *an Insect* and a *Description of*, i.e., the Science which treats of *Insects*, constitutes the most considerable portion of animated beings. Consequently, it is one of the most interesting and important branches of knowledge which can engage the mind. He who thinks it beneath his notice has indeed a narrow circumference. The amazing number of species, the wonderful changes of form, various modes of life, and the beauty of *Insects* generally, render the science of Entomology engaging in every Department. From the earliest period of which any authentic records remain, this Science has obtained a great portion of time, attention, and contemplation. The oldest records on the subject are to be found in Holy Writ, where mention is made of Locusts, Flies, and Caterpillars. Moses seems to have studied *Entomology*, as his Works abound with passages relating to *Insects*; and amongst the obsolete Works of Solomon, he is said to have treated of "creeping things." Hippocrates (who lived 500 years before Christ), wrote on *Insects*: and every Age teems with Authors who detailed their knowledge

* The Language of Birds is an effort on the part of the Male to comfort his Mate. Though he takes his turn in sitting on the nest during incubation, he is impatient while thus employed. The disposition on the part of Male birds to carry on a flirtation with some other Female, while their Mate is sitting, may be observed by watching one in a flock of common tame Pigeons. While his Mate is employed in her maternal duties, her lonesome Partner resumes the same loud cooing that was heard while he was courting and choosing his Mate. The delight which he always expresses when some young, animated Female, hearing his calls, alight on his standing-place, is very manifest. The constancy and harmlessness for which Doves have been proverbially celebrated are traits of character which belong only to the Females. All "*He Does*" are pugnacious to a man,—sitting in the door of the tent for hours, and going round and round, *Buckertyboo*, vetoing all Non-intrusion.—[G.]

about their colours, generation, and vivacity bestowed upon them by the Hand of Nature. Only *two* shall be here noticed from the millions developed in KEITH, viz., the *Bee* and the *Louse*.

I am certified that, as a whole, the Parish is the most favoured Locality in the Shire of Banff for *Bees*; which can only be remunerative commercially by the *Flock-system*, as Sheep. Keeping one *skep* or two *skeps* is waste of time and trouble. They must be established in *colonies*, where they even acquire manners and customs peculiar thereto. To *Smoke* them for the reward of their industry is now exploded as wholesale murder. If *Oil* was, of old, such an Indispensable in the East, *Honey* and the *Honey-Comb* may, without fail, prove a lucrative mercantile business by the Wise Men of the North.

Moths, Bees, Beetles, Spiders, Fleas, Flies, &c., are so cheap that they only require to be collected and classified to form a "mighty army" in every Household, as a Museum of instruction and delight.

THOMAS EDWARDS, too long kept in obscure poverty, is an Exemplar for every aspiring Naturalist, especially in Banffshire, to imitate if not to emulate.

The other Creature in Entomology which, like the Ass, is much contemned, may well engage minute consideration. Its anatomy and habits are marvellous, and it was the solitary thing which the Magicians of Egypt failed to create, or even imitate! All shrug their shoulders at this persevering little Individual, and yet, albeit his universal persecution, many a lively Half-Hour in his mortal life is enjoyed on the Hill-Sides and in the Valleys of *Dunderhead* by the *Human Louse*.

BOTANY.

Those who do not care for *Horticulture* lose one of the most lasting enjoyments of life. Gardens are ever young. There is always some old friend to return each succeeding Summer, and some new untried ones to interest us in their growth. A Garden can absorb as few other pursuits can. The rivalries here have no worries: they are only generous emulations.

One who takes praiseworthy interest in the *Keith Hortus Club*, and who was, during our pupilage, *Dux Mathematician*, first suggested that a few Pages should be devoted to the above. Not only did Wm. Robb contribute his own quota, but he also referred us to Dr. Jas. T. George, who furnished the Names and Localities

of the indigenous Plants (collected by them personally) in the Parish, with the Edible Fungi, Mosses, and Lichens. The *Classification* we have amplified and elaborated. The charms of *Flora* are appreciated by all ranks of the two Sexes by which we are known.

A Plant, like an Animal, is a compound living being, in which various operations are continually carrying on, from its first production to its final dissolution. THE LINNÆAN SYSTEM of the *Classification* of Plants, universally adopted, is formed upon a supposition that the *Stamens* represent the Male, and the *Pistils* the Female part of the Fructification. Charles Linnæus was Born in 1707, at the Village of Rooshoolt in Smaland, a Province in Sweden, where his father was an obscure Clergyman, and Died in 1778. He early imbibed his father's taste and enthusiasm for the natural produce of the neighbouring fields, and rose to be Professor of Botany at Upsal. The lustre of his abilities drew the attention of the most eminent men in Europe. Botany was in an imperfect state when he formed the *System* which has immortalized his Name. He distributed the whole Vegetable Kingdom into 24 CLASSES, which he divided into ORDERS, and subdivided into GENERA or TRIBES, which are further divided into SPECIES or INDIVIDUALS: all which resemble Mankind in general. The names of the CLASSES are formed from Greek words, and express the characteristics of each *Class*. The first Eleven *Classes* are named from the Greek Numerals, and the word *andria*, which means the same as *Stamens*. Those that have one Stamen belong to the 1st Class *Monandria*—those that have two to the 2nd *Diandria*,—those that have three to the 3rd *Triandria*; and so on, as reference to the subjoined List will shew. Then comes the ORDERS which are ascertained by the number of the *Pistils* or Female organs, and by adding *gynia*, instead of the termination *andria* to the Greek words signifying the Numbers. *Monogynia* will therefore signify one Wife, Female, or Style; *Digynia*, two; *Trigynia*, three; *Petragynia*, four; *Pentagynia*, five; *Hexagynia*, six; *Decagynia*, ten; *Polygynia*, many. From the above outline, the Reader will be enabled to form a general idea of the Classes, Orders, Genera, and Species; and also of the method of investigating them. The collecting, preparing, and drying of Plants is the best method for acquiring an accurate knowledge of them and their several parts.

It is a maxim among Physicians that where Nature produces diseases, there she also furnishes the remedies for them. In

proof of this dogma the following facts have been adduced, viz. :— the growth of *Scurvy-Grass* (*Cochlearia*) and other antiscorbutic Plants in those cold climates where Scurvy reigns as an Epidemic; of *Pepper* (*Lepidium*) and other Spices in hot countries, where the stomach is liable to torpor, and requires an extraordinary stimulus to promote its healthy action; as also of *Calamus Aromaticus* in those humid situations which are liable to intermittent Fevers; and of *Sarsaparilla* and *Guaiacum* in the regions supposed to be the native seats of Lues or Syphilis, and where, according to a Spanish Traveller, D'Aranda, in his account of South America, it is a sporadic disease.

In a few instances I have mentioned the *Medicinal* virtues of Plants; but the Reader would do well, before applying them, or setting up as an *Herbalist* or *Quack Doctor*, to procure the combined sanction of a regularly educated Physician,—“a little knowledge being a dangerous thing.”

Class II. DIANDRIA. Two Stamens with one Pistil.

Order I. *Monogynia*.

- Genus III. Species II. Alpine Mountain Enchanter's Nightshade. *Circæa Alpina*. Mill o' Wood, Tarnash. Flowers in June and July.
- „ IV. Species I. Thyme leaved Speedwell. *Veronica Serpyllifolia*. Roadside Tarnash; abundant in Fields and Pastures.
- „ „ Species II. Shop Speedwell. *Veronica Officinalis*. Mill o' Wood, Tarnash. Common. Leaves substituted for Tea, especially in Germany and Sweden.
- „ „ Species III. Germander Speedwell. *Veronica Chamædrys*. Roadsides. Common. Brilliant blue Blossoms.
- „ „ Species IV. Mountain Speedwell. *Veronica Montana*. Mill o' Wood. Rare. In May and June.
- „ „ Species V. Marsh Speedwell. *Veronica Scutellata*. Linn. Not common.
- „ „ Species VII. Brooklime. *Veronica Beccabunga*. Ditches every where. The bruised leaves are used to green wounds.
- „ „ Species VIII. Procumbent Speedwell. *Veronica Agrestis*. Fields, waste places, neglected gardens.
- „ „ Species IX. Wall Speedwell. *Veronica Arvensis*. Among Rubbish. Common.
- „ „ Species X. Joy-leaved Speedwell. *Veronica Hederifolia*. Gardens, and Roadside near Station.
- N.B.—There are at least 56 known Species of Veronica.
- „ V. Species I. Common Butterwort. *Pinguicula Vulgaris*. Market Leys. Common. The Juice of this Plant is used for curing Chops in Cows' Udders.

Order II. *Digynia*.

- „ VII. Species I. Sweet Scented Vernal Grass. *Anthoxanthum Oderatum*. Roadsides. Common. Smells like Woodruff while drying.

Class III. TRIANDRIA. Three Stamens with one Pistil.

Order I. *Monogynia*.

- Genus I. Species I. Shop Valerian. *Valeriana Officinalis*. Burn of Drum, Tarnash. Common. The Roots are strong-scented, excellent in habitual costiveness.
- „ „ Species II. Pyrenian Valerian. *Valeriana Pyrenaica*. Earls-mill Wood, Miltoun. In July.
- „ II. Species I. Garden Corn Salad—Lamb's Lettuce. *Fedia Olitoria*. Fields. The French call it *Salad de Pretre* from its being generally eaten in Lent.
- „ III. Species I. Water *Fleur-de-luce*. *Iris Pseudacorus*. Isla banks. Violent Purgative. Recommended for Toothache.
- „ VI. Species I. Sheathed Cotton Grass. *Ericphorum Vaginatum*. Moss, Bogbain. April to June.
- „ „ Species II. Narrow Leaved Cotton Grass. *Ericphorum Angustifolium*. Bogbain. Distinguished from the above by having many tufts or heads.
- „ VII. Species I. Matgrass or Bent. *Nardus Stricta*. Glen of Newmill. Barren Pastures. June.

Order II. *Digynia*.

- „ I. Fox Tail Grass. Meadow Fox Tail Grass. *Alopecurus Pratense*. Pastures. Common valuable Grass.
- „ „ Species II. Knead Fox Tail Grass. *Alopecurus Geniculatus*. Ditches. June and July.
- „ II. Species I. Meadow Catstail or Timothy Grass. *Phleum Pratense*. Fields. A fine pasture grass. Timothy Hanson brought the first seeds from New York to Carolina.
- „ „ Species II. Reed Canary Grass. *Phalaris Arundinacia*. Burn of Drum. This Grass with stripped leaves, ("Gardener's Garters,") is cultivated in gardens. July and August.
- „ „ Fine Bent Grass. *Agrostis Vulgaris*. Pastures.
- „ V. Species I. Brown Bent Grass. *Agrostis Canina*. Pastures. June and July.
- „ „ Species III. Marsh Bent Grass. *Agrostis Alba*. At Newmill, Fields and Roadsides. The famous fiorin Grass of Dr. Richardson and the Irish Agriculturists.
- „ VI. Species I. Crested Hair Grass. *Aira Cristata*. Glen of Newmill. Dennyduff.
- „ „ Species IV. Silver Hair Grass. *Aira Caryophyllea*. Tarnash. Auchoynany. Wastes.
- „ VII. Species II. Purple Melic Grass. *Melica Cærulea*. Foot of Balloch. Wet Moors. Fishermen in the Isle of Skye make ropes for the nets of this grass.
- „ VIII. Species I. Woolly Soft Grass. *Holcus Lanatus*. Fields. Very common.
- „ „ Species II. Creeping Soft Grass. *Holcus Mollis*. Fields and roots of Hedges.
- „ „ Species III. Catlike Soft Grass. *Holcus Avenaceus*. Fields. Abundant. Roots composed of numerous knots or bulbs, like a string of beads,—the smaller ones being uppermost.

- Genus X. Species III. Roughish Meadow Grass. *Poa Trivialis*. Pastures. Abundant. One of our best Grasses for Hay and Pasture, forming a good meadow.
- „ „ Species IV. Smooth-stalked Meadow Grass. *Poa Pratensis*. Pastures. Abundant.
- „ „ Species V. Animal Meadow Grass. *Poa Annua*. Pastures. Roadsides. The most common of Grasses, flowering summer and winter.
- „ „ Species VI. Wood Meadow Grass. *Poa Memorialis*. Mill o' Wood. Birkie Stream. The sheaths of the Leaves are smooth.
- „ IX. Species I. "Shake and Tremble" Common Quaking Grass. *Birza Media*. Burn of Drum.
- „ XI. Species I. Sheep's Fescue Grass. *Festuca Ovina*. Ardrone, &c. A poor wiry Grass. Common.
- „ „ Species II. Hard Fescue Grass. *Festuca Durinscula*. Ardrone, Dry Pastures. Common. Thrice the size of the preceding.
- „ „ Species III. Meadow Fescue Grass. *Festuca Pratensis*. Pastures and Roadsides. All these Grasses are excellent Sheep Pasture.
- „ XIV. Species I. Balled Cock's Foot Grass. *Dactylis Glomerata*. Abundant every where.
- „ XV. Species I. Crested Dog's-tail Grass. *Cynosurus Cristatus*. Pastures and Roadsides. This is the Scotch *Windle-Straw*. Straw-bonnets are made of the Stalks.
- „ XII. Species I. Soft Brome Grass, "Goose Grass." *Bromus Molliis*. Roadsides. Very common.
- „ „ Species II. Rough Brome Grass. *Bromus Asper*. Mill o' Wood. Common. Amongst the tallest of our Grasses, often 7 feet high.
- „ XVI. Species I. Common Rye Grass. *Lolium Perenne*. Fields and Roadside. Called *Ray Grass*, from *ivraie*, the Name given to *Lolium Temulentum* by the French, who call this *fausse ivraie*.
- „ XVII. Species I. Creeping Wheat-Grass or Couch-Grass. *Triticum Repens*. Fields. Leaves eaten by Dogs as an Emetic.

TRIANDRIA. Order III. *Trigynia*.

- „ XVIII. Species I. Water Blinks. *Montia Fontana*. The Flowers are very small, usually appearing in a half open state, whence *Blinks*.

Class IV. TETANDRIA. Four Stamens, all of equal length.

Order I. *Monogenia*.

- „ II. Species I. Devil's-Bit Scabious. *Scabiosa Succisi*. Moors and Roadsides. Root as it were cut off abruptly or bitten, hence *Devil's-Bit*. Herb dyes Yellow and Green. Decoction used in coughs and lung complaints.
- „ III. Species I. Field Sherard. *Sherardia Arvensis*. Fields and Dry Places.

- Genus IV. Species I. Yellow Bed Straw. *Galium Verum*. Roadsides. The French prescribe the Flowers in hysteria. The Roots dye a fine red. The Flowers, with alum, yield a fine yellow, and coagulate Milk when boiled with it.
- " " Species II. Cross Wort. *Galium Cruciatum*. On Rocks at Mill o' Wood.
- " " Species III. Marsh Bed Straw. *Galium Palustre*. Ardmannoch. The Blossoms are small and white.
- " " Species IV. Great Hedge Bed Straw. *Galium Mullugo*. Hedges at Drum.
- " " Species VI. Northern Bed Straw. *Galium Boreale*. Isla side and Burn of Drum.
- " " Species VII. Rough Bed Straw. *Galium Aparine*. Strathisla and Fife-Keith hedges. Used for skin-eruptions and for purifying hot humours.
- " V. Species I. Sweet Woodruff. *Asperula Odorata*. Mill o' Wood. Birkie Stream. Leaves lance-shaped, 7 to 9 in a whorl. Exhales when dry a pleasant fragrance. Used as Book-markers and worn in Watch Glasses.
- " VI. Species I. Greater Plantain, "Carl Doddy." *Plantago Major*. Roadsides. Formerly reckoned the best dressing for fresh wounds.
- " " Species III. Lea Plantain. *Plantago Maritima*. Roadsides. Often 25 and 30 miles from the Sea-coast.
- " IX. Species I. Common Ladies' Mantle. *Alchemilla Vulgaris*. Roadsides. An elegant Plant about a foot high.
- " " Species II. Field Ladies' Mantle. *Alchemilla Arvensis*. Fields and in sandy land.

Order III. *Tetragynia*. Four Pistils in each Flower, along with the Four Stamens.

- " XI. Species I. Floating Pond Weed. *Potamogeton Natans*. Brandy Pot.
- " " Species IV. Perfoliate Pond Weed. *Potamogeton Perfoliatum*. Below Linn.
- " XII. Species II. Bloomless Pearlwort. *Sagina Apetala*. On Dykes every where.

Class V. PENTANDRIA. Five Stamens in each Flower.

Order I. *Monogynia*.

- " I. Species I. Wood Scorpion Grass. *Myosotis Sylvatica*. Mill o' Wood.
- " " Species II. Forget-me-not. *Myosotis Palustris*. Marshes and Ditches. This Plant is celebrated in German Lore-song under the emblem of "*Vergile Mich Nicht*."
- " " Species III. Field Scorpion Grass. *Myosotis Arvensis*. Common in dry fields and waste places.
- " V. Species II. Shop Cornfrey. *Symphytum Officinale*. Eden-daich. Shoots of the Plant are a good Pot Herb.
- " VI. Species I. Field Bugloss. *Lycopsis Arvensis*. Waysides. The hairs or bristles are a remedy for Carbuncle.

- Genus VII. Species I. Common Primrose. *Primula Vulgaris*. Braes at Burn o' Drum.
- „ „ Species II. Cowslip or Paigle. *Primula Veris*. Maisley Braes, &c. Flowers used to make a fine narcotic wine.
- „ VIII. Species I. Common Buck-Bean. *Menyanthes Trifoliata*. Coldhome. A drachm in powder purges and vomits. Leaves very bitter.
- „ IX. Species IV. Moneywort. *Lysimachia Nummularia*. Birkies Stream.
- „ X. Species I. Common Pimpernel. *Anagallis Arvensis*. Gardens and Fields.
- „ XV. Species I. Bitter-sweet or Woody Night Shade. *Solanum Dulcamara*. Gardens. A little Plant with bright scarlet Flowers, called "The Poor Man's Weather Glass." Poison.
- „ XVII. Species I. Round-leaved Bell-Flower. *Campanula Rotundifolia*. Roadsides.
- „ „ Species II. Broad-leaved Bell-Flower. *Campanula Latifolia*. Mill o' Wood.
- „ XIX. Species I. Common Honeysuckle or Woodbine. *Lonicera Periclymenum*. Dubh Craig, Tarnash, &c. Distilled Water of the Flowers an excellent Cosmetic.
- „ XXII. Species II. Hedge Parsley. *Torilis Infesta*. Roadsides.
- „ XXIII. Species III. Dog's Violet. *Viola Canina*. Every where.
- „ „ Species IV. Pansy, Violet, or Heart's Ease. *Viola Tricolor*. A favourite with many names. Every where.
- „ XXIV. Species I., III., IV. *Ribes Rubrum*, *R. Nigrum*, *R. Grossularia*. Common and Black Currant and Gooseberry.
- „ XXV. Species I. Common Ivy. *Hedera Helix*. Tarnash, Mill o' Wood, &c. The Gum has a smell and attracts Fish. The Berries draw Issues.
- „ XXVI. Species I. Field Gentian. *Gentiana Campestris*. Pastures and Moor lands, Auchanacy. Like the other Species of Gentian, very bitter.
- „ XXVIII. Species III. White Goose Foot or Meld Weed. *Chenopodium Album*. Waste Places and Gardens.
- „ XXIX. Species I. Common Elm. *Ulmus Campestris*. Plantations.
- „ XXX. Species I. Wood Sanicle. *Sanicula Europæa*. Mill o' Wood, Tarnash. Good for bleeding Piles.
- „ XXXIII. Species I. Wild Carrot. *Daucus Carota*. Borders of Leys. Origin of the Garden Carrot. Moles are fond of the Roots.
- „ XXXIV. Species I. Common Earth Nut or Arnut, from the Dutch Aardnoot. *Bunium Bulbocastanum*. Brandy Brae. Roots when large and roasted little inferior to Chestnuts.
- „ XXXV. Species I. Common Hemlock. *Conium Maculatum*. Cut-hill. Waste Places. Highly Narcotic and Poisonous.
- „ XL. Species I. Fool's Parsley. *Æthusa Cynapium*. Beside Old Bridge of Isla. When eaten in mistake for Parsley it occasions Vomiting.
- „ XLIV. Species I. Myrrh or Sweet Cicely. *Myrrhis Odorata*. Burn of Drum. Seeds used to polish and scent floors and furniture. Tincture of Myrrh excellent Gum lotion.

- Genus XLV. Species I. Masterwort. *Imperitoria Ostruthium*. Roadsides. Root used for Toothache, Dropsy, and Dyspepsia.
 „ XLVI. Species I. Common Carraway. *Carum Carui*. Old Newmill. Seeds aromatic, used in Cakes and Comfits.
 „ XLVIII. Species I. Common Parsley. *Apium Petroselinum*. Gardens.
 „ XLIX. Species I. Common Gout or Bishop's Weed. *Ægopodium Poodograria*. Too common.

Order III. *Trigynia*.

- „ L. Species I. Guelder Rose or Water Elder. *Viburnum Opulus*. Mill o' Wood. Leaves and Berries assume a Red or Pink Colour about October.
 „ LI. Species I. Dwarf Elder. *Sambucus Ebulus*. Old Keith, by Isla Side. Strong Purgative. The Leaves drive away Mice.

Order IV. *Tetragynia*.

- „ LII. Species I. Grass of Parnassus. *Parnassia Palustris*. Tarrycroya. Flowers singularly elegant.

Order V. *Pentagynia*. Five Styles in each Flower along with the Stamens.

- „ LIII. Species II. Purging Flax. *Linum Catharticum*. Ardrone. Common. Used in Rheumatism.

Order VI. *Hexagynia*.

- „ LIV. Species I. Round-leaved Sun-Dew. *Drosera Rotundifolia*. Auchoynany. Flowers open from 9 to 12. Juice destroys Warts and Corns.

Class VI. *HEXANDRIA*. Six Styles in each Flower along with the Five Stamens.

Order I. *Monogynia*.

- „ VIII. Species I. Lancashire Asphodel. *Narthecium Ossifragum*. Foot of Balloch. Common. Roots creeping.
 „ X. Species II. Soft Rush. *Juncus Effusus*. Abundant in Marshes. The Pith is used for making Watch-lights.
 „ „ Species III. Round-Headed Rush. *Juncus Conglomeratus*. In damp Pastures. Surface-draining is the best method for extirpation.
 „ XI. Species II. Small Hairy Wood Rush. *Luzula Pilosa*. Mill o' Wood and Dry Pastures.
 „ „ Species III. Field Wood Rush. *Luzula Campestris*. Dry Pastures.

Order II. *Trigynia*.

- „ XII. Species II. Curled Dock. *Rumex Crispus*. Ubiquitous. Fresh Roots bruised cure the Itch. Seeds used in Dysentery.
 „ „ Species VI. Broad-leaved Dock or Butter Dock. *Rumex Obtusifolius*. Roadsides. Slime in the Root relieves Nettle-stinging.
 „ „ Species VII. Common Sorrel or Sourock. *Rumex Acetosa*. Common. Dried Root changes Water to Red. The expressed Juice yields Salt of Lemons, used to take the Iron-moulds out of Linen.

Genus XII. Sheep's Sorrel. *Rumex Acetosella*. Common in Dry Pastures.
Half the size of the preceding.

Order III. *Polygynia*.

- „ XIV. Species I. Great Water Plantain. *Alisma Plantago*. In
Ditches. In Russia the Roots are a specific for Hydrophobia.

Class VII. HEPTANDRIA.

Order I. *Monogynia*.

Trientalis Europea. Wood at Fife-Keith, &c.

Class VIII. OCTANDRIA. Eight Stamens in each Flower.

Order I. *Monogynia*.

- „ I. Species III. Small-Flowered Willow Herb. *Epilobium Parvi-*
florum. Drum. In watery places.
„ „ Species IV. Mountain Willow Herb. *Epilobium Montanum*.
Ardimannoch.
„ „ Species V. Square-stalked Willow Herb. *Epilobium Tetra-*
gonum. Milton. In Ditches.
„ „ Species VI. Marsh Willow Herb. *Epilobium Palustre*.
Lowrie Burn.
„ II. Species I. Bilberry or Blae Berry. *Vaccinium Myrtillus*.
Den Wood. The Moor Game live upon the Berries in
Autumn.
„ „ Species II. Red Whortle Berry. *Vaccinium Vitis Idea*. Ex-
cellent in sore Throats and all irritation of the mouth.
„ IV. Species I. Common Heather. *Calluna Vulgaris*. Balloch,
Altunore, Bogbain. None of the Heaths are found in
America nor scarcely in the Torrid Zone.
„ V. Species I. Plane Tree or Sycamore. *Erica Cinerea*. Heath
on Balloch.

Order III. *Trigynia*.

- „ VII. Species I. Snakeweed. *Polygonum Bistorta*. Fields. Root
one of the strongest vegetable astringents.
„ „ Species II. Knot-grass. *Polygonum Aviculare*. Fields,
Roadsides.
„ „ Species III. Black Bindweed. *Polygonum Convolvulus*.
Fields and Gardens.
„ „ Species IV. Amphibious *Persicaria*. *Polygonum Amphibium*.
Isla at Newmill.

Order IV. *Tetragynia*.

- „ VIII. Species I. Herb Paris. *Paris Quadrifolia*. Mill o' Wood.
Birkie Stream. Plant poisonous, of the nature of Opium.
„ IX. Species I. Tuberous Moschatell or Musk Crowfoot. *Adoxa*
Moschatellina. Tarnash. Mill o' Wood.

Class X. DECANDRIA. Ten Stamens in each Flower.

Order I. *Monogynia*.

- Genus I. Species I. Middle Winter Green. *Pyrola Media*. Birkie Stream.
 „ „ Second Winter Green. *Pyrola Secunda*. Fife-Keith Wood.
 „ „ Lesser Winter Green. *Pyrola Minor*. Birkie Stream.

Order II. *Digynia*.

- „ II. Species I. Opposite-leaved Golden Saxifrage. *Chrysosplenium Oppositifolium*. Newmill Wood.
 „ IV. Species I. Annual Knawell. *Scleranthus Annuus*. Dennyduff Fields. The Swedes and Germans receive the vapours of a decoction for Toothache.

Order III. *Trigynia*.

- „ VI. Species I. Wood Stitchwort. *Stellaria Nemorum*. Mill o' Wood. The whole Plant is hairy.
 „ „ Common Chickweed. *Stellaria Media*. Common. The young Shoots make an excellent Pot Herb.
 „ „ Species III. Greater Stitchwort. *Stellaria Holostea*. Birkie Stream, &c.
 „ „ Species IV. Lesser Stitchwort. *Stellaria Graminea*. Tarnash. Common among Furze Bushes and Broom.
 „ „ Species VI. Bog Stitchwort. *Stellaria Uliginosa*. Ditches about Newmill. A much smaller Plant than any of the former.

Order III. *Trigynia*.

- „ V. Species IV. Red Sandwort. *Arenaria Rubra*. Side of Railway.

Order IV. *Pentagynia*.

- „ VIII. Species III. Hairy Stonecrop. *Sedum Villosum*. Auchyn-dachie.
 „ IX. Species I. Common Sorrelwood. *Oxalis Acetosella*. The essential Salt of Lemons is prepared from this. Tarnash.
 „ XI. Species I. Corn Cockle. *Agrostemma Githago*. A common Plant in Corn Fields along with Poppy and Blue Bottle, enlivening them at the expense of the careless Husbandman.
 „ X. Species I. Ragged Robin. *Lychnis Flos Cuculi*. Den. Common. *Dryas Octopetala*. Balloch Hill. *Comarum Palustre*. Crooksmill, &c. *L. Sylvestris*. Mill o' Wood. *L. Vespertina*. Birkie Stream.
 „ XII. Species I. Broad-leaved Mouse-ear Chickweed. *Cerastium Vulgatum*. Common.
 „ „ Species II. Narrow-leaved Mouse-ear Chickweed.
 „ XIII. Species I. Corn Spurrey. *Spergula Arvensis*. Corn Fields.
 „ „ Species II. Knotted Spurrey. *S—Nodosa*. Hill of Altmore.

Class XI. DODECANDRIA. Consisting of Plants having from 11 to 19 Stamens in each Flora.

Order II. *Digynia*.

- „ II. Species I. Common Agrimony. *Agrimonia Eupatoria*. Used for Jaundice and Diabetes. Mill o' Wood.

Order III. *Trigynia*.

- Genus III. Species I. Dyer's Weed. *Reseda Luteola*. Side of Railway.
This Plant affords a much used Yellow Dye and Dutch Pink.

Order IV.

- „ V. Species I. *Sempervivum Tectorum*. Common House Leek or
Fouet. Abundant. Leaves, bruised, applied to Burns.

Class XII. ICOSANDRIA. Consists of Plants which have numerous
Stamens, about 20, or more inserted into the Calyx nob
into the Receptacle.

Order I. *Monogynia*,

- „ I. Species I. Bird Cherry or Hag Berry. *Prunus Padus*.
Mill o' Wood. Bark used in Syphilis, and the Fruit in
decoction for Dysentery. Mill o' Wood.
„ „ Species II. Gean or Wild Cherry. P—*Cersus*. The order
of the Garden Cherry is said to have been first introduced in
the reign of Henry VIII. Mill o' Wood.
„ „ Species V. Sloe or Black Thorn. P—*Spinosa*. The juice of
the Berry enters largely into the manufacture of Port Wine.

Order III. *Pentagynia*.

- „ „ Species III. Rodden or Rowan Tree, or Mountain Ash.
Pyrus Aucuparia. Mill o' Wood. Common.
„ II. Species I. Hawthorn Tree. *Crategus Oxyacantha*. Drum, &c.
„ IV. Species III. Meadow Sweet or Queen of the Meadow. *Spiræa*
Ulmaria. Water distilled from the tops is good for sore eyes.

Order III. *Polygnia*.

- „ „ Species II. Sweet Briar. The Eglantine of the Poets. R—
Rubiginosa. Burn of Drum, &c.
„ V. Species III. Briar Bush or Dog Rose. *Rosa Canina*. Burn
of Drum, &c.
„ VI. Species I. Raspberry Bush. *Rubus Idæus*. The Juice, like
that of the Strawberry, dissolves the Tartar of the Teeth.
„ „ Species II. Common Bramble or Black Bides. R—*Fruticosus*.
The Russians ferment the Berries with Honey, and extract
a potent liquor or spirit from them. Drum, Tarnash.
„ „ Species IV. Stone Bramble. R—*Saxatilis*. Mill o' Wood,
„ „ Species V. Cloud Berry. R—*Chamæimorus*. Cairds Hill.
„ IX. Species I. Wood Strawberry. *Fragaria Vesca*. The Bark of
the Root is astringent. The Berries are fragrant and juicy,
and are used in Consumption, Gravelly complaints, and in
incrustations on the Teeth. Tarnash, &c.

Order III.

- „ VIII. Species I. Goose Cinquefoil or Silver Weed. *Potentilla*
Anserina. The Leaves resemble those of Wild Tansy: the
Roots eat like Turnips. Everywhere.

Order III.

- Genus VII. Species I. Common Tormantil. *Tormentilla officinalis*. A powerful Astringent for Dysenteries. Balloch Hill.
 „ X. Species I. Common Avena. *Geum Urbanum*. The Roots flavour Ale and prevent its souring. Mill o' Wood.
 „ „ Species II. Water Avena. *G—Rivale*. Used as the former Species. Good Stomachic. Mill o' Wood, Tarnash.

Class XIII. POLYANDRIA.

Order I. *Monogynia*.

- „ III. *Cistus Helianthum*. The Den.

Order IV. *Polygynia*.

- „ X. Species I. Wood Anemone. *Anemone Nemorosa*. Mill o' Wood.
 Pile Wort. *Ficaria Verna*. Burn of Drum, &c.
 „ XI. Species I. Marsh Marigold. *Caltha Palustris*. Ditches. Everywhere.
 „ „ Species II. Lesser Spearwort. *Ranunculus Flammula*. Tarnash. Dubh Craig. The distilled Water is a powerful Emetic. The Plant raises blisters and curdles milk.
 „ „ Species IV. Wood Crowfoot. *R—Auricomus*. Birkie Stream, &c., Not acrid like the other Species.
 „ „ Species IX. Bulbous Crowfoot. *R—Bulbosus*. Fields. Every where. This Species is the “Cuckoo-buds of yellow hue” in Shakespeare.
 „ „ Species VII. Creeping Crowfoot. *R—Repens*. Gardens. Everywhere. A most inveterate Weed
 „ „ Species VI. Acrid Crowfoot. *R—Acris*. Roadsides, &c. Acrid in all its parts.
 „ „ Species XI. Ivy-leaved Crowfoot. *R—Hederaceus*. Ditches. Everywhere.
 „ XII. Species I. Globe Flower; or Lucken Gowan. *Trollius Europæus*. Mill o' Wood, &c.

Class XIV. DIDYNAMIA. Consists of Plants having 4 Stamens, 2 Long and 2 Short.

Order I. *Gymnospermia*. In this Order the Seeds have no covering, but are enclosed till ripe in the Calyx, instead of a Seed-vessel or Pericarp.

- „ V. Species I. Common Bugle. *Ajuga Reptans*. Mill o' Wood. Dubh Craig.
 „ III. Species I. Spear Mint. *Mentha Viridis*. Old Newmill. *M—Sylvestris*. Birkie Stream.
 „ „ Species III. Corn Mint. *M—Arvensis*. Fields. Every where. The smell of the Plant has been compared to that of the blue part of decayed Cheese.
 „ II. Species I. Ground Ivy. *Glechoma Hederacea*. Old Newmill, &c. Herb used to fine malt liquors.

- Genus VIII. Species I. Hemp Nettle. *Galeopsis Ladanum*. Fields.
 „ „ Species II. Changeable Hemp Nettle. *G—Versicolor*. Fields.
 „ IX. Species I. Wood Woundwort. *Stachys Sylvatica*. Mill
 o' Wood. The Herb dies yellow. Toads are fond of its shade.
 „ „ Species III. Corn Woundwort. *S—Arvensis*. Gardens, &c.
 „ „ Species II. Marsh Wound Wort. *S—Palustris*. Fields and Wet
 Gardens. The Herb, when bruised, used to cure wounds.
 „ XII. Species I. Wild Thyme. *Thymus Serpyllum*. Brae Head.
 Used as a Pot Herb in Soups.
 „ VI. Species I. Common Monk's Hood. *Aconitum Napellus*.
 Gardens. Deadly Poison.
 „ XIII. Species I. Common Self-heal. *Prunella Vulgaris*. Pastures
 everywhere. Used in Inflammatory Sore Throats, and in
 fresh Wounds.

Order II. *Angiospermia*. The Seeds are enclosed in a Seed-
 Vessel or Pericarp.

- „ XIV. Species I. Red Bartsia. *Bartsia Odontites*. Blackhillock.
 „ XVII. Species I. Yellow Rattle. *Rhinanthus Crista galli*. Alt-
 more, &c. Calyx, when filled with Seeds, makes a rattling
 sound when shaken.
 „ XIX. Species I. Shop Eye Bright. *Euphrasia officinalis*. Market
 Leys. Reputed Ophthalmic.
 „ XVIII. Species I. Yellow Cow-Wheat. *Melampyrum Pretense*.
 Mill o' Wood. The Butter is Yellow where Plant is found.
 „ XXIII. Species I. Marsh Louse Wort. *Pedicularis Palustris*. Bog-
 bain, &c., &c.
 „ „ Species II. Wood Louse Wort. *P—Sylvatica*, *Ardimannoch*,
 &c. Farmers suppose that this and the former Species
 render Sheep scabby and full of Vermin.
 „ XX. Species I. Knotty Figwort. *Scrophularia Nodosa*. Strathisla
 Mills. A decoction of the Leaves is used for the Scab in
 Swine. Herb rank smell and bitter taste.
 „ XXI. Species I. Purple Foxglove or Dead Men's Bells. *Digitalis*
Purpurea. Mill o' Wood, &c. Most Valuable in Dropsy.

Class XV. *TETRADYNAMIA*. Comprehends Plants having 6
 Stamens in each Flower, 4 long and 2 short.

Order I. *Siliculosa*.

The character of this Order consists in the Pod (*Silicula*) being broad
 and globular, i.e., a roundish flat Seed-vessel, furnished with a style
 which is frequently as long as the seed itself.

- „ VI. Species I. Spring Whitlow Grass. *Draba Verna*. Roadsides.
 A very small Herb used in Whitlows or Felons.
 „ IV. Species II. Field Pepperwort. *Lepidium Campestre*.
Auchyndachy. Corn Fields and Rubbish. Flower very
 small and white. Seed-pouch curiously scaly. The Leaves
 are hot.
 „ I. Species I. Penny Cress. *Thlaspi Arvense*. Gardens, &c.
 The Herb has a garlic flavour.
 „ „ Species II. Shepherd's Purse; or, Rifle the Ladies' Pouches.
T—Bursa pastoris. Shepherd's Purse. Every where.

Order II. *Siliquosa.*

In this Order the Seed-Vessel is (Siliqua), or long Pod.

- Genus VIII. Species III. Narrow-leaved Ladies' Smock. Cardamine Impatiens. Mill lade, Newmill. Called *Impatiens* from the Valves: when touched suddenly they burst and discharge the Seeds.
- „ „ Species II. Meadow Ladies' Smock. Cardamine Pratensis. Den, &c. The Flowers of this common Plant are used in Hysteria and Epilepsy; 20 to 30 Grs. twice a day.
- „ IX. Species I. Common Wall-Cress. Arabis Thaliana. Newmill.
- „ XI. Species I. Water-Cress. Nasturtium Officinale. Isla, &c. Excellent Spring Salad. Antiscorbutic.
- „ XII. Species I. Hedge Mustard. Sisymbrium Officinale. Cuth-hill. The Juice made into a Syrup and slowly swallowed relieves hoarseness and sore throat.
- „ XVII. Species I. Field Mustard. Sinapis Arvensis. Every where. It is this Weed which so frequently covers Corn Fields with its Yellow Flowers.
- „ XIX. Species I. Wild Radish or Runches. Raphanus Raphanistium. Every field.

Class XVI. MONADELPHIA. Consisting of Plants whose Filaments are united into one Parcel, or Set, more or less complete.

Order I. *Decandria.* Ten Stamens.

- „ II. Species I. Dusky Crane's Bill. Geranium Phæum. Birkie Stream.
- „ „ Species II. Wood Crane's Bill. Geranium Sylvaticum. Mill o' Wood.
- „ „ Species III. Meadow Crane's Bill. Geranium Pratense. Tarnash, &c.
- „ „ Species VI. Dove's Foot Crane's Bill. Geranium Molle. Fields. Common.
- „ „ Species V. Stinking Crane's Bill or Herb Robert. Geranium Robertianum. Mill o' Wood, &c. Offensive Smell when bruised. Infused for calculous complaints.

Class XVII. DIADELPHIA. Consisting of Plants whose Flowers are Butterfly-shaped, the Stamens of which are united by their Filaments into two Sets or Parcels.

Order II. *Hexandria.* Six Stamens.

- Genus I. Species I. Common Fumitory. Fumaria Officinalis. Manse hedges. Juice of the Plant used as a Cosmetic, especially in Scurvy.
- „ „ Species II. Ramping Fumitory. Fumaria Capreolata. Gardens, &c.
- Fumaria Claviculata. Drum, hedges.

Order II. *Octandria.* Eight Stamens.

- „ II. Species I. Common Milkwort. Polygala Vulgaris. Every where. A curious little Plant.

Order III. *Decandria*. Ten Stamens.

- Genus IV. Species I. Common Broom. *Cytisus Scoparius*. Every where. Flowers beautiful. Tops and Seeds used in infusion for Dropsy.
- „ III. Species I. Needle Green Weed or Petty Whin. *Genista Anglica*. Tarnash.
- „ V. Species I. Common Whin, Furze, or Gorse. *Ulex Europæus*. Every where. A superb Shrub when in full bloom.
- „ VI. Species I. Rest Harrow. *Ononis Arvensis*. Muldearie. The Bark of the Root is a powerful Diuretic.
- „ VII. Species I. Kidney Vetch or Lady's Finger. *Anthyllus Vulneraria*. Ardimannoch.
Orobus Tuberosus. Den, &c.
- „ VIII. Species II. Wood Bitter-Vetch. *Orabus Sylvaticus*. Mill o' Wood.
- „ IX. Species I. Meadow Vetchling. *Lathyrus Pratensis*. Meadows, &c.
- „ X. Species I. Wood Vetch. *Vicia Sylvatica*. Ardimannoch, &c. A most beautiful Climber, both Leaves and Flower being elegant.
- „ „ Species II. Tufted Vetch. *Vicia Cracca*. Drum, &c.
- „ „ Species III. Cultivated Vetch. *Vicia Sativa*. Fields. Every where.
- „ „ Species IV. Bush Fetch. *Vicia Sepium*. Hedges and Bushy Places.
- „ XI. Species I. Hairy Tare. *Ervum Hirsutum*. Fields.
- „ XIV. Species I. Trefoil Clover, Common Mellilot. *Trifolium Officinale*. Roadsides.
Trifolium Ornithopodioides. Every where.
- „ „ Species II. Dutch Clover, or Irish Shamrock.* *Trifolium Repens*. Fields. Every where.
- „ „ Species III. Red Clover. *Trifolium Pratense*. Everywhere.
- „ „ *Trifolium Medium*. Ardimannoch, Tarnash.
- „ „ Species V. Hop Trefoil. *Trifolium Procumbens*. Ardimannoch, &c.
Trifolium Fragiferum. Muldeary, &c.
Trifolium Minus. Tarnash.
- „ „ Species VI. Slender Yellow Trefoil. *Trifolium Filiforme*. Tarnash.
- „ XVI. Species I. Common Bird's-Foot-Trefoil. *Lotus Corniculatus*. Roadsides. Every where. In drying, the Flowers turn green like those of Indigo.

* THE SHAMROCK. Which is the true *Shamrock* of Ireland? Some say *Oxalis Acetosella*, Common Wood Sorrel, Class X., Genus IX., Species I. Others assert *Trifolium Repens*, Dutch Clover, Class XVII., Genus XIV., Species II. And other Plants have been named. In Ireland are worn both *Trifolium Filiforme*, Slender Yellow Trefoil, Class XVII., Genus XIV., Species VI., and *Medicago Lupulina*, Black Medick or Nonsuch, Class XVII., Genus XV., Species I. This latter Plant is also called *Heptrefoil*. Irish folk-lore says that the true *Shamrock* will not flourish upon English ground. Now, all the above Threefold-leaved Plants do grow and flourish in Great Britain; so that the Irish *on dit* has no accuracy. [G.]

296 *St. John's Wort, Sow Thistle, Hawk-weed, Thistles, Tansy.*

Class XVIII. POLYADELPHIA. Consisting of Plants having their Stamens united into many, or at least more than two Sets or Parcels.

Order I. *Polyandria*. Many Stamens.

- Genus I. Species I. Square-stalked St. John's Wort. *Hypericum Quadrangulum*. Tarnash.
 „ „ Species II. Perforated St. John's Wort. *Hypericum Perforatum*. Den. Every where.
 „ „ Species III. Doubtful St. John's Wort. *Hypericum Dubium*. Mill o' Wood.
Hypericum Montanum, Cairds Hill.

Class XIX. SYNGENESIA. Consisting of Plants whose Flowers are Compound.

Order I. *Polygamia Equalis*. All the Flowers perfect.

- „ III. Species I. Corn Sow Thistle. *Sonchus Arvensis*. Corn Fields.
 „ „ Species II. Common Sow Thistle. *Sonchus Oleraceus*. Common Weed in Gardens, Fields, and Wastes.
 „ IV. Species I. Common Dandelion or Bum-Pipe. *Leontodon Taraxacum*. Every where. Although an inveterate Weed, this Plant is most interesting in all its progress.
 „ VI. Species I. Mouse-ear Hawk-weed. *Hieracium Pilosella*. Roadsides, every where.
Hieracium Dubium. Roadsides.
 „ „ Species III. Wood Hawk-weed. *Hieracium Sylvaticum*. Tarnash.
Hieracium Molle. Mill o' Wood.
 „ VII. Species I. Smooth Hawk's Beard. *Crepis Tectorum*. Fields.
 „ VIII. Species I. Long Rooted Cat's Tail. *Hypochaeris Radicata*. Frequent in Meadows and by Roadsides.
 „ IX. Species I. Nipple Wort. *Lapsana Communis*. Gardens. Common. Used in Persia for Ulcerated Breasts.
 „ XI. Species I. Burdock. *Arctium Lappa*. Station. Few Animals, except the Ass, will touch this Plant.
 Saw Wort. *Serratula Alpina*. Mill o' Wood.
 „ XIII. Species I. Creeping Thistle. *Cnicus Arvensis*. Fields, every where. This is the common holdfast Thistle so mischievous to the Agriculturist. Cure—*Uproot him*.
 „ „ Species II. Spear Thistle. *Cnicus Lanceolatus*. Fields, every where.
 „ XV. Species I. Cotton Thistle or Burr Thistle. *Onopordum Acanthium*. Roadsides.
 „ XVIII. Species I. Common Tansy. *Tanacetum Vulgare*. Burn of Drum. The tops of the Flowers or Seeds are excellent for Ascarides.
 „ XX. Species I. Mountain Cudweed. *Gnaphalium Dioicum*. Mill o' Wood. Dry Pastures.
 „ „ Species II. Highland Cudweed. *Gnaphalium Sylvaticum*. Mill o' Wood.
 „ „ Species III. Marsh Cudweed. *Gnaphalium Uliginosum*. Old Newmill.

- Genus XX. Species IV. Narrow-leaved Cudweed. *Gnaphalium Gallicum*. Gardens.
- „ „ Species V. Common Cudweed. *Gnaphalium Germanicum*. Every where. Used in Bloody Flux.
- „ XXI. Species I. Tussilago. Colt's Foot. *Tussilago Tarfara*. Common in Fields and Banks. The Leaves are used, in smoking, for Consumptions, when dried; also, they are the basis of Cephalic Snuffs.
- „ XXII. Species I. Butter-Burr. *Petasites Vulgaris*. Earl's Mill, Meadows. Root used for putrid Fever.
- „ XXIII. Species I. Common Groundsell. *Senecio Vulgaris*. Abundant every where. The Leaves are a good application for Boils.
- „ „ Species IV. Ragwort. *Senecio Jacobææ*. Is common in Pastures.
- „ „ Species V. Marsh Wort. *Senecio Aquaticus*. Bogbain. Common in Marshes.
- „ XXIV. Species I. Common Golden Rod. *Solidago Virgaurea*. Glen of Newmill. An excellent Styptic for Hemorrhages.
- „ XXVII. Species I. Gowan or Field Daisy. *Bellis Perennis*. Every where. The pungent Roots boiled in Milk are applied in Scrofula.
- „ XXVIII. Species I. Ox Eye or Great Daisy. *Chrysanthemum Leucanthemum*. Corn Fields.
- „ „ Species II. Corn Marigold or Gule. *Chrysanthemum Segetum*. Fields among corn. An abundant Weed.
- „ XXIX. Species I. Common Feverfew. *Pyrethrum Parthenium*. Rocks and Wastes. Yields an "essential Oil" by distillation.
- „ XXX. Species I. Wild Camomile. *Matricaria Chamomilla*. Fields, every where. When the Flowers are infused, they are a good Stomachic.
- „ XXXII. Species II. Sneez Wort. *Achillea Ptarmica*. Fields, every where.
- „ XXXII. Species I. Yarrow or Milfoil. *Achillea Millefolium*. Common. The Flowers yield an "essential Oil."
- Order III. *Polygamia Frustanæa*. In this Order the Florets of the Centre have both Stamens and Pistils; those of the Ray neither, and only abortive Pistils. There is here but one Genus.
- Centaurea Nigra*. Common.
- „ XXXIII. Species I. Black Knapweed. *C—Cyanus*. Fields among Corn. Water distilled from the Flowers is good for weakness of the eyes.
- „ „ Species II. Blue Bottle.
- Class XX. GYNANDRIA. Consisting of Plants, the Stamens of which are situated upon the Style or Column, above the Germen.
- Order I. *Monandria*. One Stamen.
- „ I. Species I. Purple Orchis. *Orchis Masculæ*, Birkie Stream. The Spikes of Flowers are the long "purples or dead men's fingers," which serve to compose Ophelia's Garland. Hamlet, Act IV.

298 *Sun Spurge, Bur-reed, Carex, Alder, Birch, Hazel, Fir.*

Genus I. Species III. Spotted Orchis. O—Maculata. Pastures.
Every where.

O. Conopsea. Pastures. Every where.

Creeping Goodyera. O. Albida. Mill o' Wood.

„ IV. Species I. Bird's Nest, or Common Twag Blade. Goodyera.
Repens. Birkie Stream, &c.

„ „ Species II. Heart-leaved Tway Blade. Listera Ovata.
Mill o' Wood, &c.

L—Cordata. Mill o' Wood.

Class XXI. *MONÆIA*, has Stamens and Pistils in separate
Flowers on the same Plant.

Order I. *Monandria*. Male Flowers with One Stamen.

„ IV. Species II. Sun Spurge, or Devil's Kinstaffer Little Good.
Euphorbia Helioscopia. Fields. Gardens.

Order II. *Triandria*. Male Flowers with 3 Stamens.

„ „ Species II. Unbranched Bur-Reed. Sparganium Simplex. Isla.

„ „ Species III. Floating Bur-Reed. S—Natans. Isla.

„ V. Species II. Flea Carex. Carex Pulcaris. Glen of Newmill.
Few Flowered Carex. C—Pauciflora. Glen of Newmill.

„ „ Species XII. Wood Carex. C. Sylvatica. Mill o' Wood.

„ „ Vernal Carex. C. Præcox. Glen of Newmill.

„ „ Species XXIV. Bog Carex. C. Paludosa. Glen of Newmill.

Order III. *Tetrandria*. Male Flower with 4 Stamens.

„ VI. Species I. Common Alder. Alnus Glutinosa. Mill o' Wood.

„ VII. Species I. Small Nettle, Urtica Urens. Every where.

Order IV. *Polyandria*. Male Flowers with many Stamens.

This Order contains many well-known Trees.

„ XIII. Species I. Common Birch. Betula Alba. Birkie Stream.

„ XIV. Species I. Hazel-Nut. Corylus Avellana. Mill o' Wood.

Order V.

„ XVI. Species I. Scotch Fir. Pinus Sylvestris. In Plantations.

Class XXII. *DLÆCIA*. Consisting of such Plants as have barren or Male
Flowers on one individual, and Fertile or Female ones on another of
the same species.

Order I. *Diandria* Male Flowers with 2 Stamens.

Short-leaved Triandraos Willow. Salix Triandria. Mill o'
Wood. An excellent Osier. Scales Yellow.

Genus I. Species III. Yellow Willow, or Golden Osier. S. Vitellina.
Mill o' Wood.

S. Vaccinifolia. Balloch.

S. Prunifolia. Caird's Hill.

„ „ Species VIII. Creeping Willow, or Dwarf Silky Willow.
S. Repens. Forgie side.

S. Prostrata. Hill of Altmore.

Order II. *Triandria*. Three Stamens in the Male Flowers.

„ II. Species I. Crakeberry. Empetrum nigrum. Crowberry.
Balloch.

Order III. *Tetrandria*. Four Stamens in each Male Flower.

Genus IV. Species I. Sweet Gale, or Wild Myrtle. *Myrica Gale*. Bog
bain.

„ VI. Species II. Aspen, or Trembling Poplar. *Populus Tremula*.
In Plantations.

Order VI. *Enneandria*. Nine Stamens in the Male Flowers.

„ VII. Species I. Dog's Mercury. *Mercurialis Perennis*. Mill
o' Wood. Poisonous.

Order VII. *Monadelphia*. Stamens united into one set.

„ VIII. Species I. Common Juniper. *Juniperus Communis*. Muldeary.

FILICES OR FERNS.

1, *Allosorus crispus*, Mountain-parsley, Cairds' Hill, &c.; 2, *Asplenium Ruta muraria*, Wall Rue, or Rue-leaved Spleen Wort, Tarnash; 3, *A. Adiantum Nigrum*, Black Maiden Hair, Spleenwort; 4, *A. Alternifolium*, Tarnash; 5, *A. Trichomanis*, Common Maiden Hair, Spleenwort; 6, *Aspidium Lonicitidis*, Rocks at Mill o' Wood; 7, *Aspidium Lobatum*, Rare; 8, *A. Thelypteris*, Foot of Balloch Hill and Muldearie; 9, *A. Filix mas*, Male Fern, Balloch, Birkie Burn, Muldearie, and Mill o' Wood. Liquid Extract, in very small doze, sure to remove Tape worm; 10, *A. Cristata*, Wood at Newmill, Dbhu Craig; 11, *A. Aculeatum*, Mill o' Wood, &c.; 12, *A. Felix foemina*, Lady Fern, Mill o' Wood, &c., Dbhu Craig; 13, *Cryptogramma Crispa*, Parsley Fern; 14, *Cystea regia*, Tarnash, Linn, and Dbhu Craig; 15, *Blechnum boreale*, Hard Fern, Market Leys, &c. &c.; 16, *Pteris aquilina*, Common Brake, Den Wood, and Tarnash; 17, *Botrychium Lunaria*, Moon Wort, Tarrycroys in abundance; 18, *Polypodium Vulgare*, Ardimannoch, Ardrone, in abundance; 19, *P. Phegopteris*, Beech Fern, Mill o' Wood, Dbhu Craig; 20, *P. Dryopteris*, Oak Fern, Mill o' Wood, Birkie Stream, Dbhu Craig, &c., &c.; 21, *Menyanthes Trifoliata*; 22, *Vicia Sepium*; 23, *Pedicularis palustris*; 24, *Lapsana Communis*; 25, *Lychnus Diuria*; 26, *Nepeta Glechoma*; 27, *Vaccinium Myrtillus*; 28, *Dactylis Glomerata*; 29, *Vinca Minor*; 30, *Cardamine Pratensis*; 31, *Drosera Rotundifolia*; 32, *Orchis Latifolia*; 33, *Orchis Bifolia*; 34, *Pedicularis Sylvatica*.

MOSSES.

1, *Andræa Alpina*; 2, *Andræa Rupestris*, Balloch Rocks; 3, *Sphagnum Cymbifolium*; 4, *Sphagnum Squavrosum*; 5, *Sphagnum Cuspedatum*, Bog-bain, &c.; 6, *Phascum Angustifolium*, Cairds Hill; 7, *Phascum Alternifolium*, Mill o' Wood; 8, *Phascum Crispum*, Balloch Hill; 9, *Phascum Cuspidatum*, Tarnash; 10, *Phascum Bryoides*, Hill of Auchanasy; 11, *Gymnostomum Rupestre*, Fall of Tarnash; 12, *Gymnostomum Ovatum*, Banks at Tarnash; 13, *Gymnostomum Truncatulum*, Braes of Ardimannoch; 14, *Gymnostomum Squarrosum*, Cairds Hill; 15, *Anictangium Eileatum*, Stones; 16, *Georgia Mnemosynum*, Wood, Muldearie; 17, *Splachnum Sphaericum*, Common; 18, *Splachnum Tenue*, Muldearie Hill; 19, *Splachnum Mniodes*, Muldearie; 20, *Splachnum Angustatum*, Hill of Altmore; 21, *Splachnum Ampullaceum*, Glen of Newmills; 22, *Cyrtodon Splachnoides*, Muldearie; 23, *Weissia Striata*, Rocks, Muldearie; 24, *Weissia Curvirostra*, Balloch; 25, *Weissia Contraversa*, Altmore; 26, *Weissia Acuta*, Muldearie; 27, *Grimmia Apocarpa*, every where; 28, *Grimmia Pulvinata*, every where; 29, *Grimmia Trichophylla*, Common;

30, *Didymodon Purpureus*, Common; 31, *Didymodon Heteromallus*, Bogbain, &c.; 32, *Trichostomum Funale*, Cairds Hill; 33, *Trichostomum Patens*, Altmore; 34, *Trichostomum Lanuginosum*, Balloch; 35, *Trichostomum Canescens*, Balloch; 36, *Trichostomum Fasciculare*, Muldearie Rocks; 37, *Dicranum Bryoides*, Common; 38, *Dicranum Adiantoides*, Bogbain; 39, *Dicranum Taxifolium*, Muldearie; 40, *Dicranum Glancum*, Balloch; 41, *Dicranum Cerviculatum*, Balloch; 42, *Dicranum Flexuosum*, Balloch; 43, *Dicranum Heteromallum*, Cairds Hill; 44, *Tortula Muralis*, Common; 45, *Tortula Ruralis*, Common; 46, *Tortula Subulata*, Common; 47, *Tortula Unguiculata*, Common; 48, *Tortula Tortuosa*, Limestone, Mill o' Wood; 49, *Tortula Fallax*, Common; 50, *Polytrichum Undulatum*, Birkie Stream; 51, *Polytrichum Juniperinum*, Bogbain; 52, *Polytrichum Commune*, Muldearie, Besoms are made here of this Moss; 53, *Polytrichum Gracile*, Bogbain; 54, *Polytrichum Urnigerum*, Muldearie; 55, *Polytrichum Nanum*, Balloch Hill; 56, *Funaria Hygrometrica*, Muldearie; 57, *Orthotrichum Affine*, Paling every where; 58, *Orthotrichum Leiocarpum*, Stems of Trees; 59, *Orthotrichum Ludwigii*, On Birch Trees, Birkenburn; 60, *Orthotrichum Crispum*, Trees, Muldearie; 61, *Bryum Palustre*, Bogbain; 62, *Bryum Argenteum*, Roadsides, every where; 63, *Bryum Pyriforme*, Gardens; 64, *Bryum Capillare*, every where; 65, *Byrum Cæspititium*, Thatched House tops; 66, *Bryum Nutans*, Glen of Newmill; 67, *Bryum Roseum*, Bogbain; 68, *Bryum Ligulatum*, Muldearie, &c.; 69, *Neckera Crispa*, Tarnash; 70, *Anomodon Curtipendulum*, Muldearie; 71, *Tontinalis Antipyretica*, Burn of Drum; 72, *Hypnum Trichomanoides*, Birkie Stream; 63, *Hypnum Complanatum*, Birkie Stream; 74, *Hypnum Riparium*, Birkie Stream; 75, *Hypnum Undulatum*, Birkie Stream; 76, *Hypnum Denticulatum*, Birkie Stream; 77, *Hypnum Serpens*, Birkie Stream; 78, *Hypnum Populeum*, Tarnash; 79, *Hypnum Molle*, Mill o' Wood; 80, *Hypnum Purum*, Fields; 81, *Hypnum Plumosum*, Mill o' Wood; 82, *Hypnum Sericeum*, Mill o' Wood; 83, *Hypnum Prælongum*, Mill o' Wood; 84, *Hypnum Rutabulum*, Tarnash; 85, *Hypnum Velutinum*, Birkie Stream; 86, *Hypnum Stellatum*, Muldearie; 87, *Hypnum Trignetrum*, Cairds Hill; 88, *Hypnum Fluitans*, Isla; 89, *Hypnum Ulicantum*, Mill o' Wood; 90, *Hypnum Commutatum*, Mill o' Wood; 91, *Hypnum Silesiacum*, Top of Balloch; 92, *Hypnum Cupressiforme*, Birkie Stream.

HEPATICÆ. *Liverworts.*

1, *Jungermannia Aspleniodes*, Mill o' Wood, &c.; 2, *Jungermannia Cordifolia*, Mill o' Wood; 3, *Jungermannia Bimspidatar*, Birkenburn; 4, *Jungermannia Pusilla*, Tarnash; 5, *Jungermannia Albicans*, Dubh Craig; 6, *Jungermannia Complanata*, Wood, Muldearie; 7, *Jungermannia Reptans*, Birkie Stream; 8, *Jungermannia Trilobata*, Mill o' Wood; 9, *Jungermannia Juniperina*, Hill of Muldearie; 10, *Jungermannia Platyphylla*, Muldearie; 11, *Jungermannia Dilatata*, Wood, Muldearie; 12, *Jungermannia Multifida*, Bogbain; 13, *Jungermannia Furcata*, Muldearie.

EQUISITA. *Horse Tails*

All the *Equisita* or *Horse-Tails* are very rough to the touch. Their Bark abounds in Silex; and they are thus well-suited for the polishing of hard woods, ivory, brass, &c.

1, *Equisitum Pratense*, Mill o' Wood; 2, *Equisitum Arvense*, Drum, Tarrycroys; 3, *Equisitum Sylvaticum*, Mill o' Wood; 4, *Equisitum*

Limosum, Isla Banks ; 5, *Equisitum Palustre*, Tarnash, Birkie Stream ; 6, *Equisitum Ramosum*, Mill o' Wood, Birkenburn.

LYCOPODIA. *Club Mosses*.*

1, *Lycopodium Clavatum*, Cairds Hill ; 2, *Lycopodium Alpinum*, Balloch ; 3, *Lycopodium Selago*, Hill of Auchanasy ; 4, *Lycopodium Annotinum*, Hill of Auchanasy ; 5, *Lycopodium Selaginoides*, Cairds Hill.

JOHN GORDON

Was the only son of John Gordon, Surgeon, in Keith, and was Born there in 1792. At an early age he was sent to a School in the Parish of Inveraven, where he got the first rudiments of education. From this School he returned to Keith, whence, having completed his preparatory studies, he was sent to the University of Aberdeen in 1807, where he studied for three Sessions. In the years 1810, 1811, and 1812, he prosecuted the study of Medicine at the University of Edinburgh, which, having completed, he was admitted a Licentiate of the Royal College of Surgeons ; and joined his father as Assistant and Partner in 1813. The father's practice, already considerable, was soon much increased by the talents and activity of his son. By the death of his father, in 1814, he was respectably established in his profession at a period of life when most young men are but entering on their career. Several nice and difficult surgical operations, which he performed with complete success, and various cases where he had opportunity of evincing his skill as an Accoucheur, established his reputation. As early as 1817, no less than four young men were placed under his tuition as Apprentices. In the Spring of 1816, he Married Miss Robertson, daughter of the late Mr. Robertson, at Dee Castle, Aberdeenshire ; a lady to whom he had been fondly attached for several years. Of this Marriage there were two promising girls, at the time unconscious of the irreparable loss which they sustained in the death of their father.

Gordon was now high in professional character, young and healthy, loved and esteemed for his many good qualities, a most agreeable and intelligent companion, warm-hearted to a degree

* *Club Mosses* and *Horse Tails* are easily cultivated, and they would become a source of much interest when seen in a living state, how they progress and develop day by day. The study of them would give as much pleasure, if not more, than that of the Fern.

To make the Plants complete, I have noted down a few of the commonest Mosses in Keith Parish. Nothing can give greater pleasure to any lady or gentleman than gathering and finding out the Names of the various Mosses in the Parish. What a healthy recreation ! what a study ! Shooting down Grouse or studying Mathematics is nothing to it.

[J. T. GEORGE.]

bordering on enthusiasm, easy in his address, benevolent and attentive to the poor. But alas! man sees not what is before him; he knows not what a day may bring forth. On Saturday afternoon, the 21st August, 1819, one of those deplorable Accidents, which baffle all human calculation, in a moment deprived society of this most amiable and useful member, and his youthful wife and infant children (on whom he doated) of their sole guardian and support.

The Season being uncommonly warm, Gordon accompanied several of his companions, John Ingram, Hugh Johnston, &c, to bathe in *the Linn*. Incapable of Swimming, he was carried beyond his depth into the deep perpendicular *Pot*; and, before any of his comrades could render him effectual assistance, he had sunk to rise no more in life. The Rev. Jas. Bunyan broke the sad news to Mrs. Gordon, who was sitting at one of the windows of her house, at the south-east corner of the Square, wondering what the people were in commotion about.

Thus was one of Keith's worthies, in the 27th year of his age, when just beginning to reap the fruits of his education and acknowledged talents, snatched by an untimely fate from the career he had entered on with such bright prospects, and removed from this world, and from those to whom he was most dear, in a manner most poignant to contemplate.

During the moments of leisure, which the duties of a laborious profession permitted him to enjoy, Gordon dedicated himself to the elegant amusements of Painting, Music, and Poetry. At an early period of his life, he shewed a considerable genius for Drawing; and, without instruction, he became a tolerable Draughtsman. In Music, he was no mean Proficient at one time; but for some years he devoted the greater part of his spare time to the Muses, and cultivated his taste for Poetry.

After his death, an "Historical Poem, *ELGIVA*, in Six Cantos," with various minor Effusions, were found among his Papers, written in a fair and legible hand. Many of his intimate Acquaintances, especially the late Robert Sim, took an interest in his MSS., and published, in 1820, a small Vol. of 192 Pages, for the benefit of his Widow and Orphans. From the Preface the above Notice has been chiefly drawn. As to "*Elgiva*," which occupies 144 Pages of the now scarce *Brochure*, it is stated that from many little slips and oversights in the Manuscript, it is evident that the Author had never even read it over, with any attention, after the first transcription, much less prepared it for

being laid before the Public. In the arrangement of the *Story* he has certainly not been aware where his own strength lay. The Poem has a constant tendency to a *Dramatic* form; and had he freed himself from the trammels of Rhyme, and followed the true bent of his own genius, there is every probability that he might have produced an affecting and well-written Tragedy.

"*The Burning of Auchindoun or Willie MacIntosh*," is another Ballad, printed in Whitelaw's *Book of Scottish Ballads*, p. 248,—and also in *The Ballad Minstrelsy of Scotland*, 1871, Here follows the whole of it:—

1 As I came in by Fiddoch-side
In a May morning,
I met Willie MacIntosh
An hour before the dawning.

2 "Turn, Willie MacIntosh,
Turn, turn, I bid ye;
If ye burn Auchindoun,
Huntly he will head ye."

3 "Head me, or hang me,
That winna fley me;
I'll burn Auchindoun,
Ere the life lea'e me."

4 Coming oure Cairn-Croome,
And looking down, man,
I saw Willie MacIntosh
Burn Auchindoun, man.

5 Light was the mirky hour
At the day dawning,
For Auchindoun was in a flame
Ere the cock crawling.

*The Castle of Auchindoun** (there are several of the name) stands on a lonely Knoll of conical shape, about 3 miles N.E. of Dufftown, overlooking Glenfiddich. It consists of a dark grey strong Tower. It is a lonely, barren, bleak place, "cut off from the world." The like Tradition exists of it as of *the Burning of the Castle of Fren-draught* and *the Bonnie House of Airlie*. Auchindoun was the Domicile of Adam o' Gordon. The Clan Chattan represents the

* When a Brat, for our amusement the Figure on horseback, as drawn on a Willow-pattern Soup-plate, was declared to be "*Creely Duff*," the primogenitor of the Earls of Fife. This Equestrian was pointed out as on his journey to Keith from Auchindoun, with his crook-saddles containing his chickens and his eggs. All the Duff-Estates were narrated as coming from this *Adamic Egg-wife*, caparisoned with his Creel; who promulgated that a correct laying Hen, would never cause her owner to be a poor man if the Nest-Egg remained, and if she roosted next the Cock.—[G.]

MacIntosh. In 1592, the Chief displeased or insulted (*insults* then as now were easily generated) the Marquis of Huntly (a Gordon), to whom the MacIntoshes were Vassals, and held lands or territories. These came to seek reconciliation at Auchindoun. Adam o' Gordon was, by bad luck, not at home when the Chief of the Clan MacIntosh arrived; but his wife was, who, listening to his errand, said that her husband desired the head of the Head of the Clan Chattan to be stuck on the top of the Portcullis of Auchindoun. This plain speaking naturally fired the MacIntosh, who resented the threat with scorn. The Lady, with heroic pluck, seized a sword from the wall and struck off his head then and there. Soon this murder came out, for the Clansmen were eagerly awaiting the result of the interview. They mustered in full numbers, in dead of night, and plundered and set on fire the Stronghold of Auchindoun. The Clan Gordon, to atone for this adroit murder on the part of the Lady in Chief, had to make over an "assythment,"—a large portion of the Castle-lands of Inverness to the MacIntosh; part of which (the Farm of Essich) his Representative still holds.

Balvenie Castle (the couplet of the Ballad) is infinitely more easy of access than its rival *Auchindoun*. "The Wolfe of Badenoch" is said to have spent part of his existence here. It is quite close by the Dufftown Railway Station, overlooking the Vale of the Water of Fiddich. This imposing Stronghold belonged in succession to the House of Douglas and to the Earls (Stewarts) of Athole. The *Motto* of the Arms of the latter is still in distinct prominence, high over the massive curiously interlaced iron Gate which guards the large square Court, viz.,

FEVETH. FORTVIN. AND. FIL.

THE. FATTRIS.

From the Stewart of Athole, *Balvenie Castle* descended to the Inneses of Coxton, and now to the Earls of Fife.

THE LEGEND BALLAD by Dr. John Gordon draws the picture of Malcolm the Heir of Balvenie (the Suitor of Helen, the Heiress of Auchindoun), as seized by her father and shut up in the Keep of the Castle. Helen, by and bye, is also immured. As usual, the two neighbouring Chiefs were mortal foes. Helen's father wishes her to wed Sir Roderick of Drummin. Balvenie gathers his Clansmen to liberate his son from the Vault of Auchindoun. Blood flows profusely on both sides. Malcolm slays Roderick. Auchindoun is set on fire. Malcolm rescues Helen from the Turret amid the flames. The father relents. The Love-Prize is won.

HELEN OF ACHINDOUN,

A BALLAD.

1. The night was dark,—no lovely moon,
 With fascinating ray,
 Shone on the Towers of Achindoun,
 That lift their tops on high.
2. Death's calm o'er all assum'd the sway—
 No sound was heard, nor tone,
 Save, from the jungles near, the cry
 Of night's own bird,—the moan
3. Of Autumn's gusts the trees among,
 Strewing the foliage brown,—
 And the Guard's frequent steps along
 The walls of Auchindoun.
4. Impregnable, they tower'd aloft,
 And, when in deadly jar
 By feudal Barons storm'd, had oft
 Roll'd back the shock of war.
5. By nature fortified, they stood
 Upon a lofty Hill,
 Along whose base the Fiddich's flood
 Pours lonely on, and still.
6. Precipitous on ev'ry side
 That lofty Hill arose ;
 Only one ridge a Path supplied
 To friends, or storming foes :
7. That Path, by strong portcullis'd Gate
 And Drawbridge, was secur'd,
 To ward against the deadly hate
 Which Chief on Chieftain pour'd.
8. Why from yon grated Lattice gleams,
 At this lone hour of night,
 When all the world in slumber seems,
 A Lamp's pale sickly light ?
9. Why, by its ray uncertain, rests
 Her head upon her hand,
 Yon lady fair ? What grief molests ?
 Tears on her eye-lids stand.

10. Heaves high her naked breast of snow
With many a struggling sigh ;
Her auburn locks unbraided flow
O'er her neck carelessly.
11. "I cannot sleep, I needs must weep ;
For, he I dearly love,
Immur'd, lies in the Castle's Keep,
My father's rage to prove.
12. "Oh ! why so harsh should fathers prove
Unto their children dear ?
The tigers cherish with more love
The whelps which they do rear !
13. "Though mutual hate our sires do move
A separate side to take,
Must HELEN less her MALCOLM love,
Or MALCOLM her forsake ?
14. "All earthly reasonings Love spurns,
All matches of the Sire ;
And when oppos'd more fiercely burns
His soft consuming fire.
15. "How could I hate his stately form ;
How hate his dark blue eye ;
How slight a heart to me so warm,
Nor feel his frequent sigh ?
16. "How hear his tender tale unmov'd,
Nor kindly answer deign ;
How kneeling view the youth belov'd,
Nor raise him from the plain ?
17. "Hath he not sworn that none but I
Shall ever call him *lord* ?
Have I not vow'd the same on high ?
How could I break my word !
18. "To RODERICK of Drummin, alas !
My father would me wed :
Rather the turf and waving grass
Shall crown my narrow bed !
19. "Though RODERICK were as young as *he*,
Who as my Sire is old,

- He never should my Bridegroom be ;
What can he boast but gold ?
20. " They who for mercenary views
Their love do sacrifice,
Must find the band a galling noose,
Instead of silken ties.
21. " Oh ! I've heard dismal tales of love,
From cruel parents' hate,
That might to tears the iron-heart move ;—
I dread 'twill be our fate !
22. " With MALCOLM met, ah luckless hour !
By Fiddich's shaded stream,
That RODERICK near, with arméd power,
Lay skulking, could we deem ?
23. " That serpent in Love's paradise
Lurk'd, to effect our woe,
To thwart his soft and tender ties,
How could we, guiltless, know ?
24. " There seiz'd he MALCOLM from behind
As he did fenceless stand,
And basely his hands and feet did bind,
Assisted by his band ;
25. " And bore him to my father's Hall,
A coward's guiltless prize !
Exulting o'er him in his fall,
Him who their captive lies.
26. " From RODERICK's dark designs, Heaven shield
His unprotected head ;
Oh ! make my father's hard heart yield ;
Our hapless Story plead !
27. " From that sad hour full many a tear
Hath dimm'd these sorrowing eyes ;
How can I rest, while thus my Dear
Their guiltless victim lies ?"
28. Upon fair HELEN of Achindoun,
Her father's only child,
Chaste as the cloudless harvest moon,
Had eighteen summers smil'd.

29. And still, as they revolve, they find
Her every charm increase,
Alike in body as in mind,
Till Love broke on her peace.
30. Then might they mark that Sorrow's sigh
The seat of Joy assum'd ;
The heart where smiling Hope held sway,
To Doubt and Fear was doom'd ;
31. That her once pleasure-beaming eye
Oft starts the swelling tear ;
Where bloom'd the rose in carmine dye,
Their growth the lilies rear.
32. Yet temper'd so these changes love,
That fairer she was deem'd :
For like an Angel from above,
In human form, she seem'd !
33. The Youth she loved, BALVENIE'S Heir,
A neighb'ring Baron bold,
His only Son, his earthly Care,
Scarce twenty years had told.
34. No Son of Albion's lovely Isle
Could with this Youth compare ;
His open speech and gen'rous smile
A guiltless heart declare.
35. ' Its walls his father's Castle rears
Upon a sloping Hill,
Near where in Fiddich disappears
The Dulman's classic Rill.
36. The blood of Royal JAMES's line
Flow'd in BALVENIE's veins ;
ATHOLE ! a younger Son of thine,
And worthy these domains.
37. There the strong oaks their branches spread,
The ash delights to dwell,
The linden casts its solemn shade,
The birks their sweets exhale ;
38. The sweet-briar there and wild-rose blow,
Its fruit the hazel yields,

- Blossoms and ripens the dark sloe ;
Her nest the cushat builds,
39. And, undisturb'd, her downy pair
Discloses, and maintains
With all a mother's anxious care,
Till fit for azure plains.
40. The thrush and linnet there delight
Th' enthusiast's list'ning ear ;
The woodlark joins them on her flight
With warbling voice and clear.
41. O'ertopping each surrounding elm
That Castle's Turrets rise ;
And stranger's mind and eye o'erwhelm
With pleasure and surprise.
42. Worthy a princely architect,
Ye proud embrasur'd Towers !
But, ah ! ye moulder in neglect,
And ruin round you lowers.
43. Ye sacred Relics of an age
Of chivalry and fame,
When oft for Freedom did engage
The Chiefs of mighty name,
44. Oft has the foot of lovely Maid
Your Ball-Room lightly press'd ;
Their cares the old aside have laid,
Nor thought of needful rest.
45. When through your Halls the *pibrochs* loud
The martial Pipe has raised,
The war-worn Chiefs, in language proud,
Their youthful deeds have blaz'd.
46. Where are the noble hearts that warm'd
Around your groaning boards ?
And where the martial sounds that charm'd
To deathless deeds your Lords ?
47. Those hearts are cold, those sounds are gone,
Those Lords are in the grave ;
You sigh ! these hoary Walls alone
Record where liv'd the brave.

48. MALCOLM, a Prisoner in the pow'r
Of a relentless foe;
His HELEN too, that lovely flow'r,
For him now doom'd to know
49. That enemy's rage ; what piercing thoughts
Harass his troubléd mind !
Each passion there confus'dly floats,
Like clouds before the wind.
50. Rage and Regret, Revenge and Love,
Alternate pass along ;
Fear, mix'd with Sorrow, these remove,
"Oh should they HELEN wrong !
51. "Should they constrain her now to wed
Sir RODERICK her betroth'd,
By threat'ning vengeance on my head,
Or tales in falsehood cloth'd.
52. "Her pitying heart, to save my life,
Might yield,—ah dreadful thought !
And she become Sir RODERICK's wife,—
'Twere life too dearly bought !
53. "Oh were I loos'd from Prison's chains,
Armed with my broad claymore,
His forfeit base on Battle-plain
RODERICK shall pay in gore !
54. "Had I my trusty falcon here,
With swift unerring wing,
A message to BALVENIE'S ear
He quickly on would bring.
55. "For lack of ink and parchment scroll,
With blood I'd write my tale
On fragment of my shirt ; then all
In blood that blood would wail !
56. "I hear my tender mother's cries
Lament her absent son ;
Who can inform her here he lies
In chains in Achindoun ?
57. "A hundred men, in Battle tried,
Attend BALVENIE'S call ;

- A hundred shields of tough bull-hide
Hang ready in his Hall.
58. "Around his Standard would be found
Three hundred vassals more,
If told their MALCOLM here lay bound,
To burst his Prison-Door.
59. "Were HELEN safe, I would not grieve ;
Fate soon might set me free :
What treatment, ah ! may she receive,
And all for love of me !
60. "Oh for these gentle spirits here,
By tales of fiction fram'd,
Who, pitying, tender lovers bear
(To chains and death condemn'd,)
61. "Far from their persecutor's pow'r,
While sooth'd to balmy rest,
To wake in some Elysian bow'r,
Which care nor fear molest !
62. "Ah foolish thought !—no spirit kind
Will hear my anxious prayer ;
No friendly hand these chains unbind,
Or snatch me from despair !"
63. As when enclosed in grated cage,
The gen'rous lion mourns,
And vents in frequent roars his rage,
And with just vengeance burns ;
64. Then throws him listless down, when toil
And efforts useless prove :
So MALCOLM's manly breast doth boil
With Vengeance, Rage, and Love.
65. He throws him down on the cold ground ;—
Of clanking chains and sighs
The vault reverberates the sound ;
The tears steal from his eyes.
66. Leave we him thus on flinty bed,
And turn our eyes again
To *her*, the young and lovely Maid,
The cause of all his pain.

67. The while her prison'd Love she mourn'd,
Herself a Prisoner too ;
The door on grating hinges turn'd,
Her chamber open threw :
68. And darkly enter'd ACHINDOUN—
His face she trembling eyed ;
She sicken'd at its awful frown,
As wrothly thus he said : .
69. "Tremble, thou traitor Child, ingrate !
Thou serpent to my heart ;
Shrink from an injur'd father's hate ;
Loath'd, from my sight depart !
70. "Oh madness ! he, the stripling Son
Of him my mortal foe,
Thy Paramour ! He shall atone
In bitterness of woe !
71. "Sir RODERICK waits to claim his Bride,
Unworthy as thou art ;
To him this night thou shalt be tied
Ere Scalan's Monk depart."
72. Enquiring after Hope, she rais'd
Her eyes to look on him :
Despair was there ; his fierce eyes blaz'd,
As those of Gorgon grim.
73. And as of old that Gorgon head
The gazers turn'd to stone ;
So, motionless, and fill'd with dread,
She sat—her senses gone !
74. Then falling prostrate at his feet,
All grov'ling on the ground,
She clasp'd his knees—ah, is it meet
That child should thus be found ?
75. "Mercy, oh mercy, father dear !
Thy wretched HELEN sues ;
Thy looks—thy wrath she cannot bear—
Do not her prayers refuse !
76. "Thy child, dear Sire (she weeping cried),
Thee ever dearly lov'd ;

- And to thy will in all beside
Obedient still hath prov'd :
77. "Cast her not from thee in her need—
Oh bend to Misery's call?
Sir RODERICK she can never Wed,
Her heart is MALCOLM's all."
78. "To-night Sir RODERICK thou shalt Wed,
Though death come the next hour
And drag thee to his icy bed—
Thy guilty Paramour,
79. "By Heaven I swear, his life shall pay,
If thus you scorn my will!
Ay, and ere Phoebus yellow ray
Have tipt the Conwal Hill,"
80. She rais'd her from the floor, and bare
She laid her breast of snow;
Stood in her piteous eye the tear,
While thus in deepest woe:
81. "Oh take this wretched life thou 'st given,
There's mercy in the blow;
I'll pray for thee when I'm in Heaven—
Strike here, and end my woe!
82. "But, oh! do not thine honour stain,
By shedding guiltless blood;
That stain unblanch'd would still remain
Lav'd by all ocean's flood!
83. "'Tis I am guilty, who his flame
Encouragement did give;
Strike here—'Tis I am all to blame,
But, oh let MALCOLM live!"
84. "Swear thou'lt forsake him then (he cried),
That moment is he free;
That none but RODERICK wilt thou wed—
No other terms for thee."
85. While thus he spoke the mingl'd sounds
Of shouts and cries he hears;
Echo throughout the Court rebounds
The strokes of Swords and Spears!

86. "*A midnight Foe!*" alarm'd, he cries,
And through the Door he bounds ;
"My Sword—my Shield—bid RODERICK rise"—
The Trump of War he sounds.
87. "To Arms, to Arms, each one" (he cries),
They're there and falling fast :
"Secure the Gate, the Drawbridge raise"—
These are already pass'd.
88. The storming Foe surprised the Guard,
And cleft his head in twain ;
The Drawbridge pass'd, the Gate unbarr'd,
Ere more the alarm could gain.
89. BALVENIE'S Clan—a Page had told
Where young BALVENIE lay ;
Lord ACHINDOUN a hundred fold
They swore that night should pay.
90. And well they kept their Vow,—for fast
As reapers scythe doth lay
The ripen'd ears, his Clan their last
Do breathe, and strew the way !
91. Like torrent raging from the hill,
Or avalanche of snow,
They sweep before them, and they kill—
Death stalks where'er they go.
92. A thousand hammers strongly plied
On Vulcan's anvils, so,
On sword, spear, shield, resounds each blade,
And lightning follows blow.
93. Full many a death BALVENIE dealt
That fatal night, I ween,
His powerful arm of strength they felt,
His sword of mettle keen.
94. "Where is my Son ? (He loudly cries)
Restore him instantly ;"
They answer, 'In the Vault he lies'—
To ope the Door they try :
95. In vain they try, till one a Beam
With force gigantic threw ;

(A massy Log used to the team);
The Door in splinters flew.

96. BALVENIE enter'd, and he found
In chains his lovely Boy;
His fetter'd hands he then unbound,—
They clasp'd, and wept for joy.
97. A Sword and Shield BALVENIE gave—
Short space for greeting there—
“Avenge thy wrongs, thy HELEN save;
The joys of conquest share.”
98. “Ye Pow'rs! that rule man's destiny,
Oh send me RODERICK here;
Once met, he, I, or both must die”—
Was MALCOLM's earnest prayer.
99. Onward he rush'd, all fearless, bold,
With searching, flaming eye:
So tiger bounding 'mid the fold
Selects his destin'd prey.
100. Rallying his men he RODERICK found,
Urging them to the fight.
“Coward! well met, I've sought thee round;
Most welcome to my sight!
101. “Not as by Fiddoch's side we met
Sir RODERICK meet we now;
Defend thy life.” In awful state
Revenge sat on his brow!
102. “Have at thee, then, thou daring Boy!”
Fierce RODERICK replied:
They close in conflict's dreadful joy—
Their bands look on dismay'd.
102. Like two contending clouds they met,
Or ships upon the main;
Each volley seems the last of Fate;
The blood descends like rain!
103. Long fought they, and with doubtful away,
Like lions o'er their prey—
Each blow with equal force they ply—
Fate victory doth delay,

104. Till RODERICK with one mighty blow
 Cleft MALCOLM's shield in twain ;
 MALCOLM return'd it on his foe—
 His head rolls 'mid the slain !
105. A moment RODERICK's headless trunk
 A frightful mockery stood ;
 Then, like a minéd Tower, it sunk,
 And bath'd the ground with blood.
106. A shout brave MALCOLM's prowess told,
 Which shook the Towers around ;
 The desp'rate Clans their death-play hold,
 And strew with dead the ground.
107. But soon BALVENIE's vassals find
 The victory their own :
 Now sues for peace with humble mind
 Despairing ACHINDOUN.
108. In Peace, the River's gentle flow ;
 In War, the raging Main ;
 Ne'er sued a brave and vanquish'd Foe
 To BALVENIE in vain.
109. Now lightens up the sky apace ;
 But sure 'tis not yet day !
 The Castle-walls in fury blaze—
 The flames in volumes play.
110. " Who did this act, and peace proclaim'd ?"—
 BALVENIE raging cried ;
 " Some few, the MACKINTOSHES nam'd,
 To avenge their Chief," they said.
111. " Wretches ! some men my standard join'd
 When we were on our way ;
 Seize them,—their guilty limbs fast bind—
 Their lives for this shall pay.
112. " Subdue the flames, to work all hands,
 What can be sav'd, oh save."
 They quickly rush at his commands—
 The flames with water lave.
113. A varied Scene now strikes the eye :
 In floods of clotted gore,

- The dead and dying mingl'd lie,
Midst bustle and uproar.
114. The frighten'd Daws shoot cawing round ;
Red gleams each neighb'ring peak ;
The Stags from out their coverts bound ;
The Owls a hiding seek.
115. " More water—see the flames increase—
The Tower is blazing high ;"
In wild confusion, swarm'd like bees,
Across the dead they fly.
116. Beyond, obscur'd in pitchy night,
These, in full light display'd ;
Above, dense volumes crimson'd bright,
That into darkness fade.
117. Each haggard, reddened count'nance seems,
As still the fire pervades,
And as the ruin brighter gleams,
A fury in the shades !
118. Their efforts all are vain ; more wide
The conflagration spreads :
The fabric threatens on each side
To topple o'er their heads.
119. " Oh ! is there none, just Heaven ! to save"—
(The Sire in accents wild—)
" The burning walls will be her grave—
My HELEN ! oh, my Child !"
120. MALCOLM alarm'd, " Where is she, say ?"
" Penn'd in yon turret high,
Where most the raging flames do play—
Is there no succour nigh ?"
121. " I'll save her," MALCOLM boldly cries,
" Or perish in the flames."
Across the Court he, bounding, flies—
The fire more fiercely gleams.
122. Through clouds of smoke he rushes on,
And, dauntless, still contends ;
The crackling Ruins round him groan,
The Stair beneath him bends ;

123. The Rafters fall in burning heaps,
And fire each object round ;
To HELEN'S Chamber now he leaps,
Whom, kneeling, there he found !
124. He seiz'd her in his arms, he bore
Her trembling through the flame ;
Down with a crash, just 'scap'd their power,
The tumbling Ruins came !
125. Down knelt they on the spot, gave praise
To Him, whose power sublime
Saved them from death, whose awful ways
Elude the search of Time !
126. He plac'd her by her father's side—
She sank into his arms.
BALVENIE eyed his son with pride,
Now freed from Fear's alarms.
127. " Oh gen'rous youth !" thus Helen's Sire,
" How can I grateful be
For this brave act ? Demand—thy Prayer
That moment's granted thee."
128. They knelt before Lord ACHINDOUN :
He rais'd them from the ground :
" My Daughter, and my Heart thou'st won ;
Let love henceforth abound."

KEITH, *Nov. 9, 1818.*

DR. WILLIAM DOUGALL

(From the MSS. of James Henry, Watchmaker, Keith, written 1832.)

KEITH values itself much on a Physician now only remembered by its older Inhabitants. This Individual was not less celebrated for his humanity than for his professional skill, as also for his eccentricities in common life. Wm. Dougall was a native either of Quarrywood or Linkwood, near Elgin ; and it is said that his Father was a Parish Minister thereabouts. Shortly after he had completed his studies, he intended to emigrate to India ; but was accidentally detained on his way thither to attend a Patient in or near Keith. One Patient begot another, till at length he was induced

to become a settled member of that Community in which he lived so long, and by whom he was so much respected. His range of practice soon became extensive, and his increasing fame drew around him Patients from remote parts of the country. In the pursuits of his profession he was most zealous and indefatigable: in it were all his pleasure and prospects centred. His habits of life were moderate, his wants simple, his attention to the poor most exemplary, and his religious duties were performed with reverential strictness. His professional eminence was undoubted; nor did his laborious duties prevent him from entering into the more scientific departments of his vocation, as was acknowledged by all who knew him, and shown from his extensive Library, which contained the most celebrated Medical Works, ancient as well as modern. The Doctor's peculiarities are still the theme of the old folks in Keith; and many Anecdotes of him are in circulation to this day, replete with drollery. His passions, at all times keen, were kept in a continual state of excitement by the numerous visitors who frequented him and his house at the N.W. corner of the Square, as well as by the comparative ignorance which then existed. We shall subjoin a few of the better authenticated of those Anecdotes; and which, although a period of nearly 30 years has elapsed since he paid the debt of nature, are still in the full recollection of many of our acquaintances. In order to enter into the spirit of, and understand those Anecdotes; we shall describe the Dr.'s general appearance. His Person was of the *Herculean* cast, his features strongly marked, his body proportionally strong, without any tendency to corpulency, his limbs cast according to Nature's best-proportioned model. His costume, which never varied, was of the genuine old Scotch fashion:—a snuff-brown coloured single-breasted Coat, with "basket buttons" of ample dimensions; his Vest was of the same materials, and had huge depending flaps reaching to mid thigh. His "small clothes" generally were of dark-coloured Plush or Velveteen. He wore large Buckles on his Shoes; and when he Rode, he superadded a pair of Galligaskins. In his hand he carried a long gold-headed Cane of bamboo. But the most formidable part of his equipment consisted of a large "*Tie-Wig*." In what veneration was that Wig held! Its cut, its shape, its size, are still well-remembered. On high days, or solemn occasions, these Garments were exchanged for a Suit of Black, but of the same cut as the preceding, save the dignified appendage of a tri-cornered Cocked Hat, such as may be seen in the Portrait of some old British Commodore. Though but

young at the time of his decease, I still retain his appearance in my mind's eye; and can well remember the fear as well as the respect, which, even at that tender age, I was wont to regard this interesting Personage. The Dr., in his Religious opinions, was a strict Presbyterian, and, in his Political, there was a tendency to Republicanism.

Of his exposure of self-consequence, here is a Story told of him, respecting a gay and bustling "Guidwife," who seemed to the Dr. to be rather purse-proud. This Buxom, having occasion to apply to him for Medical aid, forced herself into notice by often reminding him that she was the "Guidwife o' Boat o' Brig"; and to which the Dr. readily assented by his well-known "Aye, aye, Aye, aye," adding "an' ye're the Guidwife o' Boat o' Brig." The "Guidwife," on asking the charges for Advice and Medicine, was made to pay down a Fee which she thought was more than commensurate with her quality. Immediately after her departure, some of the Dr.'s more humble Patients were attended to; and, on their tremblingly inquiring what was to pay, they were graciously informed that "the Guidwife o' Boat o' Brig had settled their Account!"

2. Another Guidwife in Boharm came to consult the Dr. about some ailment, for which he prescribed, telling her to take a *Tablespoonful* of the Mixture so many times a day. The country-woman was somewhat obtuse, and repeatedly asked how she was to use the Contents of the Phial, and if it was a "*Tea-speenfu*". The Dr., losing temper and patience, gave this final settler: "*Nae a Tea-speenfu*' but a *Table-speenfu*', a *Brose-speenfu*', a *Pothitch-speenfu*', ye clod-headed B——:" accompanying the explanation with a stroke each time on the dull Guidwife's shoulders.

3. Another Guidwife hailing from Bodenfinnoch, in a Coup-Cart, visited the Dr. concerning her Eyesight: "I wunner fat maks my een so weak in the mornins." Reply: "Jist, Guidwife, because they are in a weak place."

4. A young mother wished to know how to cure a three-year-old from stuffing her toes into her mouth and affronting folk. The Dr. answered, "Ah, lassie, the little one is deen fat ye canna noo dee yersel. She maks baith ends meet."

5. Another Patient was ordered a doze of Castor Oil, and was told by the Dr. to suck an Orange after the swallow,—adding, "But dinna fling the peelins on the flier, in case o' hurry in risin' ye should put yere fit on them and fa' and break yere hough and gie me a six weeks job o' ye."

6. Said another,—“Oh! Dr., but I’m ill; I havena sleepit a wink for twa nichts wi’ the thoct o’ yon.” Reply: “Aweel, Meggie, yeve great reason to be thankfu’ that ye get a dover in the *Day time*, for hantels o’ folk dinna get that.”

7. The Dr. was called to the Enzie to see a sick young man, and wrote a Prescription, according to the usual Abbreviation of Syrup of Buckthorn or *Ramus Catharticus*, “R. Syr. Ram. Cat.”—saying that she would get it in Fochabers, which was much nearer than Keith. The mother of the youth arrived at the Dr.’s house on the Square two days after in great tempest, and upbraided him for trying to “mak’ ony ane tak’ *Seerup o’ Rams’ Guts*.” “Faugh, Bach, Ach! Ye Bullheaded fat Sool! Gae hame wi’ ye, and gar yer loon take the *Recipé*, naither frae a Ram nor Tam Cat,—but *Seerup o’ Buckthorn*. Ha, ha, ha! The muckle Wife yellin’ about *Seerup o’ Rams and Tam Cats*. Lord preserve us!—that beats cock-fechtin’.”

8. The Dr. prescribed for a rural Patient *Beef Tea*, which was to be taken at his usual Dinner hour. The Tea was made according to the Dr.’s approved manner. On calling for his Patient, the Dr. inquired how he was liking the *Beef Tea*; when the old Farmer denounced it as the worst thing that he had ever tasted. “That’s very strange,—let *me* taste it,”—quoth the Dr. Having heated a small quantity, it was at once pronounced most excellent. “Aye, aye,” replied the honest Farmer, “the Beef Tea may drink weel enough that wy,—but try it wi the cream and sugar as I did.”

9. A country Henwife, on a Market-day, consulted the Dr. about an Ointment to rub her Man’s bald head with. Said the Dr., “tell yere Guidman that we ca’ a beld head *Barfit on the Croon*, and that it is fat few wishes to hae and nane wants to lose. Never lat folk see fat ye think shame o’.”

10. “Dr.,” said a decent woman, “I suffer a great deal wi’ my een.” “I dinna doot it,” answered the Dr., “but ye wid suffer a great deal mair without them.”

11. The Dr. was sauntering about the causeway one afternoon, when he accosted a neighbour, thus: “Weel, Leezy, this has been a fine day.” “Aye, hist, Sir; fat’s guded for the teethache?” “Ow! fat for wid ye speer at me?” “Surely, Sir, ye’re the werra ane to speer at.” “Na, na; yere werra dukes come in at my ain back door and cry at me *Quack, Quack, Quack*:—They never say, *Dr., fat’s guded for the teethache*.”

12. “Oh! Dr., I’ve been travelling the fleer the hale nicht wi’ the teethache.” Reply: “Weel, since ye hinna made muckle by

the *fleer*, try the *reef* the night." "Ye micht gie me something for't." "Ah! the Deil's in yere Head:—better a teem hoose than than an ill tenan'."

13. "Dr., wid ye gie me a cure for a sair Head." Reply: "The King's *Croon* winna cure his sair Head."

14. "Oh! Dr.," said an honest matron, "fat am I to dee wi' my Head?" Reply: "Weel, It's nae great thing o' a Head, but ye maun jist keep yere e'e on't."

15. Called to visit a pet *Loon*, the Dr. said, "Sheet oot yere Tongue, min;" which, on being done, the continuation ran, "lathy, ye've a Tongue as lang as yere mither's."

16. "Oh! Dr.," said Mrs. Ingram, "I am oot o' my judgment wi' my Teeth; *pull them a'.*" "Na, feth no;" quoth the Dr., "yere nae aul' eneuch yet to be *Hen-mouth'd.*"

17. "Weel! fat's vrang wi' ye noo, Mrs. Watt?" asked the Dr. "Ohone!" answered Mrs. W., "*stouns* in my Head." "Ye ocht to be thankfu," said the Dr., "that there is *some* thing in yere Head."

18. A frequent garrulous Beggar, after worrying the Dr. and getting her accustomed alms, exclaimed:—"Oh, ow! the ae half o' the worl' disna ken foo the ither lives." "Aweel," quoth the Dr., "it's nae your faut if they dinna."

19. "Weel, I see yere progressin'. The Minister has been catecheezin' in yere barn last ook." "*Oo aye: speerin' and speerin'; he speert fat I was compos'd o'.*" "Fat said ye to that?" "*I said that we wer' a' fearfully and winnerfu' made.*" "Faugh! tell him fan he speers at you again—that an umman is composed o' twa hunner an' forty three banes, a hunner an' saxty nine muscles, an' three hunner an' saxty nine *Pins*; faith ye'll blek the Minister:—tell him to back speer ye there."

20. "How is your Grandmother the day, Nelly?" "Some better." "You'll better tak' better care of her, for you winna get anither."

21. "Dr., examine my tongue," said a good woman, "and tell me what it needs." "It needs rest," replied the Dr.

WILLIAM KNIGHT

Was the natural son of William Knight Erskine of Pittodrie and Jane Forsyth. He was born on the 14th December, 1822, at the Village of Port Tannachy, in the Parish of Rathven, in the house of his grandfather, Wm. Forsyth, commonly called "Fergie,"

who was, at the time of his sudden death by the wayside in Grange, an admitted Pauper on the roll of his native Parish. Knight was educated chiefly at the School of Keith, under Jas. Smith, Alex. Riach, and Geo. Stuart. His mother and he were formerly resident in Huntly, and came to Fife-Keith about 1832. He had various constitutional gifts, but he was repeatedly turned back to lower classes. He was a good Mimic at school of "the Souter," Weaver, &c., and was expert in handling tools.

After he left School, he waited on, expecting that his father would procure for him a Commission in the Navy; but circumstances of a domestic nature are said to have altered this purpose, and caused Knight to return to his mother in Fife-Keith.

About the Summer of 1843 both removed to Aberdeen, and took up their residence in an humble abode in Canal Road. Knight became the daily visitor of certain Shoemakers' workshops, where he read, debated, and picked up a knowledge of Shoemaking (his grandfather made Carpet-shoes), which, when everything else in after life failed, was his ultimatum.

He resolved still to follow out a Classic education, and not having sufficient money to pay his fare by Steamer to St. Andrews, he walked thither on foot; and his experiences were more romantic than those of most poor yearners after scholastic lore. He used to relate that he had only a few coppers in his pocket when he arrived in the ancient City. Having made a call at a common Lodging-House, where a company of Tramps were assembled, he joined them; and, actuated by the double motive of saving his scanty funds and gaining experience in a new phase of life, he sat smoking and talking with them all night, instead of going to bed. In the morning, he presented himself among the Students for examination, and gained a £10 Bursary, which, with the aid of the proceeds of private teaching, enabled him to remain three Sessions at the University. It was probably this night at St. Andrews which gave Knight a characteristic which he retained throughout life, of seeking out and conversing with professional Hawkers and Beggars. He became too sympathetic with, and difficult to distinguish from, those whose company he so sought. He at this time took a notion of Medicine.

After he left the University, he found employment as a Clerk in Advocates' offices, situations which he held for some time, but ultimately lost, and several others of a like kind, through intemperate habits. He was in the shop of Duncan, Optician, Aberdeen, by whose death he was again thrown upon his own resources, and

took to Shoemaking, which ever after was his chief industrial employment. On the Streets, he would have attracted the attention of a Physiognomist. Under the middle height, slightly bent forward, with hair iron-grey; bare, sunken, dark-complexioned countenance, and prominent piercing eye, his slim figure moved swiftly along the street—altogether that of a young old man. He retained the sympathy of those who had the opportunity of judging of his kindness of heart and conversational powers. He could read seven languages, and it is curious to note that his principal Class-Book in all of them was the New Testament. The German Grammar he transferred into a long Poem, with the view (as he said), of impressing the Rules more speedily and deeply upon his memory. This Composition was in existence during his residence in Banff. He was an expert Arithmetician, being able to sum up with ease two columns of figures at the same time.

Knight's literary remains are confined to Epistolary Correspondence and Poems. "*The Valley of the Isla*" was Dedicated to Jas. Smith, Schoolmaster, Keith. The principal Poem, "*Auld Yule*," is a recital of a Merry-making, such as is common among the lower and middle classes at that season. The company join in dancing, singing, and story-telling. One of the principal incidents is the arrival of a stranger, who relates the story of his life, the chief feature of which is a journey from his native place, on the banks of the Spey, evidently Aberlour, to Aberdeen, and southward, in search of employment. *The Yule Feast* continues over a couple of nights, each evening's proceedings marking a division in the Poem.

In a Letter, written in 1851, to his former Shopmate in Aberdeen, Alex. Watt, in Manchester, Knight alludes to the "*Fore-nicht*," which, he says, "has already swelled into the unusual length of 1150 lines, and is not finished."

A little Vol. of 240 pages (not containing the above, not a long Poem, entitled "The World"), being Collections from friends in different Localities, was Published by Wm. Lindsay, Aberdeen, in 1869; and this abides as a Cenotaph of a former "Keith loon" and School-fellow.

Between 1846 and 1851, "Knichty," seems to have stuck to "the Craft." Between 1853 and 1856, he had removed to Edinburgh, with his mother, where he was for some time employed in the Writing Chambers of a leading Firm there, which he was obliged to leave for his besetting propensity, and again revert to the Shoemaking. In Edinburgh, he played *Weber's last Waltz* on

the Flute at a Supper in George Square with *eclat*, and had to sing four nights.

Between 1857 and 1861, he returned to the North and collected the several MSS. written on scraps of paper and left here and there, wherever he happened to be sojourning. For two years he wrought with Geo. Cook in New Pitsligo, where he found excellent sport for his favourite pastime, the Rod, in the Gonaar and North Ugie. After leaving here, he found transitory employment in Banff, then Portsoy, next Keith, next Grangemouth, then Edinburgh, then Dundee, then Peterhead, and again in Keith, and ultimately in Dundee. During all these wanderings he corresponded with the above good Friend to him.

The following Letter is the last which he had from him ; and, when it was written, Disease and utter Poverty had laid hold of him. It was written on a Medical Report Sheet, which he had got in the Infirmary of Dundee, from which it is dated :—

“ You will long ago have concluded that I had become regardless of you, and that the old proverb, ‘ out of sight out of mind,’ was applicable to my silence. A different matter was the cause. For some time after I came to Dundee, I had nothing of importance to communicate to you ; the same uniformity of life presented nothing that had anything worthy of sending you notice of, consequently I did not think of writing you. As early as the month of May last, I began to get out of sorts, and was laid up for some weeks, but I got round again, although I could not say that I was restored to my former vigour. I was in comfortable lodgings, and was spending my time both profitably and agreeably, but the fever broke over Dundee like an avalanche, spreading death and ruin in its course. My lodging-house folks were attacked almost simultaneously. My landlady was carried to the Infirmary ; next, her eldest boy ; next, the landlord himself was seized, but he would not leave the house ; but, in his selfishness, persisted to come into my room, and I having had typhus fever when a boy, was not afraid of the infection, and let him sleep in my bed. In the interval I took in a ‘ closer ’ lad who couldn’t get lodgings ; but, poor fellow, he was seized with the fever, and died in a day or two after his seizure. Still, I bore up manfully. I cleaned the house, made the breakfast, and fumigated the room with chloride of lime. But now my turn came. I was seized with the fever, and had to be conveyed to this place (the Infirmary), where I have now been for nearly four months, and you will wonder to see a fellow, only five days up, writing so well as this schoolboy scrawl is.

"During my delirium my tongue never ceased talking about you. At one time I was up to the elbows among old shoes, at another I was fishing in the Gonar and catching the most grotesque-looking fishes imaginable. Sometimes I was with you planning a house out of your little out-house for me to live in, and at that I wrought for days taking down the floor, and clearing away the pig-house and removing the dunghill along with Johnnie Grant and Sandy Boyes. In fact, I was very happy during the height of the fever. I had no pain, and was getting as much as 12 oz. of unreduced whisky every twenty-four hours, so that I was always half-seas over.

"But, after I had recovered from the fever, and was expecting to get out, I was seized with pleurisy, *i.e.*, inflammation of the lining membrane of the breast all round. Then began my trouble. I was wrapped round first with linseed poultice, applied as hot as I could bear, but this had no effect. Then the next application was turpentine cloths; and let never poor sinner endure the torments that these occasioned me! Not satisfied with this, the Doctors, thinking that the end was at hand, would try a last resort, and what did they do but affix a large fly-blisters to my back and side, which peeled me like an onion? But, unfortunately, while the blister was doing its work, I fell asleep, and, having twisted about, I broke the bladder, and the blister commenced an attack upon the true skin, and made two deep holes in my back.

"Now, I could only lie on a particular part of my back. This serves to keep up the irritation. Nevertheless, about the middle of January, I surprised every one by recovering from the disease; but no sooner am I rid of it than I am seized with bronchitis, and so violent a cough and spit that I was again at death's door. Judge of this, I have spit up from 7 A.M. till 9 P.M. the full of a spit box, the size of the jug you keep your paste in. The cough and spit remain yet, and God knows whether I will get rid of them. They are both, however, much reduced; still I have disagreeable mornings, and, sometimes, though less frequently, bad nights; but, taking all things into consideration, I have wrestled through one of the severest afflictions I was ever in.

"Yet not scatheless, for I am not altogether satisfied with the cough, although the doctors all assure me that lungs and membranes are as sound as a bell. But again, where is this spit coming from, unless it be incipient asthma or chronic bronchitis, both of which are unpleasant, although not deadly foes? However, my hair is

white, and, as I have not got shaved since I entered the Institution, I have a formidable moustache, and I want for nothing but tobacco; but as I have no money and no friends, I get leave to want."

In a P.S., Knight mentions the difficulty he had in getting Paper to write on, and a Penny to post the Letter, and it is probable this was the last Letter he ever wrote. It is dated March, 1866.

Poetry and Poverty often go hand in hand, and poor Knight was always poor, yet happy and contented, even when unable to buy $\frac{1}{2}$ oz. of Tobacco. His miserable and wasted life has one imitable trait:—he was no Calumniator, nor has his pen left any shameful stains. He was warm-hearted, open-handed, and grateful. He died in the Infirmary at Dundee on the 4th August, 1866, æt. 44.

JAMES GORDON BENNETT

Was Born in the Enzie, where his father was a poor small Crofter. While he was in infancy, his father, with his family, removed to the Village of Newmill, in the Parish of Keith. While resident there, his father died, and his mother and two sisters removed to Keith, where his mother died some years after. He received the elements of his education from Donald Cameron, an excellent Teacher in the Village of Newmill. He was afterwards removed to the School at Keith, conducted by the Rev. John Murdoch, where he got a substantial education, acquiring considerable proficiency in Latin and Greek. Among his School-fellows were Provost Smith of Newmill, and Mackenzie of Ord, Ross-shire.

While attending this School, Bennett had to walk to and from his home at Newmill, fully a mile, and a strong recollection of the pleasures of this period he appears to have retained throughout life. After an absence of many years, he revisited Scotland, and sent to his own Newspaper, *The New York Herald*, a touching account of the interest with which he walked along the old Path, across the Isla, to his early home at Newmill.* On that occasion he found his sister, Mrs. Alex. Reid, in the Garden of Glengerrock: and introduced himself as a stranger, but she

* We wrote to his Son for this, and received the Reply:—"Newport, Aug. 19, '79.
I regret that I am unable to comply with your wishes, as I do not know where to find what you so kindly desire. . . ."—[G.]

discovered him by his laugh. Of his Relatives he was ever mindful, and contributed to their comfort. He also took an interest in Banffshire men who went to America. For a number of these he provided comfortable situations. In his Establishment, he gave employment to the sons of several of his old School-fellows. Among these is A. Gordon, cashier in *The New York Herald* Office, a son of the late James Gordon. Clochan, Enzie.

On leaving School, at Keith, Bennett entered the Establishment of Robert Stronach, Haberdasher, Keith, who became Bankrupt. Here he remained some time, and is still remembered as having been slender of build, and about six feet in height. On removing from Keith, he, in company with an uncle, Cosmo Reid, a brother of his mother, went to Aberdeen, and commenced business there. The Partnership only subsisted for a few years; at the close of which, accompanied by a friend, James Wilson, from Keith, he left this Country.

Bennett landed at Halifax in May, 1819, without friends, and with £5 in his pocket. He had some knowledge of French and Spanish, and some acquaintance with Book Keeping, and, for a time, he supported himself by teaching at Halifax. From that City he found a passage to Portland in a Schooner; but, when he reached Boston, he was reduced to utter want. He passed two entire days without food, and was only relieved by finding a Shilling on Boston Common.

In Boston, he got, for the first time, inside a Printing Office, in the capacity of Proof-Reader. In 1822, he was in New York, and employed in miscellaneous work on Newspapers. Here he was engaged by the Editor of a South Carolina Paper to go to Charleston as a Translator of Spanish. At Charleston, he got a lesson in Newspaper work, by which he was careful to profit. He found that his Editor went out in a Sail-Boat to meet Ships arriving from abroad, a proceeding he turned to account when he came to establish his own Paper.

Returning to New York, young Bennett issued the Prospectus of a Commercial School, in which were to be taught Arithmetic, Algebra, English, Grammar, French, and Spanish. The Affair never went beyond a Prospectus, and he gradually drifted to the Press. He made many attempts before success came. In 1825, he purchased a Sunday Paper, *The New York Courier*, but it shortly failed. Going to Washington, he wrote Letters from that Capital to *The Inquirer*, which made a little noise at the time. He next started a Paper named *The Globe*, but it only lived a month.

Proceeding to Philadelphia, he set up a Paper there, but it also failed. Success, however, was not far off.

He said that New York was the great field for Newspaper enterprise, and on the 6th of May, 1835, he issued the first Number of *The New York Herald*, at a Cent per Copy. He was his own Editor, Publisher, and Vendor. The Publishing Office was a small underground Apartment, and the Counter made of a Board supported by two Barrels. Bennett, from the first, disclaimed all Party-ties, and proclaimed his mission to be the recording of *facts* in a brief and agreeable form. But he did not confine himself to this. He attacked *character*, and wrote anything which he thought would make his Paper sell. Although brought up a Roman Catholic, he attacked most unsparingly his own Church and Priesthood; and did not scruple to make money out of disgrace, not even exempting his own; and would issue a Placard, "James Gordon Bennett *horse-whipped* by a *Woman*—see *Herald*." He spared neither money nor effort to obtain priority of news of important events. He may be said to have lived only for the *Herald*. He made, it is estimated, *Two Millions of Pounds*. He lived in a fine House on the *Hudson*, almost alone, with his family, seeing no society and practising great abstemiousness.

Apart from his Paper, he had only one ambition, viz., to be *Ambassador from America*, either in London or Paris. No Government, however, could have named him to either post; and the old man lived in his grand and lonely House, where, far away from the sequestered and placid bank of his native Strathisla, he drew his latest breath, amid bustling people, who saw in his audacious career and chequered life many points representative of their own National characteristics.

He died on Sunday, June 2, 1872, æt. 80.

He had been for some time unable to engage in the active affairs of life, being very feeble both in body and mind. For over two years he had been suffering from Rheumatism, at times very acutely. Never having had any previous sickness, he withstood the attack longer than he otherwise could.

'His memory of events,' says an Informant, 'seemed confused, but of matters connected with his boyish days he talked quite readily. He told me some little incidents of his connection with my father as his Teacher [Donald Cameron, Newmill], and with the Rev. Wm. Reid, Priest at Kempcairn. I could not but look with admiration on the massive head of the great old man, whose master mind had contributed so much towards the present per-

fection of Journalism in New York. While looking at his capacious cranium, I was reminded of a remark by Mr. N. L. Fowler, the Phrenologist, in New York, in 1860—'If you wish to know anything of any subject, of which you know nothing, ask James Gordon Bennett; and, if he cannot tell you, then rest assured that it is not worth knowing.'

So much for the Father, our Native; and now for his Son.

The Summer-visitor to Newport (the beautiful seaside Capital of Rhode Island), will be shown among the first attractions the *Home of James Gordon Bennett*. As you drive into the grounds, dowered and green with summer beauty, you look out and see the ocean, which beats against the cliffs at the bottom of the lawn, and goes throbbing on and on until it reaches the Coast of Spain. The host who meets you is, although a young man, one of the most celebrated Americans of his generation, and the inheritor of a celebrated name. He gives you a quiet serious welcome. You see a tall, thin, active young man, the hair a little touched with gray, a bachelor, a sly retiring manner, a firm jaw, and a prominent Roman nose, which reminds you of portraits of his Father, and would have pleased Napoleon. He listens rather than talks; but if you have anything to say of value he will ask you question after question as you sit on the broad piazza, smoking cigarettes. The table before you, where Mr. Bennett is at work, is covered with an avalanche of Papers, Reports, Documents, Despatches, Newspaper-extracts. Messengers come and go; Secretaries are busy in another room; and it is not difficult to see that this quiet, thoughtful, listening young gentleman holds in his own hands the threads of his enormous business, and is the master of the *New York Herald*. A question of business is brought to him, a despatch, for instance! There is the prompt, decisive 'Yes' or 'No,' spoken like a man who knows what he wants. In the afternoon you go to the polo-ground and see the young Journalist in blue-flannel costume, riding his pony with an unconscious skill, and leading his side of the game with daring and dauntless energy. As the evening falls, you may see him driving his English coach-and-four golden chestnuts down Bellevue Avenue. If you venture into the Club later in the evening, you will probably meet him again, the centre of a group of young American friends, listening with his quiet earnest gaze. What strikes you more especially in the man, as you see him here at his Seaside-Home, is the repose of character, a repose that is indicative of the greatest strength.

The founder of the *New York Herald* was gathered to his fathers in June, 1872; and *James Gordon Bennett* the younger reigns in his stead. Bennett, the senior, reminded one in many ways of Cobbett. He was first in all Enterprises for the development of America, and especially of New York: but for him to-day it might be without its Central Park. Everything was made subordinate to the *Herald*. No money was badly spent that put it ahead of its contemporaries. As a consequence, the *Herald* became a necessity to the people of New York. The Shipping-master, the Dealer in Onions and Salt, the wife whose husband was before the mast on the high seas, found that the *Herald* specially ministered to their wants. The Merchant who might read with fury the opinions on the Editorial page was compelled to buy the Shipping News from Cardiff and the Grain-reports from Chicago. His opinions he might find elsewhere, in the *Republican Tribune* or the *Democratic World*; the news he was sure to see in the *Herald*, and he was not sure he had seen the news until he had read the *Herald*.

When James Gordon Bennett, Sen., died, he was an old man of 80 years. He left to his only son, who bears his name, the richest Newspaper in America. This son, "young Bennett," as he was called then, and is called now, in the easy conversation of New York society, was in the 31st year of his age. He had already made his mark in various ways. He had an honest fondness for the Sea. He had sailed his own Yacht, the "*Henrietta*," in a match from New York to Cowes, in mid-winter, a daring feat which made a noise in the world. He was a capital "Shot." He had the eye of an eagle and the endurance of an Indian. There were stories in the Clubs of his having walked from New York to Jerome Park, 10 miles, in an incredibly short time. He is a tremendous Traveller, whose Excursions range from Vancouver's Island to Turkistan. He rode well to hounds; and could drive a four-in-hand in a manner that the Experts of the Coaching-Club would approve. Much of his life had been spent in Europe. His mother, a woman of uncommon gifts, had given him a thorough European education. Whoever sees the present James Gordon Bennett, that remembers his mother, must perceive the great likeness existing between the two:—a tall, finely-formed woman of commanding presence, with the same hue of complexion and hair and remarkable eyes that are a distinguishing feature in her son,—"*Watch-eyes*" they are called, because of a perceptible white ring surrounding the pupil. Long ago some of the brightest

Letters that ever appeared in the columns of *The New York Herald*, over the signature of B. C. H., the Initials of her name—Harriet Crean Bennett—transposed, written from abroad, were read with pleasure and avidity. They were clever Letters, betraying the keen wit and ability of the Writer. Her son became a perfect French Scholar; and it would be difficult to say whether he speaks English or French with the most fluency. He studied in Germany. When his mind had been fortified with the best training the Continent could give, his father took him under his own care and taught him Journalism. There was no department in the science and business of that in which he was not instructed:—the Manufacture of Paper, the intricacies of Press-Machinery, Type, the Telegraph, whatever could in any way affect the business prosperity of a daily Journal was made as much a part of his education as though in time he would have to earn his bread by manual labour. He was thoroughly informed as to the principles and the ruling of the *Herald*, the causes of its success, the rocks that were to be avoided in the sea of Journalism. He was taught not to regard the *Herald* as a great money-making machine, but as an inheritance, a trust, a duty, the means of wielding a wide and vast influence over men.

Cynical, easy, scoffing New York saw "young Bennett" enter upon this trust, wondering whether the genius, which had dared the angry Atlantic seas in winter-weather on board of a small Pleasure-Yacht, was precisely the genius required for the management of a daily Journal: and it became the habit of many writers to follow the "young man," as they called him, and snap, snarl, and bite. He had health, wealth, youth, and power, and these were enough to keep the wolves on his tracks. For several years before his father's death, Mr. Bennett had taken a deep interest in the management of the *Herald*. People began to see a new policy. The cardinal principles laid down by the Father for the government of the *Herald* were respected by the Son, and are as much a part of the law of the Paper now as the British Constitution is the law of this Realm. But he had different views from his Father about many things. He belonged to the new generation. He was an intense American, and believed in the Northern Cause during the War as though it were a Religion. The elder Bennett did not share the Son's enthusiasm, and had perhaps an old man's fear of calamity and ruin. The younger Bennett placed his Yacht at the service of the Country, armed her, and took service in the Navy as a Lieutenant, acting as

a part of the Squadron blockading Charleston. He made the *Herald* National and American. He ended all the Newspaper-wars which had marked the career of the Paper under his Father, and adopted a high, impartial, rigid standard of opinion. The *Herald* became a dignified, Conservative, impartial Journal, showing the utmost reserve in dealing with *Persons*, with clearly-defined lines of policy in National affairs, which it followed steadily and follows to-day. It was then seen that behind the *Herald* was a man of character and will, with lofty ideas of the dignity and power of the Press, as earnestly bent as his Father upon holding the Premiership in American Journalism, but perhaps in a different way.

There are, of course, many things in the conduct of a great business like a Newspaper, an *impersonal* Paper like the London *Times* or *The New York Herald*, which the world does not know. People therefore formed their judgment of the new reign in the *Herald* dynasty by this constant steady advance in the power, the character, and the dignity of the Paper.

Arctic Exploration.—On the 8th July, 1879, the Yacht "Jeannette" (late Pandora), set sail from San Francisco. The Expedition is under the command of Lieutenant De Long, United States Navy, an old Arctic Explorer, and all the Officers of the Ship were selected because of experience already gained in the Polar regions. The whole force consists of 32 men, including an Astronomer, a Naturalist, and a Meteorologist, the latter being Mr. Collins, who had been engaged on the Meteorological staff of the *Herald*. The "Jeannette" was accompanied to Behring's Sea by a Schooner acting as Coal and Provision Tender, equipped for the perilous Voyage. In the outfit are included eight Arctic Tents, each 6ft. by 4ft., a suit of spare sails, and a number of Ice-saws, with which ice from 10 to 12 feet in thickness can be cut. A Deck-house roofed over and fastened together by mortices and screw-bolts, is provided, which can be taken down and put up at will. The Cabin and Forecastle are padded inside with several thicknesses of felt; and the Poop-deck is covered with three foldings of stout canvas painted over. The Ship is heated by Stoves burning soft coal. Every man on board has a good hair-mattress, pillow, and pair of heavy blue blankets, and warm clothing. There is a beautifully appointed Surgery. Every square inch of Cargo room is taken up with provisions. With the exception of *Flour*, all the stores are in the concentrated or condensed form—Meats, Vegetables, and Fruits. The "Jean-

nette" is provisioned for three years; about 20 tons of provisions and 70 tons of coal will be left at St. Michael's in reserve and for use on the return Voyage, or in case the "Jeannette" should be lost or abandoned. Pemmican and Bread will be the principal articles in the daily *Menu*; and, instead of Spirits, ample rations of Beer, Tea, and Coffee will be served. The whole Cost of the Expenditure is defrayed by Mr. Bennett, and will be about \$300,000. In selecting the Crew, choice was made from 1300 applicants, no men being accepted under 25 or over 35, and care being taken that all were of average height, size, and weight, sound in all respects, and without Consumptive tendency, of good character, and accustomed to the Sea. The Seamen receive \$25 a month; the others are paid in proportion. Four *Esquimaux* will also be shipped in Alaska. Most of the Officers and Men have had some Arctic experience.

When Mr. Parnell went to New York, and sought to excite the Irish population of that most Irish of Towns, it required a rare courage to meet him at the Battery with war, to follow him over the country with just and pitiless criticism. This young Bennett did; and, having done so, vindicated the independence of his Press in the very face of a teeming Irish population, and having shown that the Agitator's appeal for charity was a false pretence, he opened a Subscription of his own, headed it with £20,000, and has a Committee at work in Ireland spending a Fund which already is over £50,000.

He has established a Weather Department for the World.

Mrs. Isaac Bell, Jun., sister of James Gordon Bennett, in July, 1879, became the mother of a fine son. The day after the young gentleman's advent his Uncle called to see him, and laid on his Cradle 100 United States Bonds of \$1000 each, as a Christening-Gift, or rather a Gift of "joyous arrival," according to the old mediæval custom at the accession of a King.

JAMES FERGUSON.

"*I was Born in the year 1710, a few miles from Keith, a little Village in Banffshire, in the North of Scotland*"—are the words of this great man, from his own *Autobiography*, a fact which has been received wherever his Name has been known; and in every Encyclopædia it is thus notified. Surely one so accurate in every thing else, and being 64 years old when he wrote his own Life, was not likely not to know his Native Place.

In "Legends of Strathisla," &c., Page 150, Edit. 1862, the Author ("R. S.") wearisomely argues that *Ferguson intentionally, not ignorantly or inadvertently, concealed the Place of his Birth!* Such an idea shall not here be characterized. In his early years, Ferguson's parents would have been certain to have alluded to the District to where he indicates, and about which he gives, minutely, many incidents which stuck so well to his memory.

My excellent acquaintance and correspondent, the late Dr. Henderson,* Astral Villa (so called in honour of the Astronomer, from *Astrum* a Star), Muckart, near Dollar, in the Summer of 1827, bought at a Bookstall, in Edinburgh, a Copy of Ferguson's "Select Mechanical Exercises," and was so enraptured at perusing the "Short Account of the Life of the Author," written by Himself, prefixed to the Vol., that he industriously extended the Memoir to a handsome 4to of 503 Pages, with numerous Woodcuts, well got-up in every respect. For years, while the Book was in preparation, we had the pleasure and honour of contributing our quota. However, as blunders inadvertently creep into every Publication, Dr. H. confuses (at Page 22, Note 27) Mill o' Wood with Mill o' Tarnash, or, as it is printed "Tarnach,"—transposing the old romantic Mill (once at the latter), to the former Locality! *Mill o' Wood* is thus erroneously stated to be the Place where poor little Ferguson was left by the drunken Miller, his master, in whole charge of the Mill, being "glad of a little Oatmeal mixed with cold water to eat." At Page 404, Note 281, Dr. H. states that *John*, the youngest son of our Astronomer, *resided in Keith until his death* in 1833; whereas (a little before) he says that he left Keith finally in 1806; and (at Page 469, Note 352) died at 10 Windmill Street, Edinburgh, on the 13th October, 1833. These are not insignificant *Errata* in a capital Book.

* Ebenezer Henderson, LL.D., F.R.S.A., died at his residence, Astral Villa, Muckart, Dollar, on Sunday afternoon, 2nd Nov., 1879. He was a "self-made man." Though bred to the trade of Watchmaking in his native Town or rather City of Dunfermline, he found such means of cultivating his innate taste for scientific studies, that, when quite a lad, he was elected Curator of the Astronomical Institute, Liverpool. From this he went to London, where his contributions to the *Periodicals* brought him into notice in Scientific quarters; and, as the result, he was duly elected a Fellow of the Royal Astronomical Society and the Royal Antiquarian Society, while an American College conferred on him the above Graduation. Many years ago, he ferreted out from Charters that the Burgh of Elgin was entitled to the claim of *City* of Elgin: whereupon, he was Elected a Burgess, and invited by the Town Council to a Public Banquet. He wrote "The Beauties and Curiosities of Science," "Historical Horology," "A Treatise on Astronomy," two Editions of the Life of Ferguson, and the year when he died, "The Annals of Dunfermline," which took him forty years to collect. He had quite a little Museum of various Movements connected with Watch and Clock Work. He wrote a beautiful *Hand*. We possess many years' of his Correspondence. He left no family, but is survived by his Widow.

By an *Extract* from a stray "Leaf" of a "mass of loose leaves," Drs. Simmie, of Rothiemay, Henderson, and Robert Sim, reiterate (in triumvirate) that the *Birth* and *Birth-Place* of the self-taught Genius were at the Core of Mayen, Rothiemay; whereas the *Entry*, so twisted, does not refer either to the one or the other,—but to the *Date* of his *Baptism* solely. That the Fergusons *resided* at the Core of Mayen, there can be no scruple about. That is not the *crux*. Besides, at the time, Parochial Records were very carelessly and incompletely kept, being often mere jottings from memory, filled up subsequently. It is most improbable that *James Ferguson* was *Born* and *Baptized* on the same day,—unless he was in immediate danger of death, or a *lusus nature*.

As Incumbent of the oldest (Episcopal) Church in Scotland, and formerly the chief and sole one in the West of Scotland, it has fallen to my lot to Baptize 40,000 of all conditions and from all quarters; and yet, out of this host, only 3 or 4 extreme cases have been *Baptized* on the *same day* that they were *Born*. Never yet have I had an Applicant for *Extract* who did not know *where* he was *Born*. Doubt, of course, may be as to the Street or House, but none of the *Town* or *Place*. The Tradition is still current among those whose *Forbearis* were *Born* and *Bred* in Keith, that *Ferguson's* father was a labouring man or farm-servant in the Vicinity or Town, at the time of his son's birth. Keith (*i.e.* Old Keith) was then a poor Hamlet of mean houses huddled together, having a population of some 300 employed in cultivating small patches of land, in brogue-making, flax-spinning, weaving, &c. The Astronomer's father seems to have been very *handy*, for his son says:—"by means of a *Turning-lathe* which my father had," &c. Very likely, the poor industrious man would strive to acquire, or partially manufacture, a *Lathe* by which he would earn a shilling for the support of his little family, by repairing, or turning out afresh, a *Reel* or a *Spinning-wheel*. Being also necessitated to work where he could find it, *John Ferguson* (with all his *Belongings*) went, temporarily, to reside at the Core of Mayen, Rothiemay, where his Infant was carried and Baptized, *after his Birth in the Parish of Keith*. Repeated instances of the same kind occur, of children having been *Born* in one Parish but *Baptized* in another. My own Father was so, and his Father, moreover, was an Elder in two Parishes, but who, for Bacchus' faults in the spiritual shepherd of Glenrines, was necessitated to have his Son carried for Baptism 5 miles from his Birth-Place to a different Parish. In large Towns,

the like instances are multitudinous; so that the *Baptismal Entry* in the stray Leaf of loose leaves at Rothiemay, after all, is only evidence for the *Baptism*—not the *BIRTH*. My sole object is, apart from all sophistry, to corroborate a fact, as sure as the Place of my own Nativity. Ferguson himself never once mentions this Core of Mayen or Rothiemay; so that, from his own mouth (as printed at the beginning of this Article), and by authentic Tradition, KEITH has the indubitable title of claiming, as “a Son of the Soil,” the erudite, noble, and guileless JAMES FERGUSON.

From tender years, as a starved Herd-Boy flung upon the world to carve through a thorny path, dire and dismal,—who, from his hard-earned wages, never forgot his struggling Parents tossed about for a sparse livelihood,—as a rare innate Mechanic, Natural Philosopher, and Astronomer, so ably developed in his abundant and attractive Treatises, written that the Tyro cannot fail to apprehend the meaning—towering in ingenuity and intellect far above the ordinary acquirements of humanity,—as a compeer with Galileo, Herschel, and Sir Isaac Newton, is this *Native of Keith* embalmed among the most gifted that this world ever produced.

LIFE OF FERGUSON BY HIMSELF.

1710. As this is probably the last Book I shall ever publish,* I beg leave to prefix to it a short Account of myself, and of the manner I first began, and have since prosecuted my studies. For, as my setting out in life from a very low station, and in a remote part of the Island, has occasioned some false and indeed very improbable particulars to be related of me, I therefore think it the better way, instead of contradicting them one by one, to give a faithful and circumstantial detail of my whole proceedings, from my first obscure beginning to the present time: wherein, if I should insert some particulars of little moment, I hope the good-natured Reader will kindly excuse me.

I was Born in the year 1710, a few miles from Keith, a little Village in Bamffshire, in the North of Scotland; and can with pleasure say, that my parents, though poor, were religious and honest; lived in good repute with all who knew them, and died with good characters.

* This refers to Ferguson's “Select Mechanical Exercises,” published in 1773: but he subsequently issued “The Art of Drawing in Perspective made Easy,” in 1775:—“The Description and Use of the Astronomical Rotula,” in 1775:—“Three Letters to the Rev. John Kennedy,” in 1775:—and “Table of the Equation of Time,” in 1776.—His *Great Work* “Astronomy Explained upon Sir Isaac Newton's Principles,” &c., was first published in 1756, and has passed through, at least, 13 Editions: his “Lectures on Select Subjects,” &c., came forth in 1760, and were equally popular and successful:—as also, “Easy Introduction to Astronomy for Young Gentlemen and Ladies,” in 1768:—“An Introduction to Electricity,” &c.:—“The Art of Drawing on Perspective;”—“Astronomical Lecture on Eclipses:” &c. He originated at least 50 Inventions, consisting of Orreries, Astronomical and Tidal Clocks numerous Tables and Diagrams, &c. A lot of his relics are now in the Banff Museum.

As my Father had nothing to support a large family but his daily labour, and the profits arising from a few acres of land which he rented, it was not to be expected that he could bestow much on the education of his children : yet they were not neglected ; for, at his leisure hours, he taught them to read and write. And it was while he was teaching my elder Brother to read the Scotch Catechism that I acquired my reading.

1716. Ashamed to ask my Father to instruct me, I used, when he and my Brother were abroad, to take the Catechism, and study the lesson which he had been teaching my Brother : and when any difficulty occurred, I went to a neighbouring old Woman, who gave me such help as enabled me to read tolerably well before my father had thought of teaching me.

Some time after, he was agreeably surprised to find me reading by myself : he thereupon gave me further instruction, and also taught me to write ; which, with about three months I afterwards had at the Grammar-School at Keith, was all the education I ever received.

My taste for Mechanics arose from an odd accident.—When about 7 or 8 years of age, a part of the Roof of the House being decayed, my Father, desirous of mending it, applied a Prop and Lever to an upright Spar to raise it to its former situation ; and, to my great astonishment, I saw him, without considering the reason, lift up the ponderous Roof as if it had been a small weight. I attributed this at first to a degree of strength that excited my terror as well as wonder : but thinking further of the matter, I recollected that he had applied his strength to that end of the Lever which was furthest from the Prop ; and finding, on enquiry, that this was the means whereby the seeming wonder was effected, I begun making Levers (which I then called Bars) ; and by applying Weights to them different ways, I found the power gained by my Bar was just in proportion to the lengths of the different parts of the Bar on either side of the Prop.—I then thought it was great pity that, by means of this Bar, a Weight could be raised but a very little way. On this, I soon imagined, that, by pulling round a Wheel, the weight might be raised to any height by tying a Rope to the Weight, and winding the Rope round the Axle of the Wheel ; and that the power gained must be just as great as the Wheel was broader than the Axle was thick ; and found it to be exactly so, by hanging one Weight to a Rope put round the Wheel, and another to the Rope that coiled round the Axle. So that, in these two Machines, it appeared very plain, that their advantage was as great as the space gone thro' by the working power exceeded the space gone through by the Weight : and this property I also thought must take place in a Wedge for cleaving wood ; but then, I happened not to think of the Screw.—By means of a Turning-Lathe which my Father had, and sometimes used, and a little Knife, I was enabled to make Wheels and other things necessary for my purpose.

I then wrote a short Account of these Machines, and sketched out figures of them with a Pen, imagining it to be the first Treatise of the kind that ever was written : but found my mistake when I afterward shewed it to a Gentleman, who told me that these things were known long before, and shewed me a printed Book in which they were treated of : and I was much pleased when I found, that my Account (so far as I had carried it) agreed with the principles of Mechanics in the Book he shewed me. And from that time my mind preserved a constant tendency to improve in that Science.

1720. But, as my Father could not afford to maintain me while I was in pursuit only of these matters, and I was rather too young and weak for

hard labour, he put me out to a Neighbour to keep Sheep, which I continued to do for some years; * and in that time I began to study the Stars in the night. In the day-time I amused myself by making Models of Mills, Spinning-Wheels, and such other things as I happened to see.

I then went to serve a considerable Farmer in the Neighbourhood, whose name was James Glashan. I found him very kind and indulgent; but he soon observed, that in the evenings, when my work was over, I went into a Field with a Blanket about me; lay down on my back, and stretched a Thread with small Beads upon it, at arms' length, between my eye and the stars; sliding the Beads upon it till they hid such and such Stars from my eye, in order to take their apparent distances from one another; and then, laying the Thread down on a Paper, I marked the Stars thereon by the Beads, according to their respective positions, having a Candle by me. My Master at first laughed at me; but, when I explained my meaning to him, he encouraged me to go on: and that I might make fair Copies in the day-time of what I had done in the night, he often worked for me himself. I shall always have a respect for the memory of that man.†

1727. One day he happened to send me with a message to the Rev. Mr. John Gilchrist, Minister at Keith,‡ to whom I had been known from my childhood. I carried my Star-papers to shew them to him, and found him looking over a large parcel of Maps, which I surveyed with great pleasure, as they were the first I had ever seen. He then told me that the Earth is round like a Ball, and explained the Map of it to me. I requested him to lend me *that* Map, to take a Copy of it in the evenings. He cheerfully consented to this, giving me at the same time a Pair of Compasses, a Ruler, Pens, Ink, and Paper; and dismissed me with an injunction not to neglect my Master's business, by Copying the Map, which I might keep as long as I pleased.

For this pleasant employment, my Master gave me more time than I could reasonably expect; and often took the Threshing-Flail out of my hands, and worked himself, while I sat by him in the Barn, busy with my Compasses, Ruler, and Pen.

When I had finished the Copy, I asked leave to carry home the Map: he told me I was at liberty to do so, and might stay 2 hours to converse with the Minister.—In my way thither, I happened to pass by the School at which I had been before, and saw a genteel-looking man (whose name I afterwards learnt was Cantley), painting a Sun-Dial on the Wall. I stopt a while to observe him, and the School-Master came out, and asked me what Parcel it was that I had under my arm. I shewed him the Map, and the Copy I had made of it, wherewith he appeared to be very well pleased, and asked me whether I should not like to learn of Mr. Cantley to make Sun-Dials. Mr. Cantley looked at the Copy of the Map, and commended it much; telling the School-Master (Mr. John Skinner) that it was a pity I

* The Neighbour was Alex. Middleton, who emigrated to America, whose Likeness and that of his wife and 3 children, Ferguson drew about 1740, when he returned from Edinburgh. He kept sheep when he was 10 years old, and remained with Middleton 4 years—until 1724.

† Glashan's farm was at Ardneddie, a hamlet at the foot of the Cairds Hill, on the lands of Braehead. Ferguson here studied Astronomy after his own original mode in 1727.—Jas. Glashan died on the 9th Jan., 1771, æt 84.

‡ Gilchrist was the first Presbyterian Minister here after the Revolution. He died in 1754, æt. 82.

did not meet with notice and encouragement.* I had a good deal of conversation with him, and found him to be quite affable and communicative; which made me think I should be extremely happy if I could be further acquainted with him.

I then proceeded with the Map to the Minister, and shewed him the Copy of it.—While we were conversing together, a neighbouring gentleman, Thomas Grant, Esq., of Auchoymaney,† happened to come in; and the Minister immediately introduced me to him, shewing him what I had done. He expressed great satisfaction, asked me some questions about the construction of Maps, and told me, that if I would go and live at his House, he would order his Butler, Alexander Cantley, to give me a great deal of instruction. Finding that this Cantley was the man whom I had seen Painting the Sun-Dial, and of whom I had already conceived a very high opinion, I told 'Squire Grant, that I should rejoice to be at his House as soon as the time was expired for which I was engaged with my present Master. He very politely offered to put one in my place; but this I declined.

1728. When the term of my servitude was out, I left my good Master, and went to the gentleman's House, where I quickly found myself with a most humane good family. Mr. Cantley, the Butler,‡ soon became my friend, and continued so till his death. He was the most extraordinary man that I ever was acquainted with, or perhaps ever shall see; for he was a complete Master of Arithmetic, a good Mathematician, a Master of Musick on every known Instrument except the Harp, understood Latin, French, and Greek, let Blood extremely well, and could even prescribe as a Physician upon any urgent occasion. He was what is generally called *self-taught*; but, I think, he might with much greater propriety, have been termed GOD ALMIGHTY'S Scholar.

1730. He immediately began to teach me Decimal Arithmetic and Algebra; for I had already learnt Vulgar Arithmetic, at my leisure hours, from Books. He then proceeded to teach me the Elements of Geometry; but, to my inexpressible grief, just as I was beginning that branch of Science, he left Mr. Grant, and went to the late Earl of Fife's, at several miles distance. The good Family I was then with could not prevail with me to stay after he was gone; so I left them, and went to my Father's.

He had made me a present of *Gordon's Geographical Grammar*, which, at that time, was to me a great treasure. There is no Figure of a Globe in it, although it contains a tolerable description of the Globes, and their use. From this description I made a Globe in three weeks at my Father's, having

* Skinner became Schoolmaster in 1709, and died in 1747.

† From Kirk Session Records:—"Keith, March 1st, 1710. The much-honoured Thomas Grant, of Auchoymanie, and Mistress Jean Sutherland, grandchild to the Laird of Kinminity, declared their purpose of marriage, and being contracted and orderly proclaimed, were married Aprile the twelfth, 1710. They had three sons and a daughter, viz., Archibald, born 6th Dec. 1711; Alexander, 3rd Nov., 1712; Isabel, 15th June, 1714; and Walter, 18th Feb., 1716."—Thomas Grant was probably born about 1673, and died about 1743, æt. 75. He would be about 55 years old when he interviewed young Ferguson.

‡ Very probably *Al: Cantley* lies in Keith Churchyard; as the Family had a Burial-Place during the last century. In 1730-31, he went to Wm. Duff, Esq., of Braco, who became Lord Braco in 1736, and Earl of Fife in 1739, and Died 30th Sep., 1763; therefore he was not *Earl of Fife* in 1778, when Ferguson wrote his Autobiography. This Earl of Fife was the son of Wm. Duff, Esq., of Dipple, near Fochabers. In 1730-31, Wm. Duff of Braco, in Grange, afterwards *Lord Fife*, had Seats at Dipple, Braco, Delgetty, Rothiemay, and Balveny Castle.

turned the Ball thereof out of a piece of wood ; which Ball I covered with Paper, and delineated a Map of the World upon it ; made the Meridian-Ring and Horizon of wood ; covered them with Paper, and graduated them ; and was happy to find, that, by my Globe (which was the first I ever saw), I could Solve the Problems.

1731. But this was not likely to afford me bread, and I could not think of staying with my Father, who I knew full well could not maintain me in that way, as it would be of no service to him ; and he had, without my assistance, hands sufficient for all his work.

I then went to a Miller, thinking it would be a very easy business to attend the Mill, and that I should have a great deal of leisure time to study Decimal Arithmetic and Geometry. But my Master, being too fond of tipping at an Ale-house, left the whole care of the Mill to me, and almost starved me for want of victuals ; so that I was glad when I could have a little oat-meal mixed with cold water to eat. I was engaged for a year in this man's service, at the end of which I left him, and returned in a very weak state to my Father's.

1732. Soon after I had recovered my former strength, a neighbouring Farmer, who practised as a Physician in that part of the country, came to my Father's wanting to have me as a labouring Servant. My Father advised me to go to Dr. Young, telling me that the Doctor would instruct me in that part of his business. This he promised to do, which was a temptation to me. But instead of performing his promise, he kept me constantly to very hard labour, and never once shewed me one of his books. All his Servants complained that he was the hardest Master they had ever lived with ; and it was my misfortune to be engaged with him for half a year. But, at the end of three months, I was so much over-wrought, that I was almost disabled, which obliged me to leave him : and he was so unjust as to give me nothing at all for the time I had been with him, because I did not complete my half-year's service ; though he knew that I was not able, and had seen me working for the last fortnight, as much as possible, with one hand and arm, when I could not lift the other from my side. And what I thought was particularly hard, he never once tried to give me the least relief, further than once Bleeding me, which rather did me hurt than good, as I was very weak, and much emaciated. I then went to my Father's, where I was confined for two months on account of my hurt, and despaired of ever recovering the use of my left arm. And during all that time, the Doctor never once came to see me, although the distance was not quite two miles.*—But my friend, Mr. Cantley, hearing of my misfortune, at 12 miles distance, sent me proper medicines and applications, by means of which I recovered the use of my arm ; but found myself too weak to think of going into service again, and had entirely lost my appetite, so that I could take nothing but a draught of milk once a-day, for many weeks.

In order to amuse myself in this low state, I made a Wooden Clock, the frame of which was also of Wood ; and it kept time pretty well. The Bell, on which the Hammer struck the Hours, was the neck of a broken Bottle.†

Having then no idea how any Time-Keeper could go but by Weight and a Line, I wondered how a Watch could go in all positions ; and was sorry

* This medical man's memory has deservedly been blotted out. It is conjectured that his farm was at Pitlurg.

† Ferguson made this Clock when he was 21 years old, i.e., in 1731. Watches began to be worn by the rich about this time

that I had never thought of asking Mr. Cantley, who could very easily have informed me. But happening one day to see a Gentleman ride by my Father's house (which was close by a public road), I asked him What o'Clock it then was : he looked at his Watch, and told me. As he did that with so much good-nature, I begged of him to shew me the inside of his Watch : and though he was an entire stranger, he immediately opened the Watch, and put it into my hands. I saw the Spring-box with part of the Chain round it, and asked him what it was that made the Box turn round : he told me that it was turned round by a Steel-Spring within it. Having then never seen any other Spring than that of my Father's Gun-Lock, I asked how a Spring within a Box could turn the Box so often round as to wind all the Chain upon it. He answered, that the Spring was long and thin ; that one end of it was fastened to the Axis of the Box, and the other end to the Inside of the Box ; that the Axis was fixed, and the Box was loose upon it. I told him I did not yet thoroughly understand the matter : " Well, my lad," says he, " take a long thin piece of Whalebone, hold one end of it fast between your finger and thumb, and wind it round your finger : it will then endeavour to unwind itself ; and if you fix the other end of it to the inside of a small Hoop, and leave it to itself, it will turn the Hoop round and round, and wind up a Thread tied to the outside of the Hoop."—I thanked the Gentleman, and told him that I understood the thing very well. I then tried to make a Watch with Wooden Wheels, and made the Spring of Whalebone ; but found that I could not make the Watch go when the Balance was put on, because the Teeth of the Wheels were rather too weak to bear the force of a Spring sufficient to move the Balance ; altho' the Wheels would run fast enough when the Balance was taken off. I enclosed the whole in a wooden Case, very little bigger than a breakfast Tea-cup : but a clumsy Neighbour, one day looking at my Watch, happened to let it fall ; and turning hastily about to pick it up, set his foot upon it, and crushed it all to pieces ; which so provoked my Father, that he was almost ready to beat the man ; and discouraged me so much, that I never attempted to make such another machine again, especially as I was thoroughly convinced I could never make one that would be of any real use.

1733. As soon as I was able to go abroad, I carried my Globe, Clock, and Copies of some other Maps besides that of the World, to the late Sir James Dunbar of Durn (about 7 miles from where my Father lived), as I had heard that Sir James was a very good-natur'd, friendly, inquisitive Gentleman.* He received me in a very kind manner, was pleased with what I shewed him, and desired I would clean his Clocks. This, for the first time, I attempted ; and then begun to pick up some money in that way about the country, making Sir James' House my home, at his desire.

* Durn is in the Parish of Fordyce. The old House and Gateway were demolished about 1770. The globular Stones still exist. One is built into the west gable of the Church of Ord, about 6 miles from Banff ; and the other is on the lawn of the Manse of Rothiemay.

Ferguson is said to have cleaned Clocks at 1/- each, and oiled them for 1d., and to have repaired Roasting-jacks and any other Mechanical Implement. Sir James Dunbar was Born on the 9th Jan., 1668,—was served Heir to his father, Sir Wm. Dunbar (3rd Bart.) on the 10th Feb., 1709, and Died in Feb. 1739, æt. 71. Consequently, the above Sir James would be about 64 at the time of Ferguson's visit. Durn House and Estate at one time belonged to a family of the name of Menzies, who sold them to Sir Wm. Dunbar, whose son, Sir Jas., sold them to John Falconer, Esq., whose Relict sold them to the Earl of Seafield, the present Proprietor. The old House and Gateway were removed in 1770. The present Durn House has therefore no connexion with Ferguson's Autobiography.

Two large globular Stones stood on the top of his Gate : on one of them I painted (with oil colours) a Map of the Terrestrial Globe, and on the other a Map of the Celestial, from a Planisphere of the Stars which I copied on paper from a Celestial Globe belonging to a neighbouring Gentleman. The Poles of the painted Globes stood toward the Poles of the Heavens ; on each, the 24 hours were placed around the Equinoctial, so as to shew the time of the day when the Sun shone out, by the Boundary where the half of the Globe at any time enlightened by the Sun was parted from the other half in the shade ; the enlightened parts of the Terrestrial Globe answering to the like enlightened parts of the Earth at all times. So that, whenever the Sun shone on the Globe, one might see to what Places the Sun was then Rising, and to what Places it was Setting, and all the Places where it was then day or night, throughout the Earth.

During the time I was at Sir James' hospitable House, his Sister, the Honourable the Lady Dipple, came there on a visit, and Sir James introduced me to her. She asked me whether I could draw Patterns for Needlework on Aprons and Gowns. On shewing me some, I undertook the work, and drew several for her : some of which were copied from her Patterns, and the rest I did according to my own fancy. On this, I was sent for by other Ladies in the country, and begun to think myself growing very rich by the money I got for such Drawings ; out of which I had the pleasure of occasionally supplying the wants of my poor Father.

Yet all this while I could not leave off Star-gazing in the nights, and taking the Places of the Planets among the Stars by my above-mentioned Thread. By this I could observe how the Planets changed their Places among the Stars, and delineated their Paths on the Celestial Map, which I had copied from the above-mentioned Celestial Globe.

By observing what Constellations the Ecliptick [Zodiac ?] passed through in that Map, and comparing these with the Starry Heaven, I was so impress'd as sometimes to imagine that I saw the Ecliptic in the Heaven among the Stars, like a broad circular Road for the Sun's apparent course ; and fancied the Paths of the Planets to resemble the narrow Ruts made by Cart-wheels, sometimes on one side of a plain Road and sometimes on the other, crossing the Road at small Angles, but never going far from either side of it.

Sir James' House was full of Pictures and Prints, several of which I copied with Pen and Ink : this made him think I might become a Painter.

1734. Lady Dipple had been but a few weeks there, when Wm. Baird, Esq., of Auchmedden,* came on a visit : he was the husband of one of that

* Auchmedden is about 30 miles from Keith and 17 miles from Durn. It is in the Parish of Aberdour, County of Aberdeen. There is now no House of Auchmedden ; although its ruinous walls still exist. The fishing Village of Pennan is about half a mile distant. Having high rocks as a back-ground, the cots seem perched like nests, upon which the sun never darts his beams for one half of the year. Ferguson was about 23, when he visited Auchmedden. The above Baird ("Squire") was the last male Representative of *The House of Auchmedden*. He was "out at the '45," and suffered accordingly. He was Born in 1701, and Died in 1777, æt. 76, and was Buried in the Churchyard of St. Nicholas, Aberdeen. Anne Duff, his wife (eldest daughter of "*Lady Dipple*," called so from the then Scotch fashion of designating the head of Families by the name of the Property, but really *Mrs. Duff*) was born at Dipple, near Fochabers, in 1705, Died at Aberdeen in Jan. 1773, æt. 68, and was Buried beside her Husband. "*Lady Dipple's*" maiden Name was *Jean Dunbar*. She was the 2nd Wife of Wm. Duff of Dipple, Father of the 1st Earl of Fife,—and was the youngest Daughter of Sir Wm. Dunbar, of Durn, near Portsoy, by his wife Janet Brodie, Daughter of Dean Brodie, of Aberdeen. "*Lady Dipple*" (i.e. *Mrs. Wm. Duff*) had one son

lady's daughters, and I found him to be very ingenious and communicative; he invited me to go to his House and stay some time with him, telling me that I should have free access to his Library, which was a very large one, and that he would furnish me with all sorts of Implements for Drawing. I went thither, and staid about 8 months; but was much disappointed in finding no Books of Astronomy in his Library, except what was in the two Volumes of *Harris's Lexicon Technicum*; altho' there were many Books on Geography and other Sciences: several of these indeed were in Latin, and more in French; which being Languages that I did not understand, I had recourse to him for what I wanted to know of these Subjects, which he cheerfully read to me; and it was as easy for him, at first, to read English from a Greek, Latin, or French book, as from an English one. He furnished me with Pencils and Indian Ink, shewing me how to Draw with them: and although he had but an indifferent Hand at that work, yet he was a very acute judge; and consequently a very fit person for shewing me how to correct my own work. He was the first who ever sat to me for a Picture, and I found it was much easier to draw from the life than from any Picture whatever, as Nature was more striking than any imitation of it.

Lady Dipple came to his House in about half a year after I went thither. And as they thought I had a genius for Painting, they consulted together about what might be the best way to put me forward. Mr. Baird thought it would be no difficult matter to make a Collection for me among the neighbouring Gentlemen, to put me to a Painter at Edinburgh; but he found, upon trial, that nothing worth the while could be done amongst them. And as to himself, he could not do much that way, because he had but a small Estate, and a very numerous Family.

Lady Dipple then told me that she was to go to Edinburgh next Spring, and that if I would go thither, she would give me a year's Bed and Board at her House *gratis*, and make all the interest she could for me among her Acquaintance there.—I thankfully accepted of her kind offer; and instead of giving me one year, she gave me two. I carried with me a Letter of recommendation from the Lord Pitaligo (a near Neighbour of 'Squire Baird's) to Mr. John Alexander, a Painter in Edinburgh; who allowed me to pass an hour every day at his House, for a month, to Copy from his Drawings; and said he would teach me to Paint in oil-colours, if I would serve him 7 years, and my friends would maintain me all that time: but this was too much for me to desire them to do; nor did I choose to serve so long. I was then recommended to other Painters, but they would do nothing without money. So I was quite at a loss what to do.

In a few days after this, I received a Letter of recommendation from my good friend 'Squire Baird to the Reverend Dr. Robert Keith at Edinburgh,†

Alexander (who died in infancy in 1772) and four Daughters, viz., Anne, Janet, Mary, and Henrietta. Anne was the Wife of the above "Squire" Wm. Baird of Auchmedden.

Wm. Duff of Dipple ("Lady Dipple's Husband") died in 1722. Cannot say when Lady Dipple died;—probably she was Born at Durn in 1681, and Died in 1763, æt. 82. "Squire" Wm. Baird of Auchmedden, had 6 sons and 4 daughter,—all of whom died without issue, with the exception of Henrietta, the youngest Daughters, who married Francis Fraser of Findrack, Aberdeenshire. His Picture is still there, 6 in. long, by 4½ in. broad. In the lower right hand corner, in the Hand-writing of Ferguson, are:—"J.F. *print*," and below the Portrait "WILLIAM BAIRD OF AUCHMEDDEN—SUMMER 1733."

† Bishop Keith was Born at Uras, near Stonehaven, in 1681, and Consecrated in 1727. He lived in the Canongate, Edinburgh, from 1728 to 1752, when he removed to Bonnington, near Leith, where he Died on the 30th Jan., 1757, æt. 76, and was Buried in the Canongate Churchyard. His Works exist.

to whom I gave an account of my bad success among the Painters there. He told me, that if I would Copy from Nature, I might do without their assistance; as all the rules for Drawing signified but very little when one came to draw from the Life: and, by what he had seen of my Drawings brought from the North, he judged I might succeed very well in drawing Pictures from the Life, in Indian Ink, on Vellum. He then sat to me for his own Picture, and sent me with it and a Letter of recommendation to the Right Honourable the Lady Jane Douglas, who lived with her Mother, the Marchioness of Douglas, at Merchiston House, near Edinburgh.* Both the Marchioness and Lady Jane behaved to me in the most friendly manner, on Dr. Keith's account, and sat for their Pictures; telling me at the same time, that I was in the very room in which Lord Napier *invented and computed the Logarithms*; and that, if I thought it would inspire me, I should always have the same Room whenever I came to Merchiston.—I staid there several days, and drew several Pictures of Lady Jane; of whom it was hard to say, whether the greatness of her beauty, or the goodness of her temper and dispositions, was the most predominant. She sent these Pictures to Ladies of her acquaintance, in order to recommend me to them; by which means I soon had as much business as I could possibly manage, so as not only to put a good deal of money in my own pocket, but also to spare what was sufficient to help to supply my Father and Mother in their old age.—Thus a business was providentially put into my hands, which I followed for 26 years.

Lady Dipple, being a woman of the strictest piety, kept a watchful eye over me at first, and made me give her an exact account at night of what Families I had been in throughout the day, and of the money I had received. She took the money each night, desiring I would keep an account of what I had put into her hands; telling me that I should duly have, out of it, what I wanted for clothes, and to send to my Father.—But, in less than half a year, she told me that she would thenceforth trust me with being my own banker; for she had made a good deal of private enquiry how I had behaved when I was out of her sight throughout the day; and was satisfied with my conduct.

During my two years' stay at Edinburgh, I somehow took a violent inclination to study Anatomy, Surgery, and Physic, all from reading of Books, and conversing with Gentlemen, on these Subjects; which, for that time, put all thoughts of Astronomy out of my mind, and I had no inclination to become acquainted with any one there who taught either Mathematics or Astronomy: for nothing would serve me but to be a *Doctor*.

At the end of the second year I left Edinburgh, and went to see my Father, thinking myself tolerably well qualified to be a Physician in that part of the country; and I carried a good deal of Medicines, Plasters, &c., thither.—But to my mortification, I soon found that all my Medical theories

* Lady Jane Douglas died on the 22nd Nov., 1753, *æt.* 57, and was Buried beside her mother in Holyrood. She was privately Married to Col. Stewart (afterwards Sir John Stewart of Grandtully) in Aug., 1746, when 49: but her brother Archibald, the Duke of Douglas, took umbrage at Stewart long before, and did not know of the Marriage until his two Nephews (born in Paris) presented themselves at his Gate, whom he spurned as impostors. Archibald Douglas, the older of the two, ultimately succeeded to the Dukedom and Estates after long litigation in the Court of Session and in the House of Lords—known as "The Great Douglas Cause." The Father, Sir John Stewart, was sunk in debt and imprisoned. Lady Jane lived in Chelsea, and had to sell her clothes for support. George II. allowed her an annuity of £300. She was accomplished, benevolent, and universally a favourite.

and study were of little use in practice. And then, finding that very few paid me for the Medicines they had, and that I was far from being so successful as I could wish, I quite left off that Business, and began to think of taking to the more sure one of drawing Pictures again.—For this purpose I went to Inverness, where I had 8 months' business.

1739. When I was there, I began to think of Astronomy again; and was heartily sorry for having quite neglected it at Edinburgh, where I might have improved my knowledge by conversing with those who were very able to assist me.—I began to compare the Ecliptic with its 12 Signs (through which the Sun goes in 12 Months) to the Circle of 12 hours on the Dial-plate of a Watch, the Hour-hand to the Sun, and the Minute-hand to the Moon, moving in the Ecliptic; the one always overtaking the other at a place forwarder than it did at their last conjunction before. On this, I contrived and finished a Scheme on Paper for shewing the Motions and Places of the Sun and Moon in the Ecliptic on each day of the year, perpetually; and consequently the days of all New and Full Moons.

To this I wanted to add a method for shewing the Eclipses of the Sun and Moon; of which I knew the cause long before, by having observed that the Moon was, for one half of her period, on the North side of the Ecliptic, and for the other half on the South. But, having not observed her Course long enough among the Stars by my above-mentioned Thread, so as to delineate her Path upon my Celestial Map, in order to find the two opposite points of the Ecliptic in which her Orbit crosses it, I was altogether at a loss how and where in the Ecliptic (in my scheme) to place these intersecting points. This was in the year 1739.

At last, I recollected, that when I was with 'Squire Grant of Achoy-naney, in the year 1730, I had read, that on the 1st January, 1690, the Moon's ascending Node was on the 10th minute of the 1st Degree of Aries; and that her Nodes moved backward thro' the whole Ecliptic in 18 years and 224 days, which was at the rate of 3 min. 11 sec. every 24 hours. But, as I scarce knew in the year 1730 what the Moon's Nodes meant, I took no further notice of it at that time.

However, in the year 1739, I set to work at Inverness; and after a tedious calculation of the slow motion of the Nodes from Jan. 1690 to Jan. 1740, it appeared to me, that (if I was sure I had remembered right) the Moon's ascending Node must be in 23 deg. 25 min. of Cancer at the beginning of the year 1740. And so I added the Eclipse-part to my Scheme, and called it *The Astronomical Rotula*.

1740. When I had finished it, I showed it to the Reverend Mr. Alexander MacBean, one of the Ministers at Inverness, who told me he had a set of Almanacks by him for several years past, and would examine it by the Eclipses mentioned in them. We examined it together, and found that it agreed throughout with the Days of all the New and Full Moons and Eclipses mentioned in these Almanacks; which made me think I had constructed it upon true Astronomical principles. On this, Mr. MacBean desired me to write to Mr. Maclaurin,* Professor of the Mathematics at Edinburgh, and give him an account of the methods by which I had formed

* Colin Maclaurin was an accomplished Mathematician. On the recommendation of Sir Isaac Newton, he was appointed, in 1725, Professor of Mathematics and Natural Philosophy in the University of Edinburgh. He had a small Observatory erected on the South side of the Old College. He was Born at Kilmoddan, Argyleshire, in 1698 (of which Parish his father was Minister), and Died suddenly of Dropsy on the 14th July, 1746, æt. 49.

my plan, requesting him to correct it where it was wrong. He returned me a most polite and friendly answer (although I had never seen him during my stay at Edinburgh) and informed me that I had only mistaken the radical Mean place of the Ascending Node by a quarter of a Degree; and that if I would send the Drawing of my *Rotula* to him, he would examine it, and endeavour to procure me a Subscription to defray the charges of engraving it on Copper-Plates, if I choose to Publish it. I then made a new and correct Drawing of it, and sent it to him, who soon got me a very handsome Subscription, by setting the example himself, and sending Subscription-papers to others.

1741. I then returned to Edinburgh, and had the *Rotula-Plates* engraved there by Mr Cooper.* It has gone through several *Impressions*, and always sold very well till the year 1752, when the Style was changed, which rendered it quite useless.—Mr. Maclaurin received me with the greatest civility when I first went to see him at Edinburgh. He then became an exceeding good Friend to me, and continued so till his death.

One day I requested him to shew me his *Orrery*, which he immediately did. I was greatly delighted with the Motions of the Earth and Moon in it, and would gladly have seen the wheel-work, which was concealed in a brass Box, and the Box and Planets above it were surrounded by an Armillary Sphere. But he told me, that he never had opened it; and I could easily perceive that it could not be opened but by the hand of some ingenious Clock-maker, and not without a great deal of time and trouble.

After a good deal of thinking, and calculation, I found that I could contrive the wheel-work for turning the Planets in such a Machine, and giving them their progressive motions; but should be very well satisfied if I could make an *Orrery* to shew the motions of the Earth and Moon, and of the Sun round its Axis. I then employed a Turner to make me a sufficient number of Wheels and Axles, according to Patterns which I gave him in Drawing: and after having cut the Teeth in the Wheels by a Knife, and put the whole together, I found that it answered all my expectations. It shewed the Sun's motion round his Axis, the Diurnal and Annual Motions of the Earth on its inclined Axis, which kept its Parallelism in its whole course round the Sun; the Motions and Phases of the Moon, with the retrograde motion of the Nodes of her Orbit; and consequently, all the variety of Seasons, the different lengths of days and nights, the days of the New and Full Moons, and Eclipses.

1742. When it was all completed, except the Box that covers the Wheels, I shewed it to Mr. Maclaurin, who commended it in presence of a great many young gentlemen who attended his Lectures. He desired me to read them a Lecture on it, which I did without any hesitation, seeing I had no reason to be afraid of speaking before a great and good man who was my friend.—Soon after that I sent it in a Present to the Reverend and ingenious Mr. Alexander Irvine, one of the Ministers at Elgin, in Scotland.†

1743. I then made a smaller and neater *Orrery*, of which all the Wheels were of Ivory, and I cut the Teeth in them with a File.—This was done in

* Richard Cooper was a Native of Yorkshire, and was master to the justly celebrated Mr. Robert Strange, who was at that time his apprentice, as an Engraver.

† This Cleric was fond of Astronomy, and made various mechanical contrivances. He was Ordained at St. Andrews, Lhanbryde, in 1725, was Translated to Auldearn in 1731, from thence to Elgin in 1735, and Died on the 22nd Dec., 1758, æt. 59.

the beginning of the year 1743; and, in May that year, I brought it with me to London, where it was soon after bought by Sir Dudley Rider.* I have made *six Orreries* since that time, and there are not any two of them in which the Wheel-work is alike: for I could never bear to copy one thing of that kind from another, because I still saw there was great room for improvements.

I had a Letter of recommendation from Mr. Baron Edlin at Edinburgh to the Right Honourable Stephen Poyntz, Esq., at St. James', who had been Preceptor to His Royal Highness the late Duke of Cumberland, and was well known to be possessed of all the good qualities that can adorn a human mind.—To me, his goodness was really beyond my power of expression; and I had not been a month in London till he informed me that he had wrote to an eminent Professor of Mathematics to take me into his House, and give me Board and Lodging, with all proper instructions to qualify me for teaching a Mathematical School he (Mr. Poyntz) had in view for me, and would get me settled in it. This I should have liked very well, especially as I began to be tired of drawing Pictures, in which, I confess, I never strove to excel, because my mind was still pursuing things more agreeable. He soon after told me he had just received an answer from the Mathematical Master, desiring I might be sent immediately to him. On hearing this, I told Mr. Poyntz, that I did not know how to maintain my Wife during the time I must be under the Master's tuition. "What!" says he, "are you a married man?" I told him I had been so ever since May in the year 1739. He said he was sorry for it, because it quite defeated his Scheme; as the Master of the School he had in view for me must be a *Bachelor*.†

He then asked me, what business I intended to follow? I answered, that I knew of none besides that of drawing Pictures. On this he desired me to draw the Pictures of his lady and children, that he might shew them in order to recommend me to others; and told me that, when I was out of business, I should come to him, and he would find me as much as he could, and I soon found as much as I could execute: but he died in a few years after, to my inexpressible grief.

Soon afterward, it appeared to me, that although the Moon goes round the Earth, and that the Sun is far on the outside of the Moon's Orbit, yet the Moon's motion must be in a line that is always concave toward the Sun: and upon making a delineation representing her absolute Path in the Heavens, I found it to be really so. I then made a simple Machine for delineating both her Path and the Earth's on a long Paper laid on the Floor. I carried the Machine and Delineation to the late Martin Folkes, Esquire, President of the Royal Society, on a Thursday afternoon. He expressed great satisfaction at seeing it, as it was a new discovery; and took me that evening with him to the Royal Society, where I shewed the delineation, and the method of doing it.

* Sir Dudley Ryder, Lord Chancellor of England, died 25th May, 1756. The Orrery was much damaged by fire which destroyed Sandon Hall in June 1848, but it still exists there in the possession of the Earl of Harrowby.

† "Keith, 1739, April 28.—James Ferguson in this Parish, and Isabel Wilson, in the Parish of Grange, were matrimonially contracted at Grange, as a testimony therefrom bears, and being orderlie proclaimed with us, were married at Grange, May ultimo, 1739."

"Grange, April 29th.—James Ferguson, in the Parish of Keith, and Isabel Wilson, in this parish, were contracted in order to marriage, and after the ordinar proclamation of banns, were married at Grange, the 31st May, 1739 years."—*Kirk-Session Records*.

When the business of the Society was over, one of the Members desired me to Dine with him next Saturday at Hackney ; telling me that his name was Ellicott, and that he was a Watch-maker.

I accordingly went to Hackney, and was kindly received by Mr. John Ellicott, who then shewed me the very same kind of Delineation, and part of the Machine by which he had done it ; telling me that he had thought of it 20 years before. I could easily see, by the colour of the Paper, and of the Ink-lines upon it, that it must have been done many years before I saw it. He then told me what was very certain, that he had neither stolen the thought from me, nor had I from him. And from that time till his death, Mr. Ellicott was one of my best friends. The Figure of this Machine and Delineation is in the 7th Plate of my *Book of Astronomy*.

1744. Soon after the Style was changed, I had my *Rotula* new Engraved ; but have neglected it too much by not fitting up and Advertising it. After this, I drew out a Scheme, and had it Engraved, for showing all the problems of the *Rotula* except the Eclipses : and, in place of that, it shews the times of Rising and Setting of the Sun, Moon and Stars ; and the positions of the Stars for any time of the night.

1747. In the year 1747, I published a *Dissertation on the Phenomena of the Harvest Moon, with the Description of a new Orrery*, in which there are only 4 Wheels. But having never had grammatical education, nor time to study the rules of just Composition, I acknowledge that I was afraid to put it to the Press ; and, for the same cause, I ought to have the same fears still. But having the pleasure to find that this my first Work was not ill received, I was emboldened to go on, in publishing my *Astronomy, Mechanical Lectures, Tables and Tracts relative to several Arts and Sciences, The Young Gentleman and Lady's Astronomy, a small Treatise on Electricity*, and the following *Sheets*.*

1748. In the year 1748, I ventured to read *Lectures on the Eclipse of the Sun*, that fell on the 14th of July in that year. Afterwards I began to read *Astronomical Lectures on an Orrery* which I made, and of which the Figures of all the Wheel-work are contained in the 6th and 7th Plates of this Book. I next began to make on *Apparatus for Lectures on Mechanics*, and gradually increased the Apparatus for other parts of Experimental Philosophy, buying from others what I could not make for myself, till I brought it to its present state.—I then entirely left off drawing Pictures, and employed myself in the much pleasanter business of reading *Lectures on Mechanics, Hydrostatics, Hydraulics, Pneumatics, Electricity, and Astronomy* ; in all which, my encouragement has been greater than I could have expected.

The best Machine I ever contrived is the *Eclipsareon*, of which there is a Figure in the 13th Plate of my *Astronomy*. It shews the Time, Quantity, Duration, and Progress of Solar Eclipses, at all parts of the Earth. My next best contrivance is the *Universal Dialing Cylinder*, of which there is a Figure in the 8th Plate of the *Supplement* to my *Mechanical Lectures*.

It is now 30 years since I came to London ; and during all that time, I have met with the highest instances of friendship from all ranks of people both in Town and Country, which I do here acknowledge with the utmost respect and gratitude ; and particularly the goodness of our present Gracious Sovereign, who, out of his Privy Purse, allows me £50 a-year, which is regularly paid without any deduction.

* The "Sheets" refer to "Select Mechanical Exercises," 1778, to which this Memoir is prefixed.

ABSTRACT CARRIED ON TO HIS DECEASE.—[G.]

1748. In "Kent's London Directory" for this year, occurs "*James Ferguson, Astronomical and Mathematical Teacher, Surrey Street, Strand.*" On Thursday, the 14th July, there was a great Solar Eclipse this year, when Ferguson lectured thereupon in Christ's Hospital School. His son James was Born on Tuesday, 11th Oct., 1748, and Died of Consumption in 1772. At the end of this year he made *The Crank Orrery*.

1749. At the beginning of this year, Ferguson is busy with the construction of an Astronomical Machine, which, when finished, he called *The Calculator*. He also constructed *The Tide-Dial* and *The Centrifugal Machine*; together with a large Set of Diagrams for illustrating his Lectures.

1750. During this year he made a Machine called *The Mechanical Puzzle*; a long and interesting Letter thereanent he wrote to the Rev. Mr. Cooper, Minister of Glass. His *Simple Lunar Wheel Work* and *The Cometarium* are of this year's date.

1751. In the Spring of this year, were invented and published his *Perpetual Pocket Almanac*;—*An easy way of shewing the Phases of the Moon in a Clock*; a *Hygroscope*; and a *Machine to represent the motions of Jupiter's Satellites round Jupiter, in a Clock, and to shew the times of their Eclipses in Jupiter's shadow*. He was also this year delivering his usual Lectures, and engaged in rectifying *The Calendar*.

1752. *The Lunarium* was invented about the beginning of this year. It showed the Days of all the New and Full Moons, and the Moon's Age for 6000 years before or after any year in the 18th century, and the time of the Moon's southing on each day of her Age. The alteration of the Calendar was made on the 3rd September this year, which rendered useless the whole of the Astronomical Returns which he had previously invented and published. This year he published a number of *Lunar Tables* and *Geometrical Cards*. His third child, *Murdoch*, was Born on Friday, 3rd Nov., 1752.

1753. Early this year, he delivered a Course of Lectures on Astronomy at Norwich, and published a Pamphlet of 16 pages on *The Solar System*. He also re-published and altered to the New Style his *Astronomical Rotula*.

1754. The Members of the Royal Society this year solicit Ferguson to send his *New Eclipsareon*, with description and use, to their Meeting in Crane Court, Fleet Street. He appears to

have been residing now at *Broad Street, Golden Square*. A new Pamphlet of 32 pages (*An Idea of the Material Universe*), is published.

1755. *A large Wooden Orrery* is constructed. The *Mechanical Paradox* (of 1750) is converted into an *Orrery*. He Lectures at Cambridge.

1756. Ferguson's great Work—"Astronomy Explained upon Sir Newton's Principles," was published in June, this year. Purchased an Air Pump with Apparatus from Nairne, Optician, London, which cost £82.

1757. His residence is now at *Duke Street, Bloomsbury*. Early in February he got his right leg severely bruised. How, when, and where is not known. *A Whirling Table* for showing experiments of *Central Forces*; an *Astronomical Clock* for showing the Equation of Time, the apparent Daily Motions of the Sun, Moon, and Stars, with the Times of their Rising, Southing, and Setting; and a Hand-Mill for grinding Corn,—were all contrived this year.

H.R.H. George, Prince of Wales, who in October, 1768, became King George III., sent for an interview with Ferguson at Leicester House, where he exhibited his new Inventions.

1758. "*Ferguson's Clock*" appears to have been now made. It was an Improvement on "*The Franklin Clock*." Horologists do not admire it: they avow that such a Clock would not keep correct time.

He sold the Copyright of his prime work on *Astronomy* for £300, which tended to ameliorate his worldly circumstances. Till this time he had a hard battle to make the two ends meet.

1759. The Birth of his son *John*, took place on Tuesday, 27th February, 1759, N.S. A *Pyrometer*, for showing the expansion of Metals by Heat; an *Astronomical Rotula*; Troy and Avoirdupois Weight Tables; a *New Mechanical Paradox Orrery*; with a number of *Models of Sun Dials*; all appear this year.

1760. Ferguson made a Model in wood of an Astronomical Instrument called *The Armillary Trigonometer*, which solved 15 Problems. He abandons the profession of Limner, which he followed for 26 years. His mind was ever "pursuing things more agreeable," as he says; and his sight was beginning to fail.

1761. "*James Ferguson, Astronomer, Great Russell Street, Bloomsbury*," appeared in "*Kent's London Directory*." The Transit of Venus over the Sun's Disc took place on the 6th June, when Ferguson had his station, with other Observers, on the top of the British Museum.

He got official notice that George III. has bestowed upon him an Annuity of £50 for life. After this, he got comparative ease in circumstances, as he was now brought into prominent notice.

1762. Busily engaged upon a *Planetarium*—for showing the Periodical Revolutions of the Earth and all the other Planets round the Sun, in a Clock, so as to agree nearly with the Periodical Revolutions of the Planets about the Sun in the Heavens.

Ferguson makes a Tour through the Midland Counties, and Lectures in several Towns therein. He visits the Silk Mill at Derby, and Whitehurst, an ingenious Clockmaker, from whom he got several curious Papers and Drawings of Escapements, Pendulums, and Hydraulic Engines.

1763. One of the most eventful years in Ferguson's life—of prosperity and adversity. He applied for the Clerkship of The Royal Society—(Salary £47 7s yearly), and was out-voted by the appointment of Emanuel Mendes da Costa, a great Linguist,—but he was dismissed in 1767 for embezzling the funds of the Society to the amount of upwards of £1000. Ferguson (upon application) was admitted a Fellow of the Royal Society. By *ballot*, it was unanimously Resolved that, on account of his singular merit, and of his circumstances, he be excused the usual Admission fee, and also the annual Contributions.

A teetly Correspondence opened between Ferguson and Rev. John Kennedy, Rector of Bradley, Derbyshire, about *Astronomical Chronology*,—which appeared from time to time in *The Critical Review*. Like all Disputes, as Letter followed Letter there cropped up "Personal Reflections."

We unprejudicedly Vote for *Ferguson the Just* in the whole contest. Kennedy died on the 4th February, 1782, æt. 84, having been Rector of the Parish 48 years. Ferguson about Mid-summer published *Astronomical Tables and Receipts*, an 8vo. Pamphlet of 64 pages,—now rare.

371 AGNES, his lovely and accomplished Daughter, in this year of unusual success otherwise, before she was 18, was seduced one evening by a "noble Lord," whom she had seen frequently at her Father's Lectures. Of course (as is always the case), this "Nobleman" was, at the outset, devotedly attentive to his Prize;—took her to Italy, where she attracted every eye;—returned with her to England, in embarrassed circumstances;—tired of her and discarded her. She afterwards wrote Sonnets, &c., for the Press; went upon the Stage (which she failed in); was sent to Fleet

Prison for Debts; and, at last, on the 27th January, 1792, in her 47th year, she ended, by dreary Consumption, her sad career in a miserable Garret, amid squalor, in Old Round Court, off the Strand, near Charing Cross,—taken down, for improvements, in 1823-26. Nature had been bountiful to this once guileless girl only in her teens, remarkable for elegance. In an unguarded moment, a Lecher set his eyes upon her; she was won by his soft blandishment and flattery; she fell, step by step. For 28 years, when a friendless Outcast, she led the life of a Harlot in London. During that period she must often have seen her parents and brothers on the crowded streets. She never returned to her Father's house. Sad Memorial and Warning to all of "the tender Sex"!

1764. *A new Crane* invented, having four different Powers adapted to different Weights. *A Paper* on the Great Solar Eclipse, 1st April,—which took place while Ferguson was at Liverpool delivering a Course of Lectures in the large Room of the Golden Lion Inn, Dale Street, commonly called *Buck's Rooms*. During a month's stay, he was the Guest of Capt. Wm. Hutchinson, 41 years Dock and Harbour Master, for whom Ferguson, this year, contrived a *Tidal Clock*. Other *Inventions* were a *Mechanical Paradox*,—*A New Pyrometer*,—*A Hydrostatic Machine*,—and a *Hydraulic Machine*.

1765. Various Dissertations and Tables for finding the quantity of Water in Pipes,—Standard Weights of Money,—Lunations.

1766. A new *Orrery* made for illustrating his Lectures. Ferguson and his Assistant, Kenneth M'Culloch (long in his employment), wrought diligently thereat. *A Paper On the division of a Circle into any given Number of Equal Parts* may now be dated. Towards the end of the year, *The Universal Dialling Cylinder* was Invented. *Tables of Specific Gravity*,—*A Paper on Pumps, and Directions for Pump-Makers*,—*On The Tides*,—*On The Barometer*,—and *A Model of Blakey's Engine* fill up this year's activity. He removes from *Mortimer Street, Cavendish Square* to *No. 4 Bolt Court, Fleet Street*, where he Died.

1767. On the 22nd January, this year, Ferguson delivered a Course of Lectures at Bath and Bristol, where he remained till May. After which, he visited Liverpool and Edinburgh. He was much in the company of Dr. Buchan, the Author of "*Domestic Medicine*,"—Dr. Lind, and Thomas Reid (an eminent Watch and Clock Maker), while in Edinburgh. Sometime during this year, he constructed the Works of a *New Astronomical Clock*.

1768. During this year, he appears to have been employed in making an *Electrical Orrery*. His second son Murdoch went to Edinburgh at the end of this year, to attend the Medical Classes at the University. From this time until his death, Ferguson, by command of King George III., frequently visited his Majesty at Kew and St. James's. The King was particularly fond of Mechanics, and was an expert Turner in Wood, Ivory, and Metal.

1769. Publishes a *Projection* on a Sheet, 14 in. by 8, on the *Transit of Venus*, seen in London on the 13th September. In October, Dr. Samuel Johnston (who lived quite near Ferguson) attended his Lectures.

1770. Delivers a Course of 12 Lectures on Mechanics, Hydrostatics, Hydraulics, Pneumatics, Electricity, and Astronomy, in Newcastle-on-Tyne,—where he was heartily encouraged by the celebrated Mathematician, Dr. Hutton, who gave him the use of his new School-Rooms. Contrives a *Tidal Clock* for London Bridge,—and a *Tide Return*. Publishes *An Introduction to Electricity in Six Sections*;—Pen and Ink Representations for *Building Bridges without Frames under Arches*;—*A Perpetual Motion Scheme*;—On the *Velocities of Falling Bodies, and on Apparent and True Levels*. Was elected a Member of the American Philosophical Society.

1771. Improves the Model of Ellicott's Clock, which he made in 1757. His MS. "Common Place Book" contains a curious Illustration on the *Division of the Square*;—and also "Calculation for a Watch that shall go just 30 hours, and make four Beats every Second of time." Is employed by Knox, the Publisher, to write the Astronomical part and otherwise to revise *Guthrie's Geographical Grammar*. [Wm. Guthrie was Born in Brechin in 1708. Went to London in 1730. In 1746 Government gave him an Annuity of £200 for Literary Services rendered to the Pelham administration. Died in London on 9th March, 1770, æt. 62.] Constructs *A Pyramidal Table Clock*,—and *An Astronomical Clock* for shewing by a moveable Horizon the daily rising and setting of the Sun.

1772. Latterly Ferguson exercised his astonishing industrious ingenuity on a great variety of subjects. In his "Common Place Book" is a *Maze*, with the Inscription:—"Into this Labyrinth one may go; But, how to get out he never may know." In the Autumn, he Lectures to large audiences in Derby and neighbouring Towns. His various Works passed through several Editions. Computes *A Table for Regulating Clocks and Watches*. His eldest son, James, died of Consumption on the 22nd November. In 1763, he was apprenticed to Nairne, Optician, Cornhill, London.

1773. Obtains "A Clock by which a blind man may know the time of the Day or Night, and also the places of the Sun and Moon in the Ecliptic; made in Germany in 1525." He had another similarly-shaped old German Clock, but of a much less size, now in the Banff Museum. Draws a fine Pen and Ink Projection of the Great Lunar Eclipse of 30th July, 1776,—calculated fully three years before it occurred. Invents *The Arithmetical Triangle* and *The Angle Trisector*.

Mrs. Ferguson, after a lingering illness, died of Consumption on the 3rd September, æt. 52.

John, his youngest son, now 14, left London to attend the Medical Classes at Marischal College, Aberdeen. Although qualified as a Surgeon, he never practised. In 1777 he appears to have returned to London, and resided there until 1803, when he went to reside in Keith. There is uncertainty how long he stayed there. In 1803, he conveyed, by a Title Deed, certain Houses and Grounds on the west side of the New Street in the Kirkton of Keith, to his maternal Cousin, Miss Margaret Wilson, who was the natural daughter of an uncle. Latterly he resided with the Misses Moir, 10 Windmill Street, Edinburgh (for whom he kept a Carriage), and Died there on Sunday, 13th October, 1833, æt. 75. No Stone marks the Grave. On the day before his death, being unable to write, he made a Will leaving the Misses Moir several thousand pounds, and Miss Wilson, Keith, a Legacy of £300. Not a Copy of any of his father's Works was in his possession. He amused himself by playing on the Flute. He is supposed to have acquired at his father's death about £6000, which were, in great measure, gathered through the Wilsons, the Astronomer's wife's relatives.

Several Articles which belonged to his father, such as a small Orrery, several Drawings of Astronomical and Mechanical Subjects, Dials on Card, a Telescope, Quadrants, &c., were from time to time presented to his Cousin at Keith, and are, for the most part, now in the Banff Museum; but, at the Roup of her *post mortem* effects, several interesting Relics were bought by Keith connoisseurs.

Dr. Houlston of Liverpool (an eminent Surgeon and Author, one of Ferguson's intimate correspondents and friends), in the *Annual Register for 1776*, confirms an unfortunate Notice which appeared in the *Mirror*, 25th February, 1837:—"About 1770, while Ferguson was delivering a Lecture on Astronomy to a

London audience, his Wife entered and maliciously overturned several pieces of his Apparatus. Mr. F., observing the catastrophe, only remarked the event by saying, 'Ladies and Gentlemen, I have the misfortune to be married to this woman.' It would seem that Mr. F. and his wife lived unhappily together. She is never alluded to in the excellent Memoir written by himself." Dr. Houlston, in his Panegyric, writes:—"After a long and useful life, *unhappy in his family connections*, in a feeble and precarious state of health, worn out with study, age, and infirmities, he was at length permitted to attain that Heaven on which his thoughts and views had long been fixed, and which is the ultimate reward of learning, virtue, patience, and piety."

1774. Publishes, at Bristol, about the 21st May, a "*Lecture on (now very rare) Eclipses of the Sun and Moon, the true year of our Saviour's Crucifixion, the Supernatural Darkness at that time, and the Prophet Daniel's Seventy Weeks.*"

Murdoch Ferguson, the second son, qualified for a Surgeon, this year. In August, 1775, he married a Miss Vincent of Greenwich. He entered the Army and Navy as a Surgeon, but did not succeed. From 1792 to 1799, he appears as "Murdoch Ferguson, Surgeon, Paternoster Row, Spitalfields." His wife and he were given to Intemperance. He died about 1803, æt. 51,—but it is not known where he was Buried. Although he feigned poverty, report established him wealthy at his death.

On the back of one of Ferguson's Papers, there is a Pen and Ink Drawing (dated 1774) of *A One-Wheeled Clock*, a Problem for all Watch and Clock-Makers; *A Drawing of a Machine for finding the Weight of a Body in any Latitude*; *A Pulse Glass*; an *Analemma*; and two *Quadrants*, cut out on Cards, with his Initials.

1775. This year appeared the Revival of an old Controversy between Ferguson and Kennedy. This year were Published *The Art of Drawing* and an *Equation Rotula*.

1776. About 10 months before his Death a relative (not known) bequeathed to Ferguson a considerable sum of money. In the month of March, this year, came forth his last Publication—*Table of the Equation of Time*—very scarce, now in Banff Museum. From June to November he was confined to bed, suffering great pain from gravel and other ailments. His two sons, John and Murdoch,—aunt Janet Ferguson (who came to London in 1773 to attend Mrs. F. on her death bed), and the domestic servant, were the only 4 persons present at his *Death*—which took place on Saturday morning, 16th November, 1776, at $\frac{1}{4}$ before 6.

There appears to have been 13 at the Funeral ; Chief Mourner Murdoch F. The Burial took place on the Saturday following, in the Churchyard of Mary-le-bone. Shortly after, a plain Altar Tomb was placed over the Grave, on the south side of which lie his Wife and eldest son James. In 1864, the Lettering was scarcely traceable ; but in the Summer of 1835, Dr. E. Henderson visited the Tomb, got a neat Model of it made in Beech, and took a Copy of the Inscription, viz. :—

Here
is interred the body of
JAMES FERGUSON, F.R.S.
Who, blessed with a fine natural Genius,
by unwearied application (without a Master),
attained the Sciences.
Astronomy and Mechanics he taught
with singular success and reputation.
He was modest, sober, humble, and religious,
and
His works will immortalize his memory,
When this small Monument is no more.
He died 16th Nov., 1776, aged 66.

On the south side of this Tomb lies interred the body of
ISABELLA, his wife, who died 3rd Sept., 1773, aged 53.

And by her side lies the body of
JAMES FERGUSON, their eldest Son, who died
20th Nov., 1772, aged 24 years.

STRATHISLA OR GRANGE

Was a part of the Parish of Keith, and was disjoined and erected into a distinct Parish in 1618. It is 6 miles long by 5 miles broad. It takes its Name from *Grangia*, a Middle Age term for a *Farm*, or country-residence belonging to an Abbot. The original Kirk was the Chapel of the Cistercian Monastery, dedicated to the B.V. Mary, in 1525, by Abbot Thomas Chrystal of Kinloss. The present Parish Kirk was built on the same Site in 1795, and contains 616 sittings. Communion Vessels poor.

Near the Church there is a Bridge of one Arch over the Isla, which was "BUILT BY ALEXANDER CHRISTIE, TENANT IN CANTLY, IN 1699, FOR THE GLORY OF GOD, AND THE GOOD OF THE PEOPLE OF GRANGE." This was Inscribed on a Stone which was toppled into the Isla. The Bridge was originally erected to render the Church accessible to the people of the three Farms,—Upper, Middle, and Little Cantly. One hundred Merks were lodged in the hands of the Laird of Edingight by the above Alexander Christie, to be laid out by the Kirk Session for repairing and upholding said Bridge, which sum appears from the Session Records, to have been expended or exhausted before 1740. The Bridge was too narrow to allow carts to pass, being intended for foot passengers only; and as it was the only Bridge across Isla below Keith, Sir Wm. Forbes of Craigievar, the Patron, widened it for carts in 1783, and allowed a year and a half's vacant Stipend to go for that use. Many years ago, the old and new portions threatened to separate, which were prevented by bolts of iron terminating in the shape of the letter S on the upper and lower walls.

From "Genealogical Memoirs of the House of Christie," by Dr. Charles Rogers,—printed for "The Royal Historical Society," 1878, evidenced from *Retours Banff*, vol. xxviii., fol. 264, there were *Christies* in the Parish of Grange, at Middle Crannock, so far back as 1642. (See "Rental of the Baronie of Straithylay," Page 377.)

The spot where the Gallows stood is said to be yet visible,—and part of the Tree, in the memory of living Parishioners, was to be seen in the ground on the summit of the Gallow-hill; a small Hill of about 200 Acres' area.—"Pit and Gallows" (from *fossa* pit and *furca* gallows) was a privilege conferred on a free Baron, of having on his ground a Pit or Draw-well for drowning Women, and a Gibbet or Gallows for hanging Men convicted of Theft. The right was granted by Malcolm Canmore.

The Hand-Bell at Funerals was used 70 years ago, and the *Dues* therefor were part of the Poor Funds.

In the years 1768, 1781, 1787, and 1789, the Isla did great damage to the crops upon the Haughs. In 1789, in particular, the Haughs were 11 times overflowed, from the time they were sown before the crops were got in.

The Baptism Register appears to have been accurately kept, except during the period from 1771 to 1780, when the Church was vacant $1\frac{1}{2}$ years. THE KNOCK HILL, said to be the *Mons Grampius* of Tacitus, is of conical shape, 1409 feet above sea-level, and is seen at a great distance every way, both by sea and land. It has the appearance of a Volcano at a distance: it is covered with Peat-bank over the top, to the depth of 8 to 10 feet. On a clear day, part of 11 Counties can be discerned from the top. It is cultivated a good way up on all sides. In the dry year 1816, the heathery surface was burned round and round, having caught fire either by accident or design.

The Places that have Names derived from the Gaelic (which are not many) are—*Edengight*, 'The Place opposite to the wind;' *Fortrie*, 'The cold South-east Hillock;' *Cramnach*, 'The Gushet or Triangle,' alluding to the shape of the ground; *Balamoon*, 'The Moss Town;' *Pathnic*, 'The Cow-Hillock;' *Cantley*, 'The frosty Height;' *Auchinhoove*, 'The field of groves.'

This last seems to take its name from one of the Fields of Battle with which this Parish abounds, and which are said to have been fought between the Scots and Danes, when the latter landed at Cullen, in the Reign of Donald III., in the end of the 9th century; who, as appears from the ancient Scotch Historians, defeated the Danes near Cullen, and afterwards at Forres, in Moray; when, as Guthrie conjectures, the famous Obelisk at Forres was erected. The Danes, in advancing into the heart of the country, must necessarily pass through the Parish of Grange, which is only 4 computed miles distant from Cullen, and there are several Trenches or Encampments, supposed to be made by the Scots upon the Haughs of Isla, with the defensive side thrown up towards the Coast. Two of the Fields of Battle are clearly to be seen, being covered with Cairns of Stones, under which they used to bury the slain. One of these Fields is on the N. side of the Gallow-hill, not far from the Encampments above-mentioned; and the other is on the S. side of Knock Hill, to which there leads a Road from the Encampments over the Hill of Sillicearn, called to this day 'The Romans' Road.' Auchinhoove,

which lies near the banks of Isla, has been another Field of Battle; and in a line with it towards Cullen, is the only residing Heritor.

Upon the head of Burn of Altmore, some pieces of Armour were said to have been dug up several years ago, but were not preserved; and in the same line, towards the Coast, upon the top of the Hill of Altmore, there is a Cairn, where probably the Danish King or General was slain in the pursuit.—[*Old Stat. Acct. by Rev. Francis Forbes, 1793.*]

CENTENARY OF U.P. CONGREGATION, WHITEHILL, GRANGE,
BY REV. JOHN MEIKLEHAM.

We have access to no official Documents concerning this Congregation prior to the time when George Cowie was called, and are not aware that any violent settlement or change in the ministry of the Established Church occasioning its rise, and, therefore, trace it to the wide-spread influence of the Secession in the North. There were accessions to the Associate Presbytery in Ross-shire as early as 1738. In 1748, Rev. Mr. Troup was ordained Minister of Elgin and Boghole, and was the first Seceder Minister who preached in Cabrach about the middle of last century. In 1741, James Ferguson of Kinmundy, and Elizabeth Deans, his wife, having gone south for a change of air, joined the Secession Church of Burntisland, under the Rev. James Thomson. There they met Moncrief of Abernethy, one of the four brethren who assisted Mr. Thomson at the Communion. At their solicitation Mr. Moncrief visited Kinmundy, and preached there on a Sabbath, which, doubtless, was the first Secession sermon preached in that part of the country. For several years thereafter Mr. Moncrief was in the habit of visiting Peterhead for the sake of sea-bathing and mineral waters, and it is believed to have been in the course of one of these journeys that he preached at Craigdam. Mr. Moncrief paid his first visit to Craigdam in 1748 or 1749, preached in the open field, and was attended by a large assemblage of people. A religious Society was formed, and after their number reached to 14 men and their families, they formally declared their adherence to *the Secession*, and applied to the Presbytery of Perth for a supply of Sermon. William Brown, then a very young man, was sent to preach to them as a Probationer. His public appearances were highly acceptable. The members of the Congregation were few in number, only 24, but they resolved to call him to be their Minister. The Stipend was

only £15. Mr. Brown accepted the Call, and was ordained Minister of Craigdam on 22d July, 1752.

In 1770, by the Synod, held at Edinburgh on 3d May, the Presbytery of Elgin was disjoined from that of Perth and Dunfermline, and the first Meeting of the Elgin Presbytery was held at Elgin on the 20th June, 1770. The Ministers present at that Meeting were the Rev. Messrs Brown, Craigdam; Clark, Boghole and Nairn; and Buchanan, Nigg. The vacant Congregations were Elgin and Forres, Clola, Huntly, Grange, Cabrach, Thurso and Wick. The Presbytery of Elgin was also to include all that might accede to *the Secession* on the north of Perth and in the Shires of Angus and Mearns. There is presumptive evidence that the Congregations of Huntly and Grange took their origin from Craigdam, while Cabrach took its origin from Elgin. The Ministers, passing on Sacramental occasions between Nigg, in Ross-shire, and places in Moray and Craigdam, and other places in Buchan, preached wherever the people invited them. Some travelled great distances, and thus infant Churches sprang up. The place where this Congregation first met for public worship was Shiel; but, not finding that they could get a permanent location there, they sought and obtained temporary accommodation at an outfield farm steading belonging to the Proprietor of Edingight, on that portion of Whitehill occupied by John Wilson, now deceased. A stance for a Church and Manse was soon after obtained on this spot, then called *Heathery Bog*. The back wall of the present Church is said to be the only part of the first one now remaining, which was at first thatched with heather. The reason why the first Ordination took place at Knockbog is thought to have been that there was no Manse at Whitehill, and that the family there formed an active and influential part of the Congregation. The Communion Vessels are Pewter.

1. George Cowie, the first Minister, was a native of Shank of Barry, and taught a school in his early life somewhere on what is now the Farm of Knock, being a spirited and somewhat playful young man. The first notice we have of him is that he was a Candidate along with William Mitchell at Clola in 1770. At the first Meeting of the Presbytery of Elgin, at Elgin, on 20th day of June that same year, a call from the Associated Congregation of Huntly, Grange, and Cabrach, to George Cowie, preacher of the Gospel, was transmitted from the Presbytery of Perth and Dunfermline, and the Presbytery agreed to call Mr. Cowie, and offer him said Call, which he also accepted. The Presbytery then

assigned Mr. Cowie subjects of trial for Ordination to be delivered at Craigdam on 14th August next. These Trials were delivered, part of them at Elgin on 17th October, and part of them at Clola on 14th and 15th November, 1770; and on the last mentioned day and place of Meeting all Mr. Cowie's trials were unanimously sustained, and his Ordination appointed to take place at Grange on the 13th day of February next—Mr. Clark to preach the Ordination Sermon, and to Ordain him, and Mr. Duncan to preach in the afternoon of said day. Mr. Duncan was appointed to preach at Grange on the fourth Sabbath of January, and serve Mr. Cowie's edict.

At Knockbog, in Grange, 13th February, 1771, the Presbytery met, and was constituted by Rev. William Brown, Moderator. The other Ministers present were the Revs. Henry Clark and Thomas Duncan, with John Forsyth, ruling Elder, from Elgin. Mr. Cowie's edict was returned served, and was again read without objections being offered. Mr. Clark preached, and ordained, and tendered advices to minister and people, and Mr. Duncan preached immediately after the people had given their Minister "the right hand of fellowship." Supply of Sermon was given to Keith, 13th July, 1773. The Secession Congregation of Keith took its rise mainly from the evangelical labours of Mr. Campbell, Parish minister of Botriphnie, who, being asked on his deathbed by a number of his godly hearers what they would do when he was gone, is reported to have said, "Go to the Seceders." Andrew Ogilvie, from Culvie, in Marnoch, who had been Parochial Teacher in Botriphnie while Mr. Campbell was Minister, joined *the Secession*, and was ordained Minister in Wigtown in 1751. His son, Alexander, succeeded him in the Ministry there, and another son, Andrew, was long a respected Teacher, though never in a fixed Charge. At a Meeting of Presbytery in Elgin, on 25th July, 1775, the Congregations of Huntly, Grange, and Cabrach were disjoined, and erected into separate Congregations, and the whole of Mr. Cowie's ministry was distinguished by fervid eloquence and spiritual success, and, although during some years in the end of the century, an unhappy difference arose between him and his brethren, and "the contention was so sharp between them that they departed asunder one from the other" in 1800, yet Mr. Cowie continued to Minister to the majority of his Congregation with much acceptance till his death in 1806.

At Elgin, on 8th January, 1777, a petition was given in from the united Congregations of Grange and Keith, craving a Modera-

tion. The Presbytery, after some time spent in hearing the Commissioners, and reasoning upon the subject, agreed in appointing Mr. Cowie to preach at Grange on 22d January, and, after sermon, to moderate in a Call.

2. At Elgin, on 12th February, 1777, a Call from Grange and Keith was presented in favour of Andrew Young, unanimously approved of, and sustained by the Presbytery, and accepted by Mr. Young. Subjects of trials were appointed to Mr. Young, all to be delivered at next Meeting of Presbytery. These Trials were delivered at Meetings of Presbytery at Huntly, on 16th April, 1777, and at Thurso on 12th September, 1777, were sustained by the Presbytery, and Mr. Young's ordination appointed to take place at Keith on 12th November following. At Keith, on 12th November, 1777, the Presbytery met in the Manse. There were present:—Revs. Wm. Bennet, moderator; Henry Clarke, Patrick Buchanan, Thomas Duncan, William Mitchell, and George Cowie, ministers, with James Cruickshank, from Huntly, elder. Mr. Cowie preached, ordained, and addressed minister and people on their respective duties, and Mr. William Mitchell preached afterwards.

Mr. Young was of a delicate constitution, which sometimes unfitted him for public work; and facilities for travelling being fewer then than in present times, after he had taken oversight of Keith and Grange Congregations for eight years, these Congregations were disjoined, and Mr. Young chose to remain in Grange, assigning as his reason that Keith would be more attractive for a young man. The old Manse, still standing above this place, was built in Mr. Young's time at a cost of £3 for mason work; and he died there on 24th May, 1788, in the 37th year of his life, and 12th year of his ministry. He was esteemed a faithful and affectionate minister. Mr. Young was a native of Hamilton, on the Clyde.

3. The next Secession Minister of Grange was the Rev. John Primrose, son of Thomas Primrose, farmer, near Alloa, who had been some time a Probationer, and received a Call to a Congregation in Ireland, and also an urgent invitation from the Synod to join Dr. M'Gregor, in his arduous labours in Pictou and other parts of Nova Scotia, before being sent to these Northern parts, from which he was destined never to return. Mr. Primrose declined both these Calls, and was immediately thereafter sent to the Presbytery of Aberdeen, and preached in that City on the first Sabbath of September, 1788. After hearing Mr. Primrose several Sabbaths, the Congregation, at a Meeting of Presbytery at

Craigdam, on 7th January, 1789, asked and obtained a Moderation, with a view to Call him. Rev. James Bunyan, Keith, was appointed to Moderate on 20th of that month. At a Meeting of Presbytery at same Place, on 17th February, 1789, Bunyan reported a unanimous Call from Grange, signed by 22 male members. Commissioners stated that the Congregation would make the Stipend £10 and a free house, and increase it as soon as practicable. The Call was sustained, and offered to Mr. Primrose, who declined accepting it in the meantime, and desired to be allowed till next Meeting to make up his mind. The Presbytery recommended that he should in the meantime enter on trials for Ordination, and assigned subjects for these to him. At a Meeting of Presbytery in Aberdeen, on 8th April, 1789, Mr. Primrose delivered parts of his Trials, and accepted the Call from Grange; and at a Meeting of Presbytery at Craigdam, on 29th June, 1789, Mr. Primrose delivered the remainder of his Trials, all of which were approved, and his Ordination at Grange was appointed to take place on 28th July ensuing.

The Presbytery met in the Manse at Grange, 28th July, 1789, and was constituted with Prayer by Rev. David Waddell, Moderator, *p.t.*—Sederunt—Revs. Wm. Mitchell, George Cowie, James Andrew, and James Bunyan, ministers; with Wm. May, Ruling-Elder from Clola. Went to the Place of Worship. Mr. Waddell preached from 1st Cor. iv. 9. Ordained and tendered suitable exhortations. In the afternoon, Rev. Wm. M'Call, being necessarily absent, Rev. James Andrew preached from 1st Cor. iii. 7. The Presbytery met in the Manse, and on its being put to Mr. Primrose if he was ready, when called, to subscribe the Formula of Questions, he signified his readiness; his name was added to the roll, and he desired to take his seat in the Presbytery, which he did accordingly. Thereupon a Member of the Congregation of Grange, in name of the Congregation, took instruments and craved an extract. At a Meeting of Presbytery at Whitehill, 16th Feb., 1791, a Petition from some people in Portsoy for supply of sermon was granted. At a Meeting of Presbytery at Clola, on 10th April, 1793, a Letter was read from Mr. Primrose, signifying that some people at Portsoy had made application to the Session of Grange for part of his labours. The Presbytery advised Mr. Primrose to preach as often at Portsoy as his Session judged expedient, between this and next Meeting of Presbytery, at least one Sabbath. At a Meeting of Presbytery at Grange, 12th March, 1794, it was agreed that Mr. Primrose should give the people of Portsoy

one-third of his services—they paying one-third of his stipend, and travelling expenses. At a Meeting of Presbytery at Huntly, on 28th Dec., 1799, it was agreed to continue sermon at Portsoy as formerly. The only other written notice we have about the Station in Portsoy is in the Minutes of Grange Session, of dates 1st and 8th July 1802, which imply that a Meeting-House had been built and occupied there for some time previous. A complaint was brought before the Session then and there, by three members of the Congregation against four, for selling the Meeting-House at Portsoy in a clandestine manner, and without seeking advice. The person chiefly referred to satisfied the Session that he had a sense of the evil of that part of his conduct, with which he was blameable, in selling the Meeting-House at Portsoy. He was exhorted and dismissed, and intimation of this was appointed to be made publicly at the Ord. The individual referred to seems to have sold the Meeting-House at Portsoy from anxiety to get back some money which he had lent on it, and was sorry he had done so when he found that it much disappointed his Minister and fellow-members, and we mention it here because it fixes the time of Mr. Primrose's continuing to preach at Portsoy, and also that of his beginning to preach each third Sabbath at Ord. During eight years, more or less, he preached each third Sabbath at Portsoy until July 1801, and from that time till 1819 he preached each third Sabbath at Ord. The Place of Meeting at Ord was the Shop of John Paterson, carpenter, in a corner of which a rude Pulpit was stuck, and the floor swept and simply seated on the Saturdays before sermon was expected. John and his wife, Christian Bain, afforded his Minister and the friends who accompanied him, all the hospitality which his small Domicile admitted, and was delighted to see his 'Kirk' crowded with eager listeners. The distance from any other Place of Worship, and the population increasing as the land around was reclaimed, pointed out the locality as suitable for a Church, but a Stance could not then be obtained.

In glancing at interesting incidents in Mr. Primrose's ministry, we must now look back a little. In a Minute of Session, dated 23rd July 1792, there is this sentence: "A petition from the Parish of Marnoch for some Sabbaths sermon was so far answered as to give them one day betwixt and next meeting of session;" and in the next Minute we find these words: "The Session agreed the sermon should be at Craigiebrae the third Sabbath." The name Craigiebrae calls up a reminiscence that Mr. Primrose preached there six

Sabbaths while the roof was off the Parish Church for repairs, and no sermon afforded to the Parishioners except what he gave. Several attached themselves to his ministry. Hence the beginning of the *Secession* in Marnoch.

Visitation of members in their families during summer months, meeting them in diets of catechising during those of winter and spring, visiting the sick wherever asked in addition to ministerial duty in his own pulpit, and those of his brethren, rendered Mr. Primrose's life an active and useful, though retired one, and while the Congregation was small, it furnished him with sufficient work and care. Mr. Primrose was happy in his married life, and the bringing up of a large family, whose education, which he mainly conducted during its earlier stages, filled up every vacant hour, and nourished the tender feelings of the man and the minister. His discourses, which were brief (unlike those common in that period), were carefully meditated, and their full outline written, were judicious, pointed, and pious. On his congregation and family he left the impress of robust piety.

During Mr. Primrose's ministry the U.P. Congregation of Banff took its rise, and on 29th July, 1823, 12 communicants, with 50 adherents, were disjoined from Grange to join it. The Preaching-Station of Aberchirder was also begun by him. Mr. P. died on 28th February, 1832, in the 61st year of his age, and 43rd of his ministry.

4. John Meikleham was called unanimously to this congregation on the Thursday after 2nd Sabbath of March, 1831—Rev. Robert Blackwood, Banff, presiding. The Call was signed by 60 members and 40 ordinary hearers; and after delivering with acceptance the Trials prescribed, and accepting the said Call, he was Ordained on 31st August, 1831. Mr. Blackwood preached and ordained, and Rev. James Young, Ellon, addressed minister and people, and Mr. Primrose gave out the last Psalm and pronounced the Benediction. There were also present—Revs. Robert Campbell, Peterhead; Adam Lind, Whitehill; and John Pringle, of the Presbytery of Elgin. Since that time, a Manse has been built, a garden enclosed, and the Church re-seated. In early life he received two successive invitations to settle in America. Mr. Meikleham was born at Glenfoot of Gaizeland, Balfon, Stirlingshire, on the 4th Feb., 1804,—a Farm of which his father was both proprietor and tenant. He retired in 1876 to his son's house at Pluscarden, and Died on Saturday, 12th April, 1879, æt. 75. He is Buried in the Churchyard of Grange.

5. Rev. Gavin Struthers Muir was appointed in 1877.

"*Neidfyre*" was produced by the friction of two pieces of wood. The Superstition seems to have descended from Pagan times, and was forbidden by a Council held in the time of Charlemagne. The following refers to a case thereof in GRANGE :—

(KIRK SESSION RECORDS.)

At Botarie, 28th Februarii, 1644.—Anent sorcereris and charmeris, within the presbtry, none was delated as suspect, saue Issobell Malcolme, who is continowed, *ut supra*, to the plantatioun of Glas; and Patrik Malcolme, who compeired this day and also vitneses to prove quhat they knew of the said Patrik, viz.: Alexander Gray, Alexander [Chrystie], Walter Brabner, parochineris of Grange, who being admitted be the partie and sworne, deponed as followes: 1. Alexander Gray deponed that the said Patrick came to his hous and said to him since [] he was a labourer he had vanted the fusion of [his corne], quhilk had vantaged his neighbour fyw []; but if he vould cause his vyf to give him a shirt, he sould mak him gett the fusinne of his corne againe. Walter Brabner deponed that he said to him, you have gottin vrong, and you know not quhat vay. Lykvis, the said Valter deponed that he, being door neighbour to Alexander Chrystie, saw the *clodding and fearful trouble raised in that hous, and continowed for the space of twenty dayes*; quhilk was thus occasioned, that ther was a seruant voman with the said Alexander Chrystie, quhom the said Patrik desired to goe with him, and vpon hir refusall, he told hir that shoe sould not vinne hir fie that yeir, and lykvis told hir quhat she had in the ambrie, it being closed; quhervpon the *clodding* begud that same nicht, and continowed till thei ver forced to remow the said vomen out of the hous. Alexander Chrystie deponed that Patrik Malcolme come and lodged in his hous, quher he vrge his servant voman, Margaret Barbour, to committ filthiness vith him (as the voman declared), and *reyqured hir left foot shoe*, and he sould cause hir follow him. quhilk the voman refusing, the *clodding* beguid, and continowed till shoe was remowed.

Compeired John Maltman, in Botarie, and deponed that the said Patrik came to his hous and asked milk from his vyfe, and scho having none for the tyme, refused him, for the quhilk the said Patrik promised to doe them ane ewill turne; quhervpon ane damosell vent out to milk ane cow, quhilk cow, as soon as shoe tuouched hir for that end, fell down and died. . . The said day, it was regraited be Mr. Robert Watsons that ther was *neid fyre* raysed within his parochin of Grange for the curing of cattell, etc. The bretherin thought to referr the mater to the consideratioun of the Provinciall Assemblie.

Att Grange 19 December, 1649.—The said day, the presbtry finding some pinselis in memorie of the dead hingin in the Kirk, presentlie caused them to be pulled down in face of presbtry, and the minister rebuked for suffering to hing ther so long.

In the course of the Autumn of 1879, a movement was initiated in Grange for the improvement of the Churchyard, which had up to that time presented at unattractive aspect. The

remains of the Foundations of the old Church are yet traceable in the centre of the Churchyard; but the whole space occupied by the Building has long been appropriated for Interments. In recent years, the ground got into an unsatisfactory state. Portions of it had raised mounds, and in other parts were hollows of several feet deep. Vegetation was rank, and the numerous Tombstones were almost invisible greater part of the year. The enclosing Walls also got out of order, and in the interest of common decency it was necessary for something to be done.

A public Meeting of those interested was held in July, 1880. A Committee was then appointed, viz.:—Sir John Innes, Bart. of Edingight; Messrs A. F. Leslie, Factor for the Earl of Fife, Braco; Joseph Donald, Farmtown; John Barron, Nethermills; John Gordon, Shiel; George Shand, Gardenhead; James Lawrence, Whitehills; Alex. Shepherd, Knockbog; William Hay, Croftgib; Wm. Mitchell, Balnamoon; and George Donald, Mains of Grange. The Committee first set about collecting Subscriptions, in which they were more successful than was anticipated. From quarters that they thought not of, answers came to the appeal of the Committee. Mr. Primrose, Pictou, America, who is connected with the Parish, sent a sum of money. Dr. Macdonald, Edinburgh, a native of Grange, gave substantial help; and from others at a distance sums are yet expected. About £100 in money, and in service by Cartages nearly an equal value were forthcoming. With great trouble the surface of the ground has been made level. This was accomplished by the introduction of about 2000 cart loads of mould that at the time were being excavated from the School playground. The inequalities were so great that in some parts over 3 feet had to be made up. On the north side of the Churchyard, the Wall was entirely taken down, and a space of about 12 feet added to the Burying-Ground. The addition has, however, meantime been devoted to the formation of a Footpath 6 feet in breadth, and of a border for Shrubs. Several Trees, Shrubs, and Flowers have been planted, which will, in due time, give additional beauty to the ground. On the south side of the Ground, a Footpath has also been formed, and Shrubbery and Flowers planted. On the east side, the Wall had also to be removed, and an additional Entrance made to the Ground by the end of the Schoolhouse. On three sides, the Churchyard is thus enclosed anew. The old high walls are gone, and in their stead is a low dwarf wall with dressed coping surmounted by an iron Railing; a large iron Gate being on the north side, and a

smaller one on the east side. The neat iron Railing was the only work contracted for. It was furnished, it may be added, by the Caroline Park Foundry, Edinburgh, the Manager of which, Mr. George Innes, jun., is a native of Grange, and came into the District specially to see that the work was properly accomplished.

Before levelling up the Ground, a search was made for any flat-lying Gravestones that might have been temporarily covered up. A number of these was found, and all the Head-Stones have now been firmly fixed in their original position.

GRANGE CHURCHYARD EPITAPHS.

- I. Associatæ Agvst 16, 1666 : Hic cōqviescvt in Doīno, ANA GORDONA, vxor piissima D. Alr. Keri, symmystæ Grangen., natæque 4 eodē busto.

[Associated (Married) Aug. 16, 1666 : Here rest together in the Lord, Anna Gordon, the most pious wife of Mr. Alex. Kerr, joint minister of Grange, and four daughters, in the same Tomb.]

- II. The next oldest, over the Grave of Dr. Innes from Elgin, has the date 1684.

A slab of Portsoy Marble, encased in Free-Stone, built into the Churchyard dyke, is thus Inscribed :—

- III. ALEXANDER KERR, doctus, non doctor, ecclesiæ hujus ab instaurata religione pastor secundus, verum officii fideli exercitio nemini secundus, vir magni ingenii ac indefessi laboris, donis omnibus foris domique mystæ necessariis abunde refertus veritatem, pietatem, charitatem, voce, vita, exemplo docuit, coluit, promovit. Hic, ubi vires exantlavit, exuvias deposuit, anno Dom. 1693, ministerii 43, ætatis 66. Memento mori.

[ALEXANDER KERR, a learned man, although not a doctor, second pastor of this church after the Reformation, but second to none in the faithful discharge of his sacred duties; a man of great ability and unwearied activity, richly endowed with all the gifts necessary to a minister at home and abroad, taught, cultivated, and promoted, by voice, life and example, truth, piety, and charity. Here, where he spent his strength, he laid down his remains, A.D. 1693, in the 66th year of his age, and the 43d of his ministry. Remember death.]

- IV. This Monument is erected by John Innes of Mwiryfold to the memory of THOMAS INNES, of Mwiryfold his father, who

lyes here interred. He died the 12th of Sept. 1754, aged 73 years.

Thomas Innes of Muirfold was a son of the Laird of Edingight and long Factor for the Earl of Fife, in which capacity he was succeeded by a son. Another son was a W.S. in Edinburgh, and became founder of the Family of Innes of Netherdale, in Marnoch. The Inneses of Edingight are Cadets of Innes of that ilk in Morayshire, and have held the property of Edingight from about the middle of the 16th century. On the death of Sir William, the 8th in succession from Robert of Innermarkie and Balveny, who was created a Baronet in 1628, the title descended to John of Edingight, whose 2nd son is the present Baronet. It is told that one of the Family of Edingight, who was an Officer in the Army, when on his way to Holland during the War towards the close of the last century, was reprimanded by his Commander for not having a proper Hat on his head, upon which Innes jocularly remarked (in allusion to the coming Struggle, and the source from which, if spared, he meant to supply himself), "that there wad soon be mae hats than heads!" (See No. XVIII.)

Upon a Tablet built into the wall of the Churchyard:—

V. Mr. ARCHD. CAMPBEL, minister of Grange 22 years, was Diligent in Office, Learned in Science, the Animated Friend, and Cheerful Companion. He lived 66 years. Died the 16. was buried here his birth day, the 19 October 1774. His intimate Friend and Trustee, John Innes of Muirfold, erects this Monument.*

VI. JAMES SHEPHERD, Poolside of Keith, d. 1817, a. 83:—

As a mark of respect for his virtuous life

Now reaping the fruit of his gain,

This stone is erected by ISOBEL his wife,

Till in glory she meet him again.

ISOBEL BIRNIE, wife of J. Shepherd, d. 1832, a. 84.

Upon a Table-shaped Stone:—

VII. A morte et potestate sepulchri nulla redemptio. Vive memor lethi. Beati in Domino qui obeunt. Hic conduntur cineres PATRICII WILSON, quondam in Cantlie, et ISOBELLE

* Although there is now no "PUB" at the *Clachan* of Grange, yet the Door-lintel of the former is at Muirfold, thus:—

YE GENTLEMEN, AS YE GO BY,
COME IOIN YOVR PLACK, FOR IAXIE'S DRY.

STRACHAN, ejus conjugis, qui mortem obiere, ille Apr. 4, 1723, illa Dec. . . 1709. P. W. I. S. Hic itidem GUL. WILSON, eorum natu filius minimus, et ALEX. GAIRDEN, eorum nepos, flore ætatis exuvias deposuere.

[From death and the power of the grave there is no redemption. Live mindful of death. Blessed are they who die in the Lord. Here lie the ashes of PATRICK WILSON, sometime in Cantlie, and of ISOBELLA STRACHAN, his wife, who died 4 April 1723, and Dec. . . 1709, respectively. Here also are laid the ashes of WILLIAM WILSON, their youngest son, and of ALEX. GAIRDEN, their grandson, who were cut off in the flower of their age.]

An adjoining Monument bears:—

VIII. Sacrum memoriæ, GEORGH WILSON, nuper in Cantly, qui mortem obiit 22 die Martis, A.D. 1742, ætatis suæ 64. Hoc amoris et doloris monumentum uxor superstes et mœrens posuit.

[Sacred to the memory of GEORGE WILSON, late in Cantly, who died 22 March 1742, in the 64 year of his age. His surviving and sorrowing wife erected this monument in token of her love and grief.]

This was the father-in-law of James Ferguson, the Astronomer. His mother-in-law (whose death is not recorded upon the Stone) ELSPETH, daughter of Archibald GRANT of Edin Valley. She died 29th Jan. 1771. It was on the 31 May 1739, that "James Ferguson, in the parish of Keith, and Isobel Wilson" were Married at Grange. They had one daughter and three sons, all born in London, where the two eldest sons died respectively in 1772 and 1803. The youngest son died in Edinburgh in 1833. The daughter Agnes, who was born in 1745, was, says Dr. E. Henderson, in his *Life of Ferguson* (p. 468), "remarkable for her beauty and intelligence; she suddenly disappeared about the end of July, or early in Aug. 1763, and was never more seen by her parents. Our late researches regarding her show that she was decoyed by a young nobleman and taken to Italy. He abandoned her, and she, being probably ashamed to return to her parents, whom she had disgraced, to maintain herself, wrote articles for the magazines. She afterwards became an Actress, for a brief period. She ultimately led an irregular life, and died in poverty in a miserable garret, in Old Round Court, Strand (now removed), 27 January 1792, aged 47 years." (See Page 352.)

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IX. JOHN PRIEST died, Nov. 1803, aged 62 :—

As pensively you pass,
Above the silent dead,
Improve your time—note this—
And at your leisure read
from

Psa. 37-3, 6; Prov. 3, 5, 6; Isa. 1, 16-18; 53, 6, 13;
Matt. 7, 7, 14; John v. 39-40; Rom. viii. 1, 14; 2d Pet. 1,
5, 11; Rev. 23, 12-17.

X. Revd. ANDREW YOUNG of the Associate Congregations of
Keith and Grange—"after the disjunction of the two congre-
gations in 1785, minister of Grange only"—died 21 May
1788, in the 37th year of his life, and 12th of his ministry.

XI. Revd. JOHN PRIMROSE of the Associate Congregation,
Whitehill, Grange, died 28 Feb. 1832, aged 81, and in the
43d year of his ministry.

XII. Revd. JOHN SMITH of the Wesleyan Methodist Society,
sometime missionary in Barbadoes and St. Vincent, West
Indies, died 17 Sep. 1855, aged 27.

XIII. Sacred to the memory of the Rev. WILLIAM DUFF, 23
years minister of Grange, died 23rd Sept. 1844, aged 53;
and of his children, JAMES DUFF, died in infancy, July 1826;
MARY-KEITH DUFF, died Sep. 1848, aged 16; JOHN DUFF,
A.M., died Feb. 1849, aged 21.

Mr. W. Duff, who came from Dumfriesshire, had one son who
has attained the rank of a General in the American army, and
another, under the name of "*Andrew Halliday*," has acquired
fame as the Author of several popular Plays, &c. The latter was
named after his father's friend and fellow-student, Sir Andrew
Halliday, sometime Domestic Physician to the Duke of Clarence.

XIV. In memory of ALEXANDER HOWIE, carrier, Rothiemay,
who died on the 14th Sep. 1839, aged 26 years. This stone
was erected by those Merchants in the district, who were his
principal employers, in token of their respect for his uniform
integrity, and his unremitting attention to business.

XV. Sub hoc Saxo Jacet Alex^r Long
muir Antiquis InteJerrimisque Pro
genitoribus editus qui post
30 Annor Stadi SePtris 11 mo
Anno Supra mill^e Sept^e 20mo
4^{to} fatisCeSit*
trAnsuviere* patres Sic est* [*sic.
trAnsib^lmus Omnes
Vita in patientia mors in
desiderio
non est mortale qd opto

XVI. [Under this stone lies ALEXR. LONGMUIR, descended from an ancient and most respectable family, who, after a career of 30 years, died 11th Sep. 1724.

Our fathers have passed away, in like manner shall we also pass away. Life in patience, death in desire, what I wish for is not mortal.]

The above Inscription probably relates to an ancestor of the Longmuirs in Keith.

The examination of the Ground has not revealed any very ancient Stones. Three Slabs that had been in the old Church are inserted in the Wall at the north-west corner of the Ground, and refer to three former Ministers of the Parish. The Baronets of Edingight have their Burial-ground enclosed with ivy-covered walls near the centre of the Churchyard, but the only Tablet erected is modern, and the iron Gate on the enclosure bears the date 1816.

XVII. Near this tablet, mingling with the dust of his Ancestors, lie the remains of Sir JOHN INNES, of Balvenie and Edingight, Baronet, who died at Aberdeen, 23rd March 1829, aged 71. Also those of his spouse, Dame BARBARA FORBES, who died 12th August 1844, aged 74. Of his eldest son, Sir JOHN INNES, Bart., who died 3rd December 1838, aged 37. Of his daughter, BARBARA, who died 14th March 1865, aged 61. Also of his grandson, ALEXANDER, who died 3rd March 1845, aged 3.

Sir James Innes, Bart., the erector of this Monument, succeeded to the titles and estates of Edingight on the death of his brother in 1838. He married a daughter of Alex. Thurburn, Esq., sometime Tenant of Drum, and a sister of the late Wm. Thurburn, Esq., Solicitor and Bank Agent in Keith. (See No. IV.)

XVIII. "By order of the Right Honourable the Earl of Fife, to the memory of John Chisholm, Lieutenant of the Rothiemay Company of Banffshire Volunteers, who died, January 18, 1800, aged 56."

The John Chisholm who was so much respected by the Earl of Fife, was, we believe, great-grand-father of Provost Culbard, Elgin.

XIX. ALEXANDER, the first DUFF of Braco, who died in 1705, was Buried in the Aisle of the old Church, where there was a handsome Monument to his memory, now buried, or otherwise lost. It was in consequence of the failure of the male succession in the person of William, son of the above Alexander Duff, that Alexander's next brother of Dipple succeeded to Braco; and it was the eldest son of William Duff of Braco and Dipple who was the first Earl of Fife.

ESTABLISHED MINISTERS.

1615. *Robert Watson, A.M.* Graduated at King's College, Aberdeen, in 1608. Deposed 3 Oct., 1650, for negligence in discipline. Died prior to 13 Aug., 1652, æt. 63, leaving Eupham Adamsone, relict, with children, of whom was George, minister at Leochel, served here 1 March, 1664.

1652. *Alexander Ker, A.M.* Graduated at King's College, Aberdeen, in 1647. He was summoned before the Privy Council, 7 Nov., 1689, for not reading the Proclamation of the Estates, nor Praying for their Majesties William and Mary, but for the Restoration of King James to the Throne. He Died in 1693, æt. 66.

Bessie Burnet, his relict, Died in May, 1728.

1700. *James Murray.* Died in April, 1789, leaving a widow, and a son, Alexander, afterwards minister of Birnie.

1741. *Alexander Stuart.* Translated to Leslie, 29 April, 1752. Died at Keith, 21 March, 1801, æt. 85, and 61st of ministry.

1752. *Archibald Campbell*, brother of George Campbell, minister of Botriphnie, studied at University of Edinburgh, licensed by Presbytery of Fordyce, 25 July, 1733, Ordained by the Presbytery of Aberdeen, 22 May, 1749, as Missionary at Glenlivet; presented to Newburgh by Laing of Lindores in December same

year, and rejected by the Presbytery of Cupar, 20 March, 1751, presented to this Parish by Sir Arthur Forbes of Craigievar, in Aug., and admitted 27 Sep., 1752. Died 16 Oct., 1774, æt. 68. He married, 21 Dec., 1752, Barbara Irving, who died 23 June, 1795.

1776. *John Duff*. Died 31 March, 1779.

1779. *Francis Forbes, A.M.* Son of Forbes of Camphill, a branch of the Monymusk family; graduated at Marischal College, Aberdeen, in 1772; licensed by the Presbytery of Alford, 26 July, 1775. He sold Camphill, which belonged to his ancestors, in 1783; got a new Church built in 1795. Died 5 May, 1821, æt. 69. He married and left a son, Patrick, one of the Ministers of Old Machar, besides a daughter, Helen (who attained her 87th year), with a mind of unusual power and energy, and a memory that could have produced, had they been lost, the Works of more than one of our Poets. She preferred Burns to Tennyson, Scott to Browning, and Asaph to all.

1822. *William Duff, A.M.* Died 23 Sep., 1844, æt. 53. He married Mary Steison and had issue. (See Epitaph XIII.)

1845. *George Jamieson, A.M.* Was Born in the Village of Turriff, on the 18th July, 1815, 6th son of Andrew Jamieson, who was Chief Magistrate of the Burgh. Was educated at the Parish School of Turriff, under John Clark, for many years Parochial Teacher there; went to College in the Session 1829-30, and graduated in the Session 1833-34; spent six years as a Tutor in England; was licensed to preach the Gospel by the Presbytery of Turriff in the summer of 1839; was appointed Parochial Schoolmaster of Chapel of Garioch in 1842; was chosen Minister of Gilcomstone in 1843 (being ordained to that Charge in the end of that year by the Presbytery of Aberdeen); was translated to the Parish of Grange in the year 1845, being the choice of the Congregation from a list of six submitted to them by the Patron, Lord Fife; was married in 1848 to the eldest daughter of Andrew Wallace, Chapel of Leggat, Auchterless; removed to the second Charge of Old Machar in 1858; took the degree of B.D. in 1868; and was promoted by the votes of the Congregation to the first Charge of Old Machar in 1878, on the death of the previous Incumbent; has a family of 10 children (5 sons and 5 daughters), the eldest son being married to the only daughter of the Professor

of Divinity in Aberdeen University, and the eldest daughter being married to the son of an English Clergyman in the Oriental Bank in London. Author of some works on Mental Philosophy and a few stray Sermons.

1858. *James Allan, A.M.* Born in the Parish of Rothiemay. Translated to Keith in 1867. (See Page 260.)

1867. *John Russell, A.M.* Born in the Parish of Spynie, 1829. Graduated at King's College, Aberdeen, in 1852.



ST. MARY'S MONASTERY, CHURCH, AND FORTALICE, GRANGE, 1666.

From a Painting for many years at Braco before and during the Lease of Wm. Bruce, latterly of *The Bruce Arms*, opposite *The Gordon Arms Inn*, Mid Street, in the possession of Jas. Henry, Watchmaker, Keith.

The Abbots of Kinloss had in Grange a Castle in which they frequently resided, built on the top of a small Mount, partly natural, partly artificial, surrounded by a dry Ditch, upon the south side of a rising ground, overlooking extensive Haughs, and the small River Isla meandering through them for several miles. Of this Castle there now remains nothing but a heap of rubbish. At the foot of a small natural Mount, called *the Lady Hill*, adjoining the eminence on which the Castle stood, is a Spring called *the Lady Well*. Another Spring on the south bank of the Isla, directly opposite the Church door, is called *the Croik Well*. *The Gallowhill*, a small Hill lying north of the Church, is so called because it was the Place of Execution for Criminals tried and condemned in the Abbot's Regality Court. [*Stat. Acc. of Scotland, Vol. IX.*]

The Rentall of the Abbay of Kynlos · (A.D. 1574.)

The Baronie of Straithylay ·

Item, the mains and landis of Straithylay, with tour, fortalice, and orchard of the samyn, The Clerk Sett, Boglugy, Thornetoun, Hauches, Murifald, Brakhall, Cairnhillis, Cairgleithe, Auchindanery, Ouir Mylne, Nethir Mylne, and mylne landis of the samyn, sent for *j^c xxj lib. xv s. j d.*

Item, the landis underwrittin, videlicet, the landis of Millegin, Garwotwod, Eister Cranokis, Newland thairof, Westir Cranokis, Eister Croylettis, Westir Croylettis, Ethres, the half landis of Ballnamene, Fortrie, Newland of Fortrie, the ouer sett and nether sett of Kilmanitie, the landis of The Clerk Saitt of the west syde of the burne, the landis of the *xix* oxingange of The Knok, sett for *j^c lxiij lib. iiij s.*

Item, the remanent of the Knok, extending to *xiij* oxingange, set to the tennentis for yeirlie payment of *xij lib. xvij d. iij bollis, iij firlots custume meill; iij bollis, iij firlotis custume aittis; iij wedderis, iij quarteris wedder, viij caponis.*

Item, the landis of Auchinhovis, with the pendicles, Glen-garock and Mengreowis, sett for *lxxiiij lib. v s. ij d.*

Item, the landis of the hauches of Kilmyntutie sett for *v merks, vi s. viij d., tua firlotis custum meill, and ane boll of custume aittis, ane wedder, ane guis, thrie caponis, and thrie pultrie.*

The landis of Kelliesmonth, Toirmoir, and Nether Kylmanedy, sett for *xxxviij lib. xvij s.*

The lands of Pethnik, sett for *vij lib. xj s., viij caponis, xvj pultrie, and twa geis.*

Item, the landis of Edingeith, with the pendicles, sett for *xix lib. vij s. viij d., xj s. ryne marte silver, ij geis, viij caponis, xvj pultrie.*

The lands of Over and Nether Cantlie, sett for *vij lib. xi s., ij bollis of custume meill, ij bollis custume aittis, ij wedderis, viij caponis, xvj pultrie, xi s. ryne marte silver.*

Item, the landis of Fluris, and the landis of the auld toun of Ballamene, sett for yeirlie payment of *ix lib. ix s. v d., ij firlotis custume meill, ij firlotis custume aittis, half ane weddir, xiij geiss, iij caponis, iij pultrie, ij s. ix d. in ryne mart silver.*

Item, the landis of Windhills, calit the Sanchy town, sett for the yeirlie payment of *vij lib. xiiij s. viij d., v s. vj d. in ryne*

marte silver, ij bollis custume meill, ij bollis custume aittis, i wedderis, xij geiss, xij caponis, xij pultrie.

Item, the landis of Over Hauchies of Kelleismonth, sett for th yeirlie payment of iiij lib. xx d., ij bollis meill, ij bollis aittis, wedder, j guis, iij caponis, vj pultrie.

Item, the landis of Lynnache, sett for payment of vj lib. viij iij d.

Item, the Newlands of Millegin, callit Jonettis Scheill, wit Straibknow, sett for the yeirlie payment of xx s.

Item, the Lady land, sett for yeirlie payment of iij lib. vj viij d.

Thir ar to be deducit of the money victuallis aboue specifiet.

Item, to the baillie of Straithylay for his fie, x lib.

Item, to the officiar of Straythylay for his fie, xl s.

ABBOTS OF KINLOSS.

1. *Ascelinus* or *Asceline*. Died in 1174.
2. *Reinerius*. Subsequently Abbot of Melrose, 1188.
3. *Radulphus* or *Ralph*. Abbot of Melrose, 1194.
4. (Probably there were *two Ralphs* in succession.)
5. *Herbertus* or *Herbert*. 1229; Resigned in 1251.
6. *Richard*. Died in England returning from Citeaux, 1274.
7. *Andrew*, formerly Prior of Newbottle.
8. *Richard* did homage to Edward in 1296.
9. *Thomas*. 1316.
- 10.
- 11.
- 12.
- 13.

14. *Richard*. Made two journeys to Rome about certain disputed Lands. Died in 1371.

15. *Adam of Teras*. Lived in concubinage and had Issue. Buried under a sculptured Stone, before the Presbytery, in 1461.

16. *William Blair*. Abbot of Kinloss from 1401 to 1430, when he became Abbot of Cupar in Angus, where he was formerly a Monk. In 1419 he Deposed John Abbot of Culross, on account of his Incontinency: and in his time the Abbot of Pontigny came to Scotland on a mission from the Heads of the Cistercian Order, "that he might perhaps repair the collapse of Religion." Died in 1445.

17. *Sir John Flutere*. Lived in office 10 years, when in 1440 he was degraded for his Incontinency. He bought, at great cost, the Silver Pastoral Staff, which the Abbots (mitred) afterwards used at Mass. In his time, the Cistercians were banished from Pluscardine, and the Benedictines introduced in their place. Two of the Cistercians were sent to Kinloss,—one of whom, after shewing his Unchastity, was transferred to the Monastery of Deer, where he Died in old age.

18. *John Ellem* brought to the Monastery a choice Altar-piece and two Silver Candlesticks for the High Altar, with a third of Bronze, at which the Gospel is read,—as also several Dalmatics and Chasubles. He built a vaulted Entrance to the Cloister, and made preparations for building a Bell-Tower, but was prevented by his death in 1467.

19. *James Guthry* erected the Bell-Tower which his Predecessor had projected, and placed on it a Spire; and in his improvements, having fallen short of money, he sold the Organs, which were afterwards at Forres,—and a Basin and Ewer of Silver, afterwards at Dunfermline. He would also have sold the fine Painting of the High Altar, had he not been prevented by the Vicars of Spynie and Elgin, both of the name of *Ellem*. After a time he selected William Galbraith to be his Successor at Kinloss, simoniacally. For pretending old age, he squeezed from Galbraith a large sum, in the hope of being made Abbot of Cupar-Angus, in which he was formerly Cellarer or Butler. It turned out that he could neither retain Kinloss nor obtain Cupar. He Died of chagrin at Forfar in 1482, and was Buried there.

Under him was David Eliot, a Monk, who purchased or transcribed various Vols. of Ritual. He also bought for the Chapel of St. John the Evangelist an *Image* and a *Chasuble*. Another of the Monks was William Butters, who, in anger, committed Homicide, by striking a Boy in the Cloister. He went to Rome with another Monk, and obtained Letters of Absolution, a Copy of which he sent home to the Abbot; but neither he nor his Companion returned.

20. *William Galbraith* was Subchanter of Moray when he was selected by the above Abbot Guthry to be his Successor. He was the first who sent to Rome for Papal Bulls—(from *Bulla* a Seal or Stamp appended to the Pope's Official Edict or Mandate)—hence the *Edict* or "*Bull*" itself. Prior to this, the Abbots were Canonically elected by the suffrages of the Monks and the Confirmation of the Abbot of Melrose. The Cup of this Abbot, having a silver Hoop, continued to be used at the Abbot's Table at Kinloss. He Died in 1491, and was Buried in the Chapel of St. Peter at Kinloss.

21. *William Culross* was very devout and corpulent, but nevertheless active in fleshly pleasures and vengery. He was very handy in planting and grafting Trees and other like work, and wrote several Treatises on Ritual for the use of the House. He Died on the 28th Dec., 1504, and was Buried in the Chapel of St. Thomas at Kinloss.

22. *Thomas Crystal*. John Ferrerius was coptemporary with this Abbot and his Successor. He was a native of Piedmont, who, being at Paris in the pursuit of his studies in the University there, became the friend of *Robert Reid*, then on his return from Rome to Scotland, carrying with him the Papal Bulls which conferred on him the Abbacy of Kinloss. He was induced by the Abbot to accompany him to Scotland in 1528, and, after passing three years at Court, he was Installed at Kinloss, where he spent five years, either in study, in the instruction of the Monks, or in the preparation of certain Commentaries which he had undertaken. Ferrerius was a voluminous and erudite Writer, and he *Chronisled* glimpses of the many *Infirmities* from which even the Cloister was not exempt.

[TRANSLATION from *Ferreri*'s *History of the Abbey of Kinloss* (in Latin), Edinb., 1839. Given also in Dr. Stuart's *Records of Kinloss*, 1872.]

"But that was an affair of greater moment which was carried on [by Thomas Chrystal, the 22nd Abbot of Kinloss, A.D. 1499] in defence of his Monastery, against Alexander Gordon, Earl of Huntly, for seven years, with no less prudence than perseverance. Alexander desired that the field of Ballaht [Balloch], in the Barony of Strathisla, which the Monks and Abbot of Kinloss held, should be annexed to his possessions; and, as he had no right in the case, he more than once threatened the Abbot with death for contending for his just right. But not even by those terrors could the Abbot be induced to yield to the Earl: indeed, at the mention of death, he always undauntedly reverted very wisely to former times. At length, after infinite labour both of mind and body, and a very severe contest, the Abbot obtained the end desired; and, in memory of this case, the Earl Alexander executed a public Instrument of his giving up his claim, to which also his Seal was attached, as may be seen in Kinloss.

To this most complicated business was added the affair of Agnes, sister of Alexander, Earl of Huntly, whom memory says was formerly the Wife of James Ogilvy of Finlater. She had begun a strong contention with the Abbot about land at Strathisla, called Hawinthe, — but the vigilance of the Abbot immediately repressed this flame; nor was she able to strive long, for the Case at once fell to the ground. So the matter returned to the Abbot very meritoriously.

I will note below certain magnificent Edifices which were erected by [this Abbot Chrystal.] The first that occurs is what is now to be seen in the Lands of his Monastery, or rather the Bârony of Strathisla [a Territory stretching from the Knock Hill to the Balloch.] There he constructed a sufficiently large and no less strong House from the foundation, in the shape of a Castle or Fortalice, in the year of the Saviour Christ, 1525. To this House he added, before the half-doors, a Porch with a Stone-Stair. Afterwards he built an elegant Kitchen for the Cooks for preparing the rations: and round about the Tower he repaired the old and decayed Buildings for various future uses.

He built two Mills at Strathisla . . . and placed in the Chapel at Strathisla a by no means contemptible Statue of the Divine Virgin and Mother on a Pedestal.

The one Mill was at Old Newmill, being the *Upper*, and the other at *Nether Mills*, beautifully situated.

As the affairs of mortals are frail, I desire by this hastily collected Compendium of Acts to make it as it were a small Present to my Senior Master, Thomas Crystall, Lord Abbot of Kinloss, on the first of January; behold, how so often death prevents our attempts. He was already advanced in years, and in the height of summer fell into a Dropsy, which, however, the labour of the physicians reduced to tumours only in the feet and legs. And there was hope that after a time he would overcome it, and end his life by paralysis. But it turned out far otherwise. When he grew ashamed of the swelling, he was prevailed on by his friends to commit himself to the care of the most skilful in the medical art. By their advice he called in the very celebrated M. Hector Boece; who, when he saw him, gave no hope of his restoration to health, in order, however, to humour the patient, and in some degree his friends also, he gave some prescriptions most suited to the disease. In vain, however, all in vain; indeed the Disease became more virulent and moved the tumour of the legs to the higher parts and to the bowels. When the Physician ascertained this, he tried to remove the accumulations and the hardness of the belly by clysters and issues. But not even in this way did he succeed; for, on the night that followed the fourth of the Calends of January (between the 29 and 30 December), about 11 o'clock, in his Tower of Strathisla, this very excellent man, Lord Thomas, departed this life.

But that any one reading this may the better understand the piety of the man, we shall put on record some further particulars.

In the first place, he was very solicitous that there should be a consultation with the people committed to his charge in both Baronies before he died. In each of them he discharged in perpetuity much of the annual payments, and to most of the rest he made various Grants.

Then, three days before his death he most religiously fulfilled the Brief of the Supreme Pontiff Paul III., by which it was decreed that Confession being nightly performed and a three days Fast, and the most Holy Communion received, Christ's faithful should obtain pardon of all their sins.

In the article of death, having first been Anointed with the Sacred Ointment, he often implored mercy of the most gentle JESUS, and begged of his domestics to pardon him in His Name Who for us hung upon the Tree, if at anytime he had treated them harshly. And frequently he called upon the Divine Jerome,

whom he chiefly held among the Saints as his Patron while he lived, that, being cleansed from the stains of all vices contracted in this world, he might commend him to the Lord JESUS. Lastly, when speech failed him, he very, very often kissed the type of the Crucifix, and with uplifted hand, repeatedly fortified himself with the Sign of the Cross. And while the praiseworthy man was showing such tokens of true piety, he yielded up his spirit to Christ.

And to sum up the whole matter in a few words ; he was Born in the year of our Lord fourteen hundred and seventy-eight ; and coming out of the eighteenth year of his age, he became a candidate of the Cistercian Institute, under the Lord Abbot of Kinloss, Lord William Galbraith ; then at the expiry of a year, he Professed the Rule of Divine Benedict, and in due order was shortly advanced to the Order of Priest ; being nominated to the Sacerdotal character under the Bishop of Ross, in the last week of the Fast of Lent, on the third day of Easter [Tuesday in Easter week], immediately after he had been Initiated, he celebrated his first Mass. This happened under the Novitiate of David Spens, whose Instructor (being then a Deacon), in what regards the ceremonies of Religion Lord Thomas was. But after some years, and for a good reason, he was declared Abbot of the Monastery of Kinloss by Lord William Culross : and being anointed Abbot by the Bishop of Brechin, by name Meldrum, on the Feast of St. John the Baptist, he returned to his Monastery ; and again on the Feast of the Assumption of Mary the Blessed Virgin and Mother, he first Celebrated the Sacrifice on his promotion to the office of Abbot with great but not the less religious splendour. But from that time he was wholly occupied in managing his Monastery, in contending with adversaries, in restoring buildings in ruins from old age, in constructing and erecting new houses, in purchasing as well for the use of his own family as for the Sacrifice, silver Vessels and sacred Vestments, in the exercise of discipline among the Monks, and in an infinity of such like works.

When he saw from his age that he was hastening to death, which is common to all, that he might provide for the future, in the sixtieth year of his age, he appointed as the future Abbot, a man in every way most celebrated, and a Subdean of the Church of Moray, M. Robert Reid, now my Mécenas. After the Election of his Successor he lived seven years, less or more. From the year in which Lord Thomas first saw the light till the last day of his life, he completed sixty seven years. And on the third of the

Calends of January he was carried by night to the Monastery and Buried in the Sepulchre built by himself near by the High Altar.

“REQUIESCAT IN PACE.—AMEN.”

23. *Robert Reid* was Born at Akynhead, his father being John Reid, who fell at the Battle of Flodden ; he was the 23rd Abbot of Kinloss. In 1538, Alexander Ogilvy of Finlater, the successor of the former, revived the old settled Dispute with this Abbot about the territory called “*Hawinthfe*,” in Strathisla. After various debates before the King and Parliament, the Abbot regained his Suit.

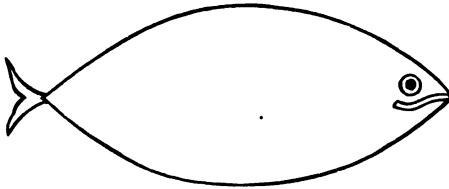
In 1533 he was sent by the King, along with Wm. Stuart, Bishop of Aberdeen, on an Embassy to Henry VIII., for a Peace between the English and Scotch, which was arranged. On various occasions, he received from King Henry gifts of many Silver Vessels. He was, in 1535 and in 1536, sent to France on missions about the Marriage of James V. In 1538, he erected a spacious fire-proof Library at Kinloss, and adorned his Monastery with many new Buildings. In 1540, he built the Nave of the Church at Beaully, and restored the Bell-Tower, which had been destroyed by Lightning. He brought from France a Gardener who was expert at the planting and grafting of fruit-trees, and who was also skilled in Surgery. He lost one of his feet in a sea-fight against the Spaniards, near Marseilles. In 1538, Abbot Reid invited to Kinloss a celebrated painter, Andrew Bairhum, who was occupied for three years in painting Altar-pieces for three Chapels in the Church. Although appointed Bishop of Orkney, he still retained the title of Abbot of Kinloss. To his liberality is owing the foundation of the College of Edinburgh. He Died at Dieppe on the 15th Sep., 1558.

24. *Walter Reid*, nephew of the former, was admitted to the office of Abbot of Kinloss in 1553, and was the last. He subscribed the first Covenant in 1560, and alienated a great part of the Abbey-lands of Kinloss, as well as those of the Priory of Beaully. He married Margaret Collace, a daughter of the House of Balnamoon, by whom he had several children. He was dead on the 1st Jan., 1589, when in a Submission, signed by Margaret Collace, who is described as Relict of Walter, Abbot of Kinloss.

VESICA PISCIS.

This mysterious symbolic Emblem is composed of two Latin words, translated *Secret* and *Fish*. It is a Hieroglyphic of *Jesus Christ*, very common in Christian Art.

The Greek word for a Fish is ΙΧΘΥΣ; the five Letters which, Separated, stood for the Name or Title of our B. Lord—"Jesus Christ, the Son of God, the Saviour." (Ἰησοῦς Χριστὸς Θεοῦ Υἱὸς Σωτήρ.) The Figure

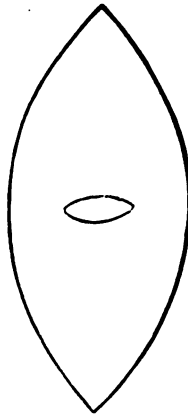


is the Shape of a Fish, Oval, Egg, Womb, and Labia, all referring to *life* or *production*, or to the head Dogma of Christianity—the Mystery of the INCARNATION, or *God becoming Man*. Hence the form or shape of all sort of things intended for sacred use,—the ancient Chasuble or Eucharistic Vestment, peaked before and

behind; the shape of the Mitre, the Seals of Religious Houses and Ecclesiastics; the origin of the Pointed Gothic Arch, in Doors and Windows, and its endless Developments; such as, the spaces between the fingers and toes, the angles or corners of the eyes, nostrils, mouth, &c., the tapering of the fingers, tongue, and heart, the shape of a flame or burner, are all outcomes of what Albert Durer calls VESICA PISCIS. Tertullian, speaking of Christians, says:

"We, after our Lord, our ΙΧΘΥΣ, are also *Pisciculi* little Fishes, and born in the Baptismal Water, the origin of our Spiritual life; nor are we otherwise saved but by remaining in the Water."

A Fish, rudely drawn, is just a pointed Oval; for, if the eyes and tail are taken away, we have the simple Mathematical, oblong



figures of two intersecting segments of circles. Hence it seems probable that the mode of representing our Lord in a Nimbus of a Fish-form originated.

Of course, in private, a *Mitred Abbot* wore the Habit of his Order. Although modern fancies have meddled with the Mediæval shapes, every thing Ecclesiastical was primarily *Symbolic*,—from the Tonsure or Shaven Crown down to the very cut of the Sleeve,—from Foundation to Coping-stone. Hence the singular fixed uniformity over all Christendom.

While *Celebrating the Eucharist*, from the Supreme Pontiff to the humblest Priest, the following Vestments were and are used. viz : 1, The *Soutane* or Cassock, covering the body, signified chastisement and mortification. 2, The *Amice*, from surrounding the throat and put on over the head, meant restraint from speech, and the necessity of being protected with the helmet of salvation. 3, The *Albe* and *Girdle*, from the Prayers used in Vesting, meant the girdle of justice bound round with the Love of God and of our Neighbour. 4, The *Maniple*, originally a piece of linen hanging from the left sleeve and used for wiping the forehead, signified Purity. 5, The *Stole*, the yoke of Christ and the Gospel. 6, the *Chasuble*, the outer Garment with which all imperfections are covered up and hid, identified with that *Charity* which covereth a multitude of sins.

Bishops and Mitred Abbots wore, in addition to the above, 1, *Buskins*, significant of uprightness in walk and conversation. 2, *Sandals*, with which they trode the ground, indicated contempt of earthly things. 3, The *Tunic*, a close fitting linen robe, typified the garment of salvation. 4, The *Dalmatic*, very similar to the *Tunic*, but in later times worn shorter but with larger sleeves and fringed along the edges, had the same symbolic import. 5, The *Gloves*, care in all transactions. 6, The *Ring* reminded the wearer that the Church was his Spouse. 7, The *Mitre* was by Innocent III. dissected, as it were, and its various parts were thus spiritualized. The two Halves are the Old and New Testaments; the two Strings, the spirit and the letter; the golden Circlet, which binds together the front and the back, indicates that every Scribe who is instructed in the Kingdom of Heaven brings forth from his treasury things new and old. 8, The *Crook* or *Pastoral Staff* represented the Pastoral Office. Even in the mode of carrying the Staff a meaning was purported. A Mitred Abbot carried it with the Crook leaning inwards, to signify that his jurisdiction

was confined to those within his own Monastery: whilst a Bishop turned the Crook outwards, to show that his jurisdiction extended over those lying without the precincts of his own Cathedral and the body of Canons who served in it. The lower end of the Staff was pointed, reminding the necessity of warding off the attacks of "Wolves" upon the Fold. The common *Surplice* (Superpellicium), so called from its being worn over the *Fur-Tunic*, which the rigorous climate of Northern lands rendered necessary, common to Laymen, Choristers, and Altar-Boys, appears to have been originally a form of the *Albe*. Its shape is now "*private judgment*;" and, of all patterns, what were used in Keith in 1832 would compete, for comeliness, with any *Cotta* in any Chapel in "the Eternal City." The Vestment has the symbolic meaning of Purity.

CHARTER BY KING WILLIAM THE LION TO THE ABBOT AND MONASTERY OF KINLOSS, OF THE WHOLE LAND OF STRATHYLAF. DATED AT ELGIN, 31st JULY, A.D. 1195-1196. [Translated by J. F. S. G.]

WILLIAM, by the Grace of God, King of the Scots, to the Bishops, Abbots, Earls, Barons, Judges, Viscounts, Provosts, Officials, and all honest men Clerics and Laics in all our Kingdom, sends greeting. Be it known to the present and future that, I having regard to the Divine love, for the salvation of my own soul and the souls of all my predecessors and successors, Kings of Scotland, and of the souls of all the faithful departed, have given, granted, and by this my present Charter, have confirmed to God, and the Blessed Mary, and all the Saints, and the Abbots and Monks of Kinloss there serving and who in future shall serve God, the whole land of Strathisla with all its just pertinents now really belonging to it or which may belong to it according to the right and proper measurements and delineations which we have caused the most discreet and experienced men in the country to survey, viz., from the place where the Laggan [Burn of Millegan] falls into the Isla, ascending by the high or white scurf [now planted] in the red moss up to the summit of the eastern [or little] Balloch, and along the summit of both Ballochs, even beyond the fountain which is called Lesking Gowan [on the western Balloch], and from that same well even as the rill of the spring runs down by Grodok [a stripe bounding the farm of Cantly on the west] into the Isla, and so ascending by Isla as far as to Keith, where the Burn of Forge falls into Isla, and thence going up along Forge even to Algars [or Algare] and so even to Aldrochin, and from thence to

Algargadin and on even to Fearnkeen, and as far as Telinnar and Badnagair, and so going up the water as far as Hauchindallin, and so far as Polturf, and thence to Clargynloy, and so even to Tibbernamin, and so to Clochindiston, and thence going down by Laggan to Isla. To be held and had by the said Monks and their successors in perpetuity in free, pure, and continual elemosyn in wood and meadow, in lands and waters, in grass and pasture, in moors and marshes, in woods and huntings, in hawkings and fishings, in ponds and mill-streams, and in all other things justly belonging to the said land, in the same manner as the foresaid Monks or other religious men of the Cistercian Order, or any other religious order hold and possess freely, peaceably, fully, and honourably these their eleemosynaries in my Kingdom.

Witnesses.

Richard, Bishop of Moray. [Died and was Buried at Spynie 1203.] John, Bishop of Caithness. [Miserably murdered by Harold, Earl of Orkney and Caithness.] Reginald, Bishop of Ross. [Died on S. Lucia's Day, 1213.] H., my Chancellor. R., my Chaplain from the Prebends. Earl of Patrick. Earl Duncan. Earl Gilbert. William de Morvel, my Constabulary. Robert de Quincey. Philip de Chamberlain. William, son of Freskyn. William Cumming. William Hay. Roger Mortimer. Philip Landin. Walter Murdoch.

At Elgin the last day of July.

Popular tradition says that between the Abbot of Grange, and "Tam Gordon of Riven," a Battle was fought about certain of these lands on the Balloch Hill,—the boundaries of which are specified in the above Charter as belonging to the Monks of Grange. "Tam" is one of the two brothers from whom the descendants proper of "the old Gordon blood" take the name of "Jock and Tam Gordons," to distinguish them from the Family that held the property, and who, by marriage of the heiress Elizabeth Gordon to Alexander Seton, became *Setons*, though they took the name of *Gordon* in terms of this lady's Will, "who would take none for her husband but who should carry the Arms and assume the name of Gordon."

According to *Ferrarius*, this Elizabeth Gordon, heiress of Huntly, had two natural brothers born to her father by Elizabeth

Cruickshanks, daughter to Cruickshanks of Asswanley, the eldest called John of Scurdarg, of whom are descended many gentlemen of considerable estates. The other brother was called "Tam of Riven," who, by four wives, had 18 sons. According to an old Ballad, titled "Jock and Tam," "Tam" had a "lucken han," which means that the fingers of one of his hands were *webbed*, or joined together like the toes of a goose or duck.

"Tam o' Riven" and "Jock o' Scurdarg or Pitlurg," can be proved to be the illegitimate sons of Sir John of Gordon, Huntly, who fell at the Battle of Otterburn in 1388, brother of Adam of Gordon, and uncle of the above mentioned Elizabeth, who carried the Gordon estates to her husband Sir Alexander Seton. Besides "Jock and Tam," Sir John had other two illegitimate sons, Alexander and Adam, both of whom are mentioned along with Thomas of Gordon (Tam o' Riven) in a Charter of the lands of Ardlach in Aberdour, which was granted to John of Gordon (Jock o' Scurdargue), 1418-23. John Gordon of Scurdarg got the lands of Pitlurg in Botary, for his gallant conduct at the Battle of Brechin, fought in 1452. The four Gordons are all described as "Sons natural" of Sir John of Gordon, Knight.

On the north shoulders of the two Ballochs (the *Little and Muckle*), between the "glacks," is the famous Spot where the Abbot challenged "Tam" to decide the dispute by single combat. The Abbot was killed then and there, and this Thomas Gordon of Daach was also mortally wounded, and died a short distance from the scene of the fray. About 300 yards from the N.E. shoulder of the Hill, is a Hollow known as the THE GORDONS' HOWE, where is a Spring named THE WELL OF AUCHINDROIN, near which is a large Cairn known as THE MONK'S CAIRN, from which a charming view is got of the surrounding panorama. The Cairn was cast up, and visitors still add their share in commemoration of the combat between the Abbot and Tam of the Daach of Riven. The memorable Spot stands on the March between the lands of the Duke of Richmond and Gordon and the Earl of Fife. It also divides the Shires of Aberdeen and Banff, and the Parishes of Cairnie and Grange; but when the Event occurred, it was the Boundary of the Parishes of Ruthven and Keith, as Ruthven was then a distinct Parish and Grange a part of the Parish of Keith. About the end of the 14th century, George Gordon, 4th son of *Tam Gordon*, in Daach of Ruthven, acquired Hallhead and Esslemont, in the Parish of Leochel-Cushnie, whose descendants have possessed it to the present

time. By marriage with the last Heiress, Henry Gordon Wolrige is the present Proprietor.

A scarce little Volume, pp. 119.—“The Monks of Grange and Tam of Ruthven :” A Ballad of the Olden Time, by the late John A. Cameron, of Banff ; Printed at Banff by Thomas Shier, 26 Low Street, in 1849, graphically describes the scenes and localities

THE MONKS OF GRANGE AND TAM OF RUTHVEN.

1. The Monks of Grange sit late and long,
After the hour of Vesper Song ;
With list'ning ear and anxious eye,
They hear the night-wind rushing by.
Assembl'd in the Abbot's Hall,
With watchful sentinels on wall,
Brave warders all, with sword and lance,
That guard it round with sternful glance.
2. The Monks of Grange have corn and wine,
Good stores of wealth and fatten'd kine ;
Their barns teem with the yellow grain,
And far and wide spreads their domain.
But soldiers come from foreign land,
With lawless comrades in their band,
Oppress the soil with iron rod,
Regardless both of CHURCH AND GOD.
3. The Monks of Grange now fear that they,
Be made by them an easy prey,
And, therefore, hold their Vigils late,
Deep thinking on their threaten'd fate.
Pensive they sit, in shav'n crowns,
With sandall'd feet and girdl'd gowns,
They utter not a single word,
Nor touch the viands on their board.
4. The Abbot Tom's a Churchman good,
Of courage high, and gentle blood ;
In knightly guise he now appears,
And smiles to see their craven fears.
With stately step he treads the Hall,
While lowly bend the Brethren all ;

Gravely he moves unto his Seat,
And then arises, thus to speak :—

5. “ Our men are ready, good and true,
Soldiers of Christ, more firm than you,
Prepar’d to die, if need there be,
While fighting for the Faith and me.
No inch of right they’ll ever yield,
Without the test of tented field—
The lands we have, those lands we keep,
Or swear to rest in endless sleep.
6. “ The morrow is th’ appointed day.
That *Ruthven Tam* would have us pay
Great sums of gold, and beeves, and corn,
So soon as he shall wind his horn.
And, failing this, that we shall quit
The Balloch Lands, when he sees fit,
Or bear the full weight of his arm,
Now rais’d in wrath to work us harm.
7. “ Why, let it fall—no inch I’ll give,
But sooner die than meanly live ;
And let the next who fills my place,
Pray God my spirit rest in peace.
No coward thought, or falt’ring fear,
Shall e’er have rest or shelter here ;
I live or die, for th’ Church alone,
Without a sigh—without a groan.”
8. The hills above, the vale below,
Where Isla’s waters gently flow,
And tow’ring high above the wood,
The Abbot’s Castle proudly stood—
A lordly Pile, but now laid low,
The green trees o’er its Ruins grow—
Things of the past, now lost and gone,
There does not stand a single stone.*
9. Great is the change, the contrast wide,
A warning mark to human pride,
Teaching, that in man’s greatest pow’r,
However strong, the clouds will low’r ;

* Stones being scarce in the Parish, the Fortalice of Grange was a handy Quarry for all and sundry.

That all in life, quick goes and comes,
 So each may read it as he runs ;
 And that the only thing on earth
 Both soon and certain, is *our death*.

10. But to our Tale. On that same morn,
 Obedient all to *Ruthven's* horn,
 His vassals met on Balloch Hill,
 To do their haughty leader's will ;
 And sooth he was a valiant knight,
 As gay at board, as brave in fight,
 High was his lineage, great his name,
 And well his deeds are known to fame.
11. His sire was good Strath Bogy's lord,
 A chief that well could wield the sword ;
 And, from his strength in Huntly Tow'r,
 First gave the name of Gordon pow'r.
 In Buchan, Banff, and Moray fair,
 He had broad lands and castles there,
 And coursers many, hawks and hounds,
 He kept within his princely bounds.
12. And *Jock* and *Tam* his true sons were,
 As none to doubt this truth may dare ;
 Three Boar-heads (*or*) on Azure-field
 Each bore upon his blazon'd Shield,
Jock of Scurdarg had Houses grand
 In Bogy, Mar, and Buchan land,
 Straloch, Pitlurg, and Auchindoir,
 Cairnbarrow, Buckie, and Lesmoir.
13. Daach, Sauchin, and Keithock Mill,
 Of Tam of Ruthven own'd the will ;
 Balveny, Cults, and Cluny Moir,
 Auchindroin, and many more.
 The Laird of Innes' daughter fair
 His bed, as wedded Wife, did share ;
 By whom a Daughter he had born,
 Sweet as the rose on summer morn.
14. Nurtur'd in Convent far abroad,
 She knew no love but that of God ;
 And when our Tale begins, I ween,
 Scarce eighteen summers she had seen ;

Yet tall her form, and slim her waist,
And small her feet the flow'rs that press'd;
Her teeth outshone the whitest pearl,
And she was prize for belted Earl.

15. She was her father's joy and pride,
As on the Daach they went to ride,
With hawk on wrist, the heron lone
To startle from her wat'ry home.
And many a suitor sought her hand,
The best and bravest in the land;
But Helen's heart is touch'd by none,
Though far and near to woo they come.
16. 'Tis morn, and on the Isla's banks
Warriors march in glitt'ring ranks;
The summer's sun gives forth his beams,
And on the steel-clad column gleams;
Rides at their head the Abbot Tom,
With waving plume and morion,
With baldric bright and mail-clad breast,
He strode his war-horse—lance in rest.
17. And fast upon the Balloch's brow
Another pow'r is gathering now;
There *Ruthven Tam*, with all his raen,
Are muster'd from the neighbouring glen.
Quick as the sound they marshal fast,
As peals their leader's trumpet blast,
With spear and dirk, and sparkling brand,
And bended bow at his command.
18. One hundred men and more there be,
And some that came across the sea;
Full twenty men at arms has he,
That came from shores of Normandy.
Inur'd are they to blood and strife,
And reckless all of human life;
Soldiers of fortune—war their trade—
That smile at gore and faulchion blade.
19. Bare four score 'tend the Abbot Tom,
Tho' most of them in armour shone;
Scarce twelve in all were bred to war,
Or count their kindred from afar.

But all were faithful, well he knew,
 And to the Church were vassals true;
 Their hearts' best blood prepar'd to spill,
 To guard the Church of Christ from ill.

20. The Abbot view'd the Ruthven men,
 And whisper'd to his henchman then—
 "Go tell our men-at arms to ride,
 And form the vanguard by my side."
 Scarce had he said when it was done,
 And forward from the rear they come,
 All cloth'd in steel with corslets bright,
 And helmets that reflect the light.
21. "Comrades" (so spake the Abbot Tom),
 "These knaves you see are saucy grown;
 Against such odds, what chance have we?
 Say, shall we stand, or basely flee."
 Oh, up then spake brave Allan Græme,
 And said, "To flee were meikle shame;
 Let's fight, my Lord, men die but once,
 Let's stand while *one* can poise a lance."
22. "So say we all," his comrades cry,
 "In troth it were most base to fly—
 Lead on, my Lord, to life or death,
 We'll fight while we can draw a breath."
 Then for a space the Abbot gaz'd
 Upon his foes with vizier rais'd—
 Survey'd their strength with looks profound,
 And scann'd the 'vantage of the ground.
23. Next, to his men he answer made,
 That for the day he felt no dread,
 And that full soon proud Tam should feel
 The Church could write with pen of steel.
 Then briefly he did give the word
 That all at once should pass the ford,
 Near to the Millton down below;
 And soon its depths their coursers know.
24. Onward they plung'd in lengthen'd ranks,
 While stream'd the water from their flanks;
 And as each gain'd the other side
 Quick into proper form they ride.

And forward then, with eager tread,
The Abbot Tom his vassals led,
To reach in time the level plain,
And thus an equal ground to gain.

25. As spurring on in good array,
The Abbot shew'd his men the way
The open ground to gain in time,
And there to form in battle line.
And so upon it soon they stood—
Their right protected by the wood,
While on their left was a morass
That neither foot nor horse could pass.
26. Upon their rear the Isla flow'd,
Whose waters like the silver glow'd ;
And right in front upon the rise,
Bold Tam of Ruthven met their eyes.
A bow-shot off or little more,
He rode his vassals' ranks before,
Well mounted on a noble grey,
That snorted for the coming fray.
27. Now, turning to his men, he said—
" My life upon this cast is laid,
The Church this day shall sorely rue,"
And from the sheath his sword he drew.
" These Monks," he added, " swim in gold,
And we with them must counting hold ;
Unless they yield these bounds to me,
This day some broken heads must see.
28. " For, by the grant of Robert Bruce,
These lands were given for our use,
In free and unrestricted right,
For service done at Sliach fight,
By my forefathers, then and there,
And add for other service rare
To them and theirs while grass should grow,
And water to the ocean flow."
29. But while he spake, the Abbot Tom
Came forward slowly and alone ;
From out his ranks he singly came,
And Ruthven Tam he called by name.

"Sir Knight," he said, "I know you brave,
And here therefore your pledge I crave—
Be this day's fight between us two,
Enough that one should kiss the dew.

30. "If fate should rule that I must fall,
Then you shall have the Marches all;
If thou should fall in place of me,
The Bounds in dispute mine must be.
If both should fall, why then, again,
Let those that follow try the claim—
But as I wish good blood to save,
Here point to point I give my guage."
31. Bold Ruthven Tam the Abbot's glaive
Took from his point like soldier brave;
And with a mirthful look, said he,
"Thy boon I grant right joyfully.
'Tis true, my strength outnumbers thine,
And all of them in valour shine;
But now, Sir Monk, that Ruthven Tam
Ne'er shrunk from fight with living man."
32. The Abbot made obeisance low,
His thanks for his good boon to show,
And then propos'd with courtly grace,
That they at once should fix the place.
Two Squires attendant then select,
The ground to view and arms inspect.
And to their men that each explain,
Why they from combat must refrain:
33. It being agreed between them two,
That they alone should battle do,
And whether good or ill betide,
The strife by sword on foot decide.
"Agreed," the Knight of Ruthven said,
And in the scabbard sunk his blade.
Then both the Chiefs return'd again,
To break the issue to their men.
34. Briefly, then, these Chiefs so brave
Directions for the combat gave,
From off their coursers did alight,
And girded for the coming fight.

The place appointed for the fray,
Was near upon the old Highway
Where Banffshire meets with Aberdeen,
And to this day may well be seen !

35. It stands on the disputed ground
Which lay on all sides close around,
And there the Squires with solemn air,
The Chieftains for the fight prepare.
The helms of each were laid aside,
Which they allow with comely pride ;
Their corslets were examined o'er,
In case some hidden mail they wore ;
36. Their swords were measur'd, found the same,
Then plac'd within their hands again ;
And at the signal, " Knights set on,"
Bright gleam'd the blade of Abbot Tom ;
Nor was bold Tam of Ruthven slack,
In the same coin to pay him back—
Good swordsmen both, and brave alike,
With equal force and skill they strike.
37. They spring around, and wheeling toil,
And fire flies from each blade the while ;
Their blows fell fast as winter's hail,
And rattl'd on their coats of mail.
No 'vantage gain'd, they paus'd for breath,
An instant in their work of death,
And quick again to blows return'd,
While each with inward fury burn'd.
38. But Tam of Ruthven pressed home,
While backwards yielded Abbot Tom ;
And with a full and heavy stroke
The Abbot's good sword-arm he broke ;
Then with his dagger gave a thrust,
And out the Abbot's heart blood burst ;
But as he fell, his blade, I trow,
Pierc'd Tam of Ruthven's body thro'.
39. Dead on the ground the Abbot lay,
Prostrate and dumb, a lump of clay,
And near him, gasping, Ruthven Tam,
That never fear'd the face of man.

Then rose from out the warrior-throng
 A clamour loud, and shrill, and long ;
 Onward they rush'd in haste, pell-mell,
 The moment that their Chieftains fell.

40. Forward they ran, a mingled route,
 With armour clang and battle shout,
 With weapons flying, foot and horse,
 At once to view their leader's corpse.
 But still in life was Ruthven Tam,
 Altho' his face wax'd pale and wan ;
 He scarce had strength to let them know
 His wish to quench his thirst below,
41. Down at the *Well of Auchindroin*,
 And there to rest a little time ;
 But then his eye saw Abbot Tom,
 Who lay as cold as sculptur'd stone.
 Just for an instant then his eyes
 Open'd and gaz'd unto the skies ;
 And as they clos'd, a smile serene
 Might on his haggard face be seen.
42. " Water," he cried, " oh, water bring !
 And bear me to the nearest Spring,
 That I this burning thirst may cool,
 Water ! if from the foulest pool !"
 Down then the dying Knight they bore
 Unto the *Well* we nam'd before ;
 There drank he of the waters clear,
 And look'd upon his Castle near.
43. He of his Daughter wish'd to speak,
 But now his strength had grown so weak,
 His voice in vain he tried to raise
 Once more again in Helen's praise.
 Convuls'd—he started from the ground,
 One moment gaz'd on all around—
 "*My merry men, fight on,*" he cried.
 And thus bold Tam of Ruthven died.
44. We've seen the tinted clouds of Heaven
 Oft by whirlwinds' fury riv'n,
 When all before—earth, sea, and sky,
 The lonely vales and mountains high—

Were hush'd in calm so still and deep,
You well might hear the insects creep,
In search of food by instinct driven,
'Mong the long grass at dewy even.

45. So did the dying words of Tam
The anger of his vassals fan.
Silent around their Chief before,
Whose armour stream'd with reeking gore,
They stood in groups in speechless grief,
And some in tears would seek relief;
But at his voice, with one acclaim,
They rose for vengeance in his name.
46. Leaving his body with a few,
Upon the Abbot's men they flew,
Who, marching homewards with the bier,
The Ford below the Mill were near.
Led on by stalwart Inverhall,
Upon the Abbot's men they fall,
Who, under charge of Allan Græme,
The passage of the Ford maintain.
47. And then a battle hard began
For vengeance on the death of Tam;
And while his name is heard on high
'Tis mingl'd with another cry—
"FOR GOD AND CHURCH," shouts Allan Græme,
"The Abbot's death proclaims our shame."
"BYDAND," in turn, cries Inverhall,
"Be this my father's Fun'ral Pall."
48. Around his belt a scarf he wore,
All crimson with that father's gore,
Which, while he spoke, he held on high,
And flung among the enemy.
Then did a bloody tumult make
The fruitful banks of Isla shake;
And on the highest point of Knock
Was heard the din of battle-shock.
49. Fix'd foot to foot they now engag'd,
And hotter still the battle rag'd,
While on each side brave Allan Græme
And Inverhall support their fame.

Both foremost ever in the fray,
 Cheer on their men throughout the day ;
 And well their leader's place they fill,
 Who fell upon the Balloch Hill.

50. No quarter's giv'n, nor is ta'en,
 While the hot blood flows down like rain ;
 And many brave men, all unshriv'n,
 Did that day wing their way to Heav'n.
 But while the tide of war ran high
 Another clump of spears drew nigh,
 And with a shout the Gordons join
 As they fell back on Auchindroin.

51. The tide of war now chang'd apace,
 The Gordons quick their march retrace,
 And with renewed hopes and force
 Charge home upon the Abbot's Horse.
 Brave Allan Græme receiv'd them well,
 And round him many Gordons fell ;
 But faint, and wounded, and outdone,
 His men at length lost heart and run.

52. Alone, and helpless, firm he stood
 Amongst his foes, all drench'd in blood,
 Till, crying out "THE CHURCH AND GOD,"
 Senseless he sunk upon the sod.
 The Abbot's men then fairly broke,
 And to the Ford in hurry flock,
 The which to gain horse press'd on foot,
 And many to their death were put.

53. And as they fled in wild dismay,
 To 'scape the horrors of the day,
 Their leader, Allan Græme, they left
 Of strength and all support bereft,
 Who thus a captive off was borne,
 Amidst the Gordons' bitter scorn,
 As Ruthven's corpse they bore away,
 And at the Ford the pursuit stay.

54. Home to his place of *Daach* they bore
 The body of their chief ; and more
 Than thirty other Gordons brave,
 That day did find a soldier's grave.

Besides the Abbot there were slain
Some forty of his bravest men ;
And now with steps full sad and slow,
The remnant with his body go—

55. Home to his stately *House at Grange*,
There to relate the tidings strange,
The manner of his death to tell,
And how he bravely fighting fell,
The rights of Church to keep entire,
Against a grasping layman's ire,
And what she got from Scotland's Crown,
Whole and unshak'n, to hand down.
56. The sun sank down on Altmore height,
Enrob'd in beams of golden light ;
And on the rugged Cliffs of Boyne
The rising moon began to shine ;
Whistl'd the note of plover clear
Upon the wearied ploughman's ear ;
And safe within her downy nest
The lonely cushat found her rest.
57. Such was the hour, the time the same,
When forth from out the Daach there came
A train of persons bearing high,
Beneath a gilded canopy,
Bold Ruthven's body, dead and pale,
Still girded in his coat of mail,
With casque and plume upon his breast,
And hands as if in prayer press'd.
58. And by his side his sword was laid,
A long and double-handed blade,
And round his waist the belt was lac'd,
On which his Name and Birth were trac'd.
And also near his heart a star
He well had earn'd in glorious war,
Fighting for Scotland's King and right
In many a hard won Saxon fight.
59. Onward went this Pageant slow,
With solemn steps and looks of woe ;
Peal'd from the *Church of Ruthven's Bell*
The doleful sound of parting Knell ;

The Altar Tapers high and bright
 Threw over all their lurid light,
 As Sacrifice of Mass was said
 To calm the spirit of the dead.

60. They laid him then within the Aisle
 Of that same Church,—an ancient Pile
 Down in the narrow Vault below ;
 And, Reader, if that way you go,
 There you may see in passing by
Bold Tam in sculptur'd Effigy,
Array'd in all a Warrior's pride,
With trusty Faulchion by his side.
61. At the same Hour when this was done
 The Monks did Bury *Abbot Tom*.^{*}
 In honour of that Churchman great,
 Three days his Body lay in state—
 In Mitre, Cross, and jewell'd Ring ;
 While round the Bier they incense fling,
 The *De Profundis* chanted long,
 And all the Obsequies prolong.
62. But now, the solemn Myst'ries past,
 The walk from out the *Choir* at last,
 Preceded by fair youths in white,
 Who each in hand bore waxen light ;
 While two by two, in long display,
 The Brethren follow'd in array ;
 And when they reach'd the Abbot's Grave
 This Chant they raise his soul to save.
63. Holy Mother ! Hear us Pray
 For *Abbot Tom* return'd to clay,
 The truest son to CHURCH AND GOD
 That e'er our Sacred Chancel trod.
 Holy Mother ! Hear us Pray,
 He from us is now away.
64. Holy Mother ! he did aye
 The foes of thy Good Son defy
 As well by Sword as by the Book,
 And never he our Cause forsook.
 Holy Mother ! Hear us Pray,
 He from us is now away.

^{*} Abbot Chrystal died at Grange, but was Buried at Kinloss Abbey.—[G.]

65. Holy Mother ! up on high,
For aid to him on thee we cry :
Oh, grant his mighty spirit rest,
And make his dwelling with the blest.

Holy Mother ! Hear us Pray,
He from us is now away.

66. And soon they reach'd the Abbot's Tomb,
Within the Chapel's sombre gloom,
And there the Heralds loudly spoke,
Their Wands then on the Coffin broke,
Proclaiming out in voices loud
His Titles to the gazing crowd ;
And then the Brethren sped their way
Back to their Cells again to pray.
67. We know some cunning folks may doubt,
As do the common rabble rout,
The fact that we do thus relate,
And of these Holy Men will prate—
Maintain that they held frequent feast,
As often as they Pray'd at least,
And that they e'en indulg'd in wine,
And bent the knee at beauty's shrine.
68. But this is malice at the best,
And to base motives may be trac'd ;
For tho' these Monks had golden store,
Their riches they with meekness bore,
And ever had the open hand
To aid the poorest in the land ;
Their doors were always wide and free
To all who sought their charity.
69. 'Tis true the Abbot of Kinloss,
Once on a time did send across
From out his stately Dwelling there,
Some *Witches* that were passing fair
Unto his holy House of Grange,
There to expel the Demons strange,
That in their persons had got pow'r
By some device at evil hour.
70. But then 'tis known the Brethren well
Did from their hearts these ills expel,

And there these *Witches* did remain
 'Mid Vigils hard and scourges' pain.
 Reformed by these Holy Men,
 They never left the Place again ;
 They seldom after were seen out,
 So meek they were, and so devout.

71. And, Reader, mark that this was o'er
 The days of Abbot Tom before ;
 In his good time the Brethren knew
 That they had other works to do,
 And rarely left their lonely Cell
 But to the sound of warning Bell,
 The fields to work or garden clear,
 Or fish to draw from Isla near ;
 In Church they Pray'd, and Masses sung ;
 Thus to their holy duties clung.
72. In Holy Church there could be had
 Some who were good, indifferent, bad ;
 The One Church then had pow'r and sway,
 Firmly keeping all at bay.
 And we regret the bigot-hate
 That made her Altars desolate ;
 Robb'd the rich jewels, plate, and all,
 And laugh'd to see her Abbeys fall.
73. We love to gaze, and stray for hours,
 Amidst her lonely Walls and Tow'rs,
 To see the green leaf'd ivy twine
 Where stood the holy Virgin's Shrine.
 Now, gentle Reader, when you can,
 Go visit thou the *Tomb of Tam* ;
 And there thou canst at pleasure learn
 The spot where stands the ABBOT'S CAIRN.

THE CISTERCIANS (the Religious Order was here at Grange) derived their name from Cîteaux, a Village in the Diocese of Chalon, where Robert Abbot of Molesme, in Burgundy, founded a Monastery towards the end of the 11th Century. He desired that the Rule of St. Benedict should be observed with greater exactness by his Monks; and, not succeeding, he retired from Molesme with about 20 Monks, and settled at Cîteaux, which was overspread with brambles and thorns. Even in this new Institu-

tion, he was again unsuccessful, and quitted it. His Successor was Stephen Harding, an Englishman who presided over the Abbey at Citeaux until the arrival of St. Bernard in 1113, with about 30 Companions, for the purpose of enrolling themselves as Monks of the Cistercian Order. From that time onwards the Order flourished so, that before the end of the 12th Century, it was propagated throughout Europe.

Their Observances are thus described by Stevens in his *History of Monasteries*, Vol. ii, p. 26 :—"They neither wear skins nor shirts, nor ever eat flesh, unless in grievous sickness; and they neither eat fish, nor eggs, nor milk, nor cheese, but only upon extraordinary occasions, and when given to them in charity. Their Lay-Brothers, who live in the country round about the Abbey, drink no wine. All the Brothers, both Lay and Ecclesiastic, lie only upon straw beds, in their tunics and cowls: they rise at midnight, and spend the rest of the night till break-of-day in singing God's praises. Having sung Prime and Mass, and Confessed their faults to the Chapter, they spend the rest of the day in labour, reading, or prayer, without ever giving way to sloth or idleness. In all those Exercises, they maintain strict and continual Silence, excepting during the hour which is allowed them for Spiritual Conference. Their Fasts are continual, from the Feast of the Exaltation of the Cross till Easter: and they exercise Hospitality towards the poor with extraordinary charity."

From their connexion with St. Bernard, and from the circumstance of his being considered as the Second Founder, the *Cistercians* in France and Germany were often distinguished by the title of *Bernardine Monks*. THE CISTERCIANS were called *White Monks*, from their dress; which was a white Cassock, over which they wore a Black Cloak, when they went beyond the walls of the Monastery. They were divided into 30 Provinces, whereof Scotland was the 26th, and they had 13 Monasteries in this country.

The Abbey of Kinloss was Founded by David I., on the day after the F. of St. Thomas, "12^{mo}. Kal. Januarii, anno. 1150," being a Colony from Melrose.

In the *Notes* to the above "The Monks of Grange and Tam of Ruthven," page 103, it is stated: "Upon the first appearance of the Reformation in this Kingdom, Robert Robison, the Abbot, foreseeing the approaching troubles, began, about the year 1535, to feu out his lands in Steyla to the tenants in possession, for such sums of money as he could obtain, and the payment of a small yearly feu duty, reserving to himself, however, the tithe of corn paid at

the milns. His successor, who was the last ecclesiastical Abbot, completed what his predecessor had begun, reserving only the feu-duty, which, upon the dissolution of the Abbacy, came into the possession of Edward Bruce, created Commendator or Lay Abbot of Kinloss, and passed from him into the family of Lethen, in Moray, who drew about £42 a year of feu-duty from the Parish. The Davoch of Grange, with the heritable jurisdiction belonging to it, was the last property which the Abbots had in Steyla; which after being possessed successively by Abernethy, Lord Salton, Lord Ochiltree, and Macpherson of Cluny, belonged to the family of Gordon for more than a century, till the present Duke excaimbed it with the Earl of Fife, for some lands in Moray, in the year 1779."

The former portion of this Note (which is just an Extract from "the Statistical Account" by Rev. Francis Forbes) is utterly erroneous. There never existed "Robert Robison the Abbot," which is evident from "*The Records of the Monastery of Kinloss*," as also from *The Register of Moray*. "About the year 1535," this *Myth* is said "to feu out his lands in Steyla!" Thomas Chrystal was the 22nd Abbot of Kinloss from 1505 till his death in his Fortalice at Grange in 1535: and "his successor" was not "the last ecclesiastical Abbot." John A. Cameron also confounds Robert Reid, the immediate Successor of Thomas Chrystal, with his Nephew Walter Reid, who was admitted to the office of Abbot of Kinloss in 1553. His Uncle Robert became Bishop of Orkney, and retained the title of Abbot of Kinloss as well, as appears even from his conspicuous *Book Stamp*. Walter, the Nephew, was the man that did the mischief. The latter portion of J. A. Cameron's (or rather F. Forbes') "*Note*," may be authentic, as, at the time, he and she grew very accommodating. This Margaret Collace, or Mrs. Walter Reid, in virtue of Deeds granted by her husband (who had, for convenience, abjured his Vow of Celibacy) came, by this "hook and crook," to be possessed of the Abbey of Kinloss,—where Mr. Edward Bruce, then designed "Parson of Torie," and subsequently *Tulcan* or *Commendator* or *Lay* "Abbot of Kinloss," swiftly mounted up to be a "Free Baron and Lord of Parliament," under his title of "Lord Bruce of Kinloss."

Forbes adds:—"At present the Earl of Fife, the Representative of Alexander Duff of Braco, possesses four fifths of the Parish. Capt. Innes of Edingight, whose ancestors were original *Feuars* from the Abbots, possesses one sixth: and the Earl of Findlater the remainder."

Hunting was a favourite pastime of the Monks, and of none of their privileges were they more jealous. Complaints were made to the Sovereign of the infraction by Nobles, and solemn obligations were taken for security. And if we may judge from the jealousy of neighbouring Proprietors, the Monks appear to have been somewhat given to Poaching. In some Chartularies, a famous Pill was formally preserved to prevent Flatulency. To prevent Dosing, many of the Stalls in Ecclesiastical Edifices had oscillating Seats, which turned on a pivot, and required the utmost care of the Sitter to keep steady. The Monk who would indulge in a short nap after Collation during the recital of any of the Offices, was by this contrivance thrown out on the floor to his own detriment, and the base laughter and joking of his Brethren.

In the Convent, the Bells seldom ceased. The very Names given to them shew to how many uses they were applied. Here is a List, not quite a correct one, from an old Encyclopædia:— "*Squilla*, in the Refectory; *Cymbalum*, in the Cloister; *Nola*, in the Choir; *Dupla*, in the Clock; *Campana*, in the Steeple; *Signum*, in the Tower." Of these Bells the last-mentioned was the most indefatigable, ringing at the least, 8 times a day. David (as every Monk and Nun are continually reminded) said, "Seven times a day will I praise Thee." At midnight the *Signum* rang for Matins, at 3 in the morning for Lauds, at 6 for Prime, and at 9 for Tierce; at Noon the Sext commenced, at 3 in the Afternoon the Nones, Vespers were at 6, and the last rehearsal of the day, the Compline, was at 9 in the evening.

The Matin and Vesper Bells are still retained, generally in Towns and Burghs, although the Hours of Devotion are lost sight of, and the usage is now for worldly purposes; and the so-called Curfew is really a continuation of the summons to Compline.

The *Hand Bell* (so common along with the Spade, Shovel, and Sand-Glass on Grave-Stones), was used at Funerals in the last century, as the "*Passing Bell*," inviting Prayers for a soul passing from this world into Eternity. The one Toll at intervals still kept but for "the Respectable," is a continuance of the primary intent. So, amid the different sounds of Bells, large and small, the life of the Recluse passed by, never dreading the clang of the Door-Bell for the voice of some dunning Creditor.

Not even do the grey walls of St. Mary's, Grange, now crumble beneath their ivy shroud; nor are Cistercian Monks seen in the quaint Dress of the Order, cultivating their Orchards, Fields, and Gardens; nor join they in solemn harmony to *Say Office* at

the summons of the *Nola* ; nor do they seek their solitary Cells as *Signum* sounded Curfew. Timid and holy souls, unstung by the ways of the world, having the sole treasure of a childlike Faith, rest from their labours in the rural Churchyard, buried beneath that venerable sod. Hearts loving as our own recited their Dirge, and tears real as ours fell on the turf when the grave shut them in ; while the *Campana* of the Convent Steeple proclaimed, with its solemn Tenor, that one more Soul had passed from thence to the Unseen.

RUTHVEN

In Gaelic *Ruadh-abhainn* signifies the Red River. There are several Places in Scotland of the Name. The *Rath* or *Fort*, from which this Parish may have acquired its designation, possibly occupied a rising ground upon the side of the romantic Burn which flows past the *Aul' Kirk o' Riven* (? *Rath-a'en*).

Caral Fair was held near the Kirk, and *S. Caral's Well* (probably a corruption of S. Cyril) is about 300 yards to the N.E., near a Hillock called *S. Caral's Cairn*. The Church was Dedicated to this or some such Saint.

Between the years 1208-14, the Kirks of Ruthven and Dipple were created into a Prebend of the Cathedral Church of the Holy Trinity at Spynie by Bricius, Bishop of Moray, to which *Hugh, Parson of Ruthven*, was a consenting party. The Prebendary was bound to provide a Priest to serve as his Vicar in the Cathedral Church. The Parson of Dipple was Titular of the teinds of Ruthven. The united Parishes of Botary, Ruthven, and part of Drumdelgie or Peterkirk, assumed the name of Cairnie. Drumdelgie was united to Botary about 1597, and Botary and Ruthven were united some time previous to 1721. There was a Chapel at Crommellat.

The ancient Parish of Ruthven or "*Riven*," as it is generally pronounced and sometimes spelt in old writings, lies at the north east or lower end of Cairnie, and the Great North of Scotland Railway traverses it for about 3 miles. It is wholly situated in Aberdeenshire, but borders on the north with the County of Banff. It is hemmed in on the north and north-west by the *Muckle* and *Little Ballochs*, a range of heather-clad Hills of rounded contour and moderate elevation. The Isla runs along the north-east boundary, dividing it from the Parish of Rothie-

may; and the River Deveron and Parish of Huntly form the boundary on the south-east. The Deveron and the Isla join at the lower extremity of the Parish, and the united Stream retains the name of the "Deveron," until its final discharge at Banff.

The Riven district is undulated by minor eminences, and it contains much fertile land in good cultivation. It also contains a good deal of inferior land; and there are spots which defy cultivation, some of which have been planted. About the centre of this ancient Parish is the small Hamlet of Riven, situated in a fertile hollow on the south bank of a small Rivulet which bears the name of *Burn of Riven*. It is an humble looking Place, but at one time there were several Lairdships in the neighbourhood.

The Churchyard of Riven, in which stand the remains of the old Church, is situated on the south side of this unpretentious little Hamlet. Part of the north wall of the old Church and the gable and Belfry still remain. The projecting Wall on which the Belfry is raised is a later erection than the Gable. A person of the name of Gordon was, for Penance, enjoined by the Kirk Session to be at the expense of building this part for his offence. On the lintel of the Belfry was an Inscription, now illegible, or rather effaced.

In a Niche of the north wall of the Church is placed the Effigy of Thomas Gordon of Daach, i.e., "Tam o' Riven," who fought the Monk of Grange. The Effigy is cut in stone, and is known by the name of "Tam o' the Stane." The Warrior is in full armour, with his sword by his side. The visor of the Helmet is raised, showing the features, which are much obliterated by long exposure to atmospheric influences. No Inscription is now to be seen, but some of the older Inhabitants say that there was an Inscription on the Sword-belt round the body. The late Gordon of Craig repaired *The Tomb of Tam*;—and also an old woman white-washed the Figure annually. The Gable and Niche are worth preserving, not only in decency but in order.

To show the position of Ruthven as a Vicarage, it is certified that there were 22 Canonries in the Diocese of Moray, and every Canonry had a Vicarage or Parish annexed to it, for the better subsistence of the Canon, who had the tithes of both Parishes, and generally was Patron of the annexed Vicarage, and sent Vicars to serve in the Cure. Dipple had Ruthven annexed to it; Botary had Elchies; Kinnoir had Dunbennan, &c. The Canons were chosen by the Bishop, constituting his Chapter or Council; by whose assistance the affairs of the Diocese were managed.

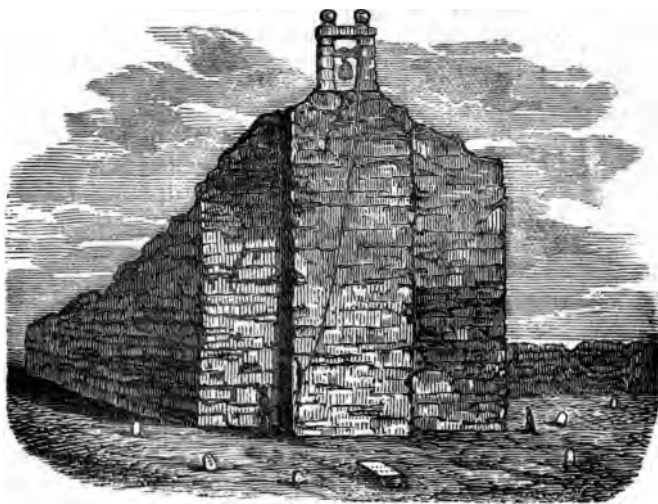
The Parsons having Vicarages depending upon them, claimed the Patronage of them; and some of them retained this privilege for some time after the Reformation, established by Parliament in the year 1560. An instance of this may be shown in connection with Ruthven. George Douglass was the first (Protestant) Bishop of Moray, and had a formal Chapter or Council. He and his Chapter consented to subscribe to the tack of the teinds of Ruthven in Strathbogie, 18th July, 1574.

"Mr. Adam Hepburn, parson of Dipple, granted to John Gordon of Craigallie a tack or lease of the teinds of Ruthven in Strathbogie, of date July 18, 1574, to which did consent and subscribe, George, Bishop of Moray; Alexander Dunbar, Dean; James Muirton, Chanter; Dunbar, Archdeacon; John Kyneycht, Parson of Duffus; William Sutherland, Parson of Moy; Robert Keith, Parson of Kinore; Alexander Lesly, Parson of Botarie; William Paterson, Sub-Dean; and Archibald Henderson, Parson of Kingussie."—(*Shaw's Province of Moray.*)

There was no "placed Minister" for the Parish of Ruthven after about 1630, but the Church was continued as a Place of Worship till the union of the Parishes of Ruthven and Botary about 1721. After this, the Kirk was allowed to become a Ruin. An earlier Church is said to have fallen about 1689. The Minister of Botary officiated for both Parishes during that period. He preached in the one Church in the Forenoon, and in the other in the Afternoon.

The Bell of the old Kirk of Ruthven is known by the name of the "*Wow of Riven*," and bears the following Inscription: OMNE. REGNUM. IN. SEIPSUM. DIVISUM. DESOLABITVR. 1643. ["Every kingdom divided against itself shall be brought to desolation."] It is said to have been brought from the Netherlands. The Churchyard is still used as a Burying Ground, not only by the inhabitants of the Riven district, but by many others in the neighbouring Parishes. The chimes of the Bell, which used to summon the people to worship, are now never heard, except on the occasion of a Funeral. A cipher seems to be after the date, thus 16430, which is meaningless, and worse. The Bell still hangs in the Belfry of the old Kirk, as a relic of the past, and the inhabitants seem to have an affection for it. About the beginning of this Century, when the present Church of Cairnie was built, an attempt was made to have the Bell of Ruthven removed to the Parish Church of Cairnie, which was resolutely resisted by the people of Ruthven. The originators of the movement consulted the Duke of

Gordon, who gave his consent on condition only that the inhabitants of Ruthven were agreeable. They got a hint of the movement, and held a meeting, at which Resolutions were formed with the view of resisting such a step ; and it was considered that, in the event of any attempt being made to carry it into effect, the Bell should be the proper channel through which the alarm should be given—that “ she herself call upon her devoted people to come to the rescue.” John Wilson, a Brogue-maker, being an adept at ringing the Bell, was the person appointed to sound the tocsin. The parties who came forward to take away *The Woe* were the workmen employed at the Church of Cairnie, headed by Mr. Leslie, the Schoolmaster of Cairnie. The Bellman followed



with a horse and cart to take home the booty, but he never got the length of Ruthven, as his cart was smashed to pieces by the way. No sooner was the alarm given in appointed form, than the Inhabitants were seen hastening from all quarters of the district ; and many came from the adjacent Parish of Rothiemay. Many were armed with sticks, pitchforks, and other ready weapons which had come first to hand, or with which they had been working ; and upwards of 20 women, valiant in zeal, had their aprons full of stones, ready for immediate action. Mr. Leslie, captain of the invaders, intimated that he had a Letter

from the Duke of Gordon authorising the removal of the Bell. This announcement staggered the folks a little, and they insisted that the Letter should be read; but it was only after every other means had failed the persistent Mr. Leslie, that he consented to read the Letter, and when he did so, a loud cheer burst from the assembled multitude. The import of the Letter seemed to meet their approval, and the Captain and his company were obliged to make a hasty retreat without effecting their purpose. The Bell was then taken down by the Riven people themselves, and locked into the Mill of Riven for about two weeks, in case any attempt should be made to take it away under cover of night. The Duke of Gordon was highly amused when he heard of the affair, and commended the people for their pluck.

One old custom which came down to the beginning of the present century was that of erecting Tents on the top of the Balloch on the occasion of 'Summer Eve's Fair.' So great was the gathering that the town of Keith could not lodge the half of them, and they had to seek lodgings in country houses and small Inns for several miles around. This gave occasion to the erecting of Tents, not only in the Market, but at a distance. Andrew Wilson, from Riven, pitched his Tent on the top of the Balloch, between Birkenburn and Coachford, and close by the side of the road to Aberdeen, which then passed over the Balloch at that spot. Wilson sold whisky and other drinks during the time the Market lasted, and the place where he erected his tent still bears the name of 'Andrew Wilson's Tent.' This man was the father of John Wilson who rung the Bell on the occasion of the attempt being made to remove it to Cairnie.

It is reported that the Cairnie people made an attempt to remove the Bell at some other period, and the Legend goes on to say that they succeeded in taking it down and carrying it away as far as a place called Drummyduan, on the Farm of Auchanachie, about half a mile from Riven, but there, by some supernatural means, the Bell became so heavy that 10 men could not move it from the ground, whereas 2 men succeeded in carrying it back to Riven.

On visiting the Churchyard, one of the objects that meet observation is a Grave-Stone placed close to the gable of the Old Church.—(See Epitaphs below.) John M'Bey was a foundling. When a child, he was found in a moss some miles from Huntly, and being unable to give any account of himself, he was brought to Huntly, where he remained till his death in 1848.

George Macdonald, in one of his Stories, gives a graphic description of this poor foolish creature, and relates some interesting traits of the oddities and eccentricities of his character, but his description of "*the Wow*" and the situation of the old Churchyard of Riven must be characterised as fiction. Here is Macdonald's description of John M'Bey :—(See *Good Words* Feb. 1863.)

"His clothes were comfortable enough in quality and condition, for they were the annual gift of a benevolent lady in the neighbourhood ; but being made to accommodate his taste, both known and traditional, they were somewhat peculiar both in cut and adornment. Both coat and trousers were of a dark grey cloth ; but the former, which in its shape partook of the military, had a straight collar of yellow and cuffs of the same, while upon both sleeves, about the place a corporal wears his stripes, was expressed in the same yellow cloth, a somewhat singular device. It was as close an imitation of a Bell with its Tongue hanging out of its mouth, as the tailor's skill could produce from a single piece of the cloth. The origin of the military cut of his coat was well known. His preference for it arose in the time of the wars of the first Napoleon, when the threatened invasion of the country caused the organization of many volunteer regiments. The martial show and exercise captivated the poor man's fancy ; and from that time forward nothing pleased his vanity, and consequently conciliated his good will more than to style him by his favourite title—the Colonel. But the badge on his arm had a deeper origin, which will be partially manifest in the course of the story—if story it can be called. It was indeed the baptism of the fool, the outward and visible sign of his relation to the Infinite and Unseen. His countenance, however, although the features were not of any peculiarly low or animal type, showed no corresponding sign of the consciousness of such a relation, being as vacant as human countenance could well be.

"The origin of the *Badge* on his arm arose from attachment which he had for the '*Wow o' Riven*.' About the beginning of the present century, Alex. Orr, a crofter in Ruthven, removed to Huntly, and took up his residence there. This man's wife was a kind-hearted, sympathising woman, and was very kind to the *Cornel*, who frequented her house, and called her his mother. When Mrs. Orr died, "*the Cornel*" accompanied her Funeral to the Burial-place of Riven. According to custom, the Bell was rung on the occasion of the funeral. John was much impressed by the solemn chimes of the Bell, the peals of which he interpreted as

'*come hame, come hame.*' He at once formed a strong attachment for the Bell, which he said was sorry, and 'wowed sair' for his mother. This attachment seemed to grow as he grew in years. He made periodical visits to Riven to see the 'Wow,' which became his chief object of reverence. On one of such visits the old man dressed in his semi-military uniform, was standing in the Churchyard at the foot of the Bell-steeple, looking intently upwards, and calling out, in a loud tone of voice, 'Dae ye ken me, Wow?' 'Dae ye like me?' 'I like you.' Several little boys were peering round the corner of the Churchyard-gate, and calling out 'The Wow dizna ken you, Jock.' 'The Wow dizna like you.' Nothing could have given the old man greater offence. His attention seemed so engrossed with the 'Wow,' that he did not observe them at first, but when he did so, he ran hobbling after his tormentors, and flung his staff to strike them, but the little fellows were too nimble for him, and made out of his way."

THE CROSS OF RUTHVEN.

Some of the older Inhabitants remember when it was customary to execute some kinds of legal warrants at "the Cross of Riven." Such formalities were performed at the Churchyard Gate, but no Cross was there. David Dawson, Miller, had occasion to repair a small Bridge which crosses his Mill-lade near the Churchyard Gate. One of the principal Supports of this Bridge was a long flat hornblende Stone, on which was cut a large Cross. This Stone is probably a portion of the remains of "*the Cross of Ruthven.*" It is about 7 feet high, by about 2½ feet across the arms, and has been batted to the side of the Kirkyard Dyke.

LAIRDSHIPS.

About half-a-mile to the north of the Hamlet was the *Manor-House of Daach*, the residence of the famous "Tam o' Riven." No vestige of the Building now remains: but the sites of its Chapel, Fishpond, and Garden can be pointed out. Little Daugh is a large and well cultivated Farm, occupied by John Pirie. It was formerly a small Holding, as the name *Little Daugh* implies, and it has gradually assumed its present dimensions.

The present Farm-house of Daach, occupied by John Dey, is near the place where the old Manor-House of Daach stood. The spot forms an elevated platform some acres in extent. Rose, son of David Rose of Earlsmill, in Morayshire, a branch of the Kilravock family, was Minister of Botary, from 1680 to 1715. Alex-

ander Rose, Parson of Botary, married Anna, daughter of James Gordon, laird of Daach. Of that Marriage was born a son, David Rose, who afterwards became Parson of Glenesk. This David Rose had two sons, George and Stewart Rose. George Rose was Secretary to the Treasury, President of the Board of Trade, &c. The Right Hon. George Rose was the father of Sir George Rose, Bart., Minister at several German Courts. Sir George Rose, Bart., was the father of Sir Hugh Rose, now Lord Strathnairn, one of the Heroes of the Indian War, and a Descendant of Thomas Gordon of Daach.

The Lairdship of Daach passed to the Duke of Gordon about the middle of the last century. The Farm of Daach was for many years occupied by James Black, who was at one time Valet to Cosmo George, third Duke of Gordon, and afterwards to Alexander, fourth Duke of Gordon. Black gained the favour and confidence of his distinguished employers, and he was placed in the Farm of Daach, and for many years he was the first and last resident Factor for the Riven District. He died at Daach about 1818, at the ripe age of 100 years. As an evidence of the esteem by which he was held by the Gordon Family, the following Anecdote was attested by an eye-witness:—George, Marquis of Huntly (afterwards fifth and last Duke of Gordon), visited Mr. Black at Daach some years before he died. The Marquis drove up to the door in a carriage with postilions. He was accompanied by another nobleman. The visit was unexpected by Mr. Black, who, on the approach of the carriage, hurried to the door, dressed in a homely suit, and his nightcap screwed over his ears. The Marquis having been abroad for some years, it was the first time he had seen Mr. Black since his return, and, on seeing the frail old man bent with the weight of nearly a hundred years, he leapt from his carriage, embraced him in his arms, and enquired very cordially how he was. Mr. Black, in his own homely way, responded, "Thank you, Geordie, I'm jist about my ordinar'." The nobleman who accompanied the Marquis remarked, "That old gentleman does not give you much honour, Lord Huntly." The Marquis kindly said, "I wouldn't give my plain name from this old gentleman for the best title I have."

About half-a-mile to the westward of Ruthven, on a commanding eminence, stands the fine old castellated *House of Auchanachie*, which belonged to and was built by a descendant of the Families of Gordon of Daach and Gordon of Avochie. It stands on the Keith side of the Burn of Cairnie and is visible from the Railway,

consisting of a square and circular Tower with a Wing of two storeys. It belonged to a branch of the Ogilvys of Boyne, one of whom, George Ogilvy of Auquhannaye, witnesses Charters granted by his Chief about 1556. It is told that one of the Lairds who had been out in "The Rebellion," was long secreted in an aperture in the Kitchen chimney. There is a small vaulted Apartment called "*The Nunnery*," but why this name was given to it no cause is assigned. The Roof of this Room is in pointed compartments, terminating in pendant scutcheons, which have been plastered over by some modern whitewasher.

The House is not of much extent, and the Rooms are small. It consists chiefly of two loop-holed Turrets of great thickness, one square and the other circular, with a Wing attached of two Storeys. The lands of Auchanachie comprised about a half of the ancient Parish of Ruthven. They now belong to the Duke of Richmond, and the Manor-House is occupied by John Pirie, jun., tenant of the extensive Farm of Auchanachie. The House has undergone a thorough repair, but the original form of the Building has been preserved. Over the main Entrance to the House is the Inscription:—"FROM OVR ENEMIES DEFEND VS, O CHRIST. 1594."

* *Auchanachie* merged into the Estates of the Duke of Gordon in 1801. The lands of Auchanachie had been held in wadset or other mode of security for 57 years previous to that time. Captain Adam Gordon of Auchanachie, who died about 1779, was the last male Descendant of the Gordons of Auchanachie. He left a natural son, William Gordon, who occupied the Farms of Muirfold and Floors, in the Parish of Grange. He could not succeed his father, but he was married to a lady of the name of Rose, a collateral descendant of the Family. For some time after Capt. Gordon's death, she was the only Claimant for the lands of Auchanachie, but by and bye another Claimant appeared, of the name of Rose, who took steps to have himself served Heir of Auchanachie in opposition to Mrs. Gordon. In the midst of these litigations, another hitch appeared. Tidings were circulated by a fugitive from justice to the effect that there lived a Lady whose right was preferable to either of the Claimants. This was Miss Gordon, daughter of a younger brother of the deceased Capt. Gordon, who had two brothers, one of whom, John Gordon, preceded him in the Estate of Auchanachie. The younger brother held a situation in London, and afterwards went abroad and died

* "There is a Yew Tree at Auchanachie, which, with the one at Rothiemay, are the only remaining ones in the district."—[*Jas. Henry's MS. Notes.*]

there. While in London, he married a tailor's widow, but he never made the marriage known to his relations. Of that Marriage, there was a daughter, who was left an orphan when very young, and she was educated and brought up in a Convent in France. It was through a man of the name of Slorach that these facts were made known. He was a Native of Ruthven, and was accused of killing a man by stabbing him in a quarrel which took place in a Public-house at Clerknook (Littledaugh). Slorach fled to London, and remained there many years *incog.*; and it was during his stay in London that the existence of the above Marriage came to his knowledge.

Wm. Gordon, on hearing of this story, set out in search of his relative. He had by that time begun to fear that his wife's rival Claimant, Mr. Rose, had the better claim to the Auchanachie Estate, and he determined to deprive him of his claim if possible. Mr. Gordon, after a long and difficult search on the Continent, found Miss Gordon living a recluse life in a garret at Bologna. She was quite ignorant of her rights, and had never dreamt that such a piece of good fortune would fall to her lot. She accompanied him to Scotland, and her claim to the Estate was clearly established in the Court of Session. He was appointed her Factor, and both lived at Auchanachie till the wadset expired in 1801. She again went abroad, and Wm. Gordon went to Keith, where he died about 1813. Chas. Mackie, Rollingstone, is in possession of a Receipt granted by Wm. Gordon, in the first year of his Factorship, for Rent of the Croft of Rollingstone. The following is a Copy :—

AUCHANACHIE, 30th September, 1781.

Received from Adam Mackie by me, factor judicially appointed by the Court of Session upon the lands of Auchanachie and others, the sum of two pounds six shillings and eightpence sterling, which is in full for money rent and all other charges, of which he is discharged, being for crop one thousand seven hundred and eighty.

WM. GORDON.

Charles Mackie has in his possession Receipts for Rents granted by the Gordons of Auchanachie from 1730 to 1801, he and his forefathers having occupied the Croft of Rollingstone for upwards of 150 years. It appears from these Receipts that the Rent had been reckoned in Scots-Money down to 1775. In 1730 the Rent was 20 merks Scots; in 1735, it was £13 6s. 8d. Scots, and in 1770 it had risen to £24 Scots.

William Gordon was remarkably indulgent to his servants, and he always kept double the number necessary for working the

Home-farm of Auchanachie; and many amusing Anecdotes are told regarding laxity of discipline. One day the Servants would have been hunting hares on the Balloch, and next day fishing in the Isla. An ingenious device was practised by which they managed to keep themselves in supply of Mutton for some years. A piece of small cord was firmly tied round a sheep's foot, and this produced a lameness, which was asserted to be a natural lameness that affected the best sheep only. It was said to be an incurable disease called the "coupal." Mr. Gordon, of course, would not eat a diseased sheep; so the Servants killed it for their own use. No sooner was it consumed than another Sheep took the "coupal," and it was also killed. It was long before this device was discovered. It was no uncommon thing for a Servant to take a riding-horse from the stable without leave, and ride off with it to see his friends, and not be heard of again for several days.

A droll fellow named James Munro, who had been a Servant at Auchanachie, was afterwards recounting some of the remarkable events which had occurred there. He said there were three Grieves at Auchanachie, but he knew a man who would not obey any of them. One of his hearers slyly remarked, "I suppose, Jamie, ye hae been ane o' the grieves." Jamie archly replied, "Na, I wiz the man that did naeboddy's bidding." Munro happened to be a Servant at a place where the sheep did not take the "coupal," and the Servants were supplied with very thin whey in place of milk. Jamie did not relish the whey, and he adopted a rather curious plan to convey his dissatisfaction to his mistress, who one day entered the kitchen while the Servants were sitting down to dinner. Whey was on the table as usual, and Jamie, seeing a Chicken picking up some crumbs from the floor, seized hold of it, and held it above a dish with whey, with its head downwards. The Mistress observed him, and demanded in a very peremptory manner what he meant by holding the Chicken in such a position. Jamie quietly replied, "It has clearer een than me, and I wiz trying if it could see a crood (cùrd)."

Binhall was another Lairdship occupied by a Gordon. The Farm of Binhall is situated on the north-east margin of the Binforest, and is the uppermost Farm within the boundary of the ancient Parish of Ruthven.

CARVED AMBRY AT RUTHVEN.

Notice of an ancient Carving on an Ambry, or Cupboard, in Aberdeenshire; in a Letter from James Logan, Esq., London, to the Secretary. [*Archæologia Scotica*, Vol. III., p. 307, Plate XI.]

42 UPPER THORNHAUGH STREET,
LONDON, 24th April, 1827.

MY DEAR SIR,—At present I beg leave to hand you a Drawing of an Ancient Carving. In a late visit to Scotland, being at the Old Kirktown of Riven, now annexed to the Parish of Cairney in Aberdeenshire, I discovered an Ambry, or Cupboard, the front of which was ornamented in the manner I have represented. On inquiry I found it was originally the property of the Earls of Findlater, from whom it was bought at a public sale many years ago; and at the death of its purchaser, an old farmer, it was some time since disposed of to one Brown, in whose possession it now is.* The panels only are ancient; and have been carefully painted. The subject represented is the Magi making their offerings to the Infant Saviour. It is observable that the Wise Men were in Scotland called the Three Kings of Cullen (said to be a corruption of Cologne) and the Earl of Findlater's chief seat was at Cullen, in Banffshire. The letters to the right of the figures I should explain, *Rex Melchior*, *Rex Balthazar*, *Rex Isachar*, which were their respective names. If we give way to conjecture, the other letters may denote, *Tecax*, *Fidei Minister*, *Fidei Amans*. The Star that appears over the Head of Christ, and the Glory around Mary's, with the I H S and M are gilded, or rather have been so. Although this specimen of carving is little interesting, either for its execution or antiquity, it may not be altogether unworthy of notice.—I am, My dear Sir,

Your very humble Servant,

Samuel Hibbert, Esq., M.D., &c., &c.

JAMES LOGAN.

RUTHVEN CHURCHYARD EPITAPHS.

- I. Erected by the inhabitants of Huntly in memory of JOHN M'BAY, better known by the name of *Feel Jock*, or *The Colonel*, who died there upon the 15th day of March, 1848, aged about 71 years. His remains rest here at his express request, near his especial favourite the Bell of Ruthven, or, as he was wont to call it, "The Wow," the double peals of which he imagined to signify—"come hame—come hame." Requiescat in pace.

Upon a Headstone:—

- II. Under this stone lies the body of JOHN DESSON, sometime farmer in Haddoch, who died Jany. 22, 1776, in the 79th year of his age.

From a Table-Stone:—

- III. This stone is erected by Captain Watt of His Majesty's ship, *The Sultan*, Man-of-War, in memory of his mother JANET HARPER, who died the 29th of May, 1787, aged 82 years.
Religion pure and virtue of all kind,
Shee ever cherished in a quiet mind,
With unbounded charity, & was ever kind.

* The Panel is now in the possession of Mr. Yeats, Advocate, Aberdeen.

From a Table-shaped Stone, with a Latin Cross :—

IV. Gloria in excelsis Deo. ✠ Sacred to the memory of the Rev. JOHN TAYLOR, M.A., for many years Incumbent of St. Luke's Church, Cuminestown, in the Diocese of Aberdeen, who departed this life at Huntly, on the first Sunday after Easter, 1857, in the 49th year of his age.

Sanctity united with *Urbanity*, and *Goodness* with *Meekness*, rendered this Priest of the Church the beloved of his friends, and the esteemed of all who knew him. *Meek*; he was swift to hear: *slow* to speak; *slow* to wrath: *Humble*; he esteemed others better than himself: Devoted to God; He counted his life not dear to himself, so that he might finish his course with joy in the service of his Lord.—*Beati pauperes animo.*

This Epitaph was got up by Rev. Jno. Ferguson M'Donald, some years Episcopal Clergyman at Huntly, in whose house Mr. Taylor died, when on a visit. It does not indicate the real caste of the deceased to those who knew him intimately; and it abounds in adulation. Mr. Taylor was a native of Keith, and was educated by the Rev. John Murdoch. His parents were Wm. Taylor (Gardener, Limer, and Feuar), and Ann Wiseman. Although at School and College a fair Latin Scholar and Mathematician, he was deficient in Demosthenic gifts, *i.e.*, gift of gab, and latterly imbibed Neological tenets. Then followed refusal to read Sir Wm. Dunbar's Sentence of Excommunication, for which he was "set aside" by the late Bp. Wm. Skinner. Cecilia Taylor, a superior maiden lady, who long kept a Dame-School in Keith, an aunt of Mr. T., is buried in the same Lair, with his Father, Mother, and others.

From an Obelisk :—

V. In memory of JOHN SIM, Keith, who died 29th January, 1826, aged 75 years. JANE MCKAGHAN, died 26th May, 1837, aged 85 years.

ANN SIM, died 1787, aged 5 years.

ALEXANDER SIM, died an infant.

JAMES SIM, died 10th October, 1822, aged 42 years.

JOHN SIM, died at Tobago, 30th November, 1824, aged 38 years.

JANE SIM, died 25th October, 1845, aged 61 years.

WILLIAMIANA SIM, died 11th July, 1847, aged 5 years.

WILLIAM SIM, G.M.G., late of Malta Civil Service, died 17th January, 1857, aged 68 years.

ROBERT SIM, died 12th August, 1866, aged 72 years.

The last-mentioned in the above Inscription had a taste for Poetry and local antiquities; and having come to a competency in his latter years he amused himself with writing on these subjects. He issued "Legends of Strathisla," &c.

Within an Enclosure at the west end of the Kirk of Ruthven lie the remains of Dr. George Grant, who was sometime a Medical Practitioner in Huntly. Besides being skilful in his profession, he possessed a fine taste for Music, and was one of the best of the many good private Violinists in the North. He was also fond of Antiquarian pursuits, and it was mainly through his exertions that the curious Sculptured Stone was preserved which was found at Donaldstone Ford, near the junction of the Isla with the Deveron. (Sculp. St. of Scot., II., cix.) Dr. Grant was a Native of Cullen, and being of a kindly and obliging disposition was much lamented at his death, which took place at Huntly in 1867, when in his 42nd year.

It was near Isla Bridge, in the Summer of 1867, that Mr. Hunter, late Rector of the Banff Academy, came upon another Stone upon which he found something like a Bird in the upper, and the Spectacle-Ornament in the lower half of the Slab.

"This Stone was found in ploughing a field on the tongue of land formed by the junction of the Isla with the Deveron, and I owe my knowledge of it, with other favours of a like kind, to the kindness of Mr. Jervise. This field (called Donaldstone Haugh) is on the Farm of North Tilleytarment, in the Parish of Ruthven, now annexed to that of Cairney, and takes its name from a large Stone in the Isla called *Donald Stone*. The Stone was found with its carved face in the earth, and no remains were discovered about its site, which probably was not that on which it originally stood. The figures are incised in broad and distinct lines on the rough surface. About a mile westward on the Farm of Haddoch, are the remains of the *Stone Circle of Arnhill*, and about another mile south from that, an Urn was recently discovered in a Sand Hillock, protected by a Stone on one side and another over the mouth. In the Urn were fragments of human bones and black dust, and, for about two feet around, the earth was mixed with bones and black-coloured matter. The country along the river-side was probably settled on in the earliest times." [Dr. Stuart's *Sculptured Stones of Scotland*, ii., 63.]

The bare Effigy (without the Niche) of *Tam o' Riven* is engraved in *Archæologia Scotica* Part iii., Plate ii., in connection with a Paper

by the Author of "the Scottish Gael"; but, through some strange cause (probably a mixing up of Notes) instead of treating of *Ruthven* in Aberdeenshire, Logan (except in so far as the notice of "Tam's Tomb" is concerned, and an Engraving of the Tablet in the Kirk) gives the History of the Church of *Rathven*, in Banffshire. Mr. Logan also prints a Ballad of "Jock and Tam," partially recited to him by an old man. The Ballad is very poor, and has no interest either local or historical.

There is a place called *the Kirk* upon the Farm of Haddoch, and, in a Field upon the same Farm, at Arnhill, the present Tenant discovered a Stone-Cist, with Urns, and other early Relics. —[Notes by Andrew Jervise.]

There has been a Church at Haddoch, Ruthven; for a Church-yard still remains: however, no person has been interred there since the close of the last century. The field where this Church was is still called *The Chapel Park*. [Jas. Henry's MS. Notes.]

Until 1835, a small Episcopal Chapel, having a "Chamber" for Mrs. Black on the east end, stood on Little Daugh. About a century ago, there was a considerable little Flock here, combined with the Pastorate of Keith. The Rev. John Murdoch for 35 years had the alternate Charge, which was so remunerative as frequently not to pay the feed of his horse. Indeed, this was to be "less than the least of the Apostles." No weather hindered him from setting out from Keith to Ruthven, and often and often both Parson and Horse stuck in the drifting snow. The Birkenburn Family in tempestuous nights used to place a candle in a window for his guidance homewards. Mr. Murdoch was on Saturdays besieged with messages and letters to and fro. Sometimes the news of *this Post* were anything but welcome, especially if they were Small Debt Cravings, tailed with a threat.

The last Duchess of Gordon, Elizabeth, renewed and coom-ceiled the primitive Tabernacle, and gave written Right-of-Way thereto, in our possession. Above the Pulpit there was painted a Triangle—an Emblem of the Trinity, with "HOLINESS TO THE LORD." The Altar was fenced with *Rails*, which would have defied Goliath of Gath. The Rev. Jas. Christie, Turriff, had, for his first Cure, about a year, Ruthven and Foggyloan.

There was another Chapel (at an earlier date), at a Place called *Mortlach*,—part of the walls of which are still visible in the Wood of the Binhill, to the south of the Kirk of Riven, where, according to an old Rhyme, "now gangs mair dead than livin."

ESTABLISHED MINISTERS AT RUTHVEN.

Ruthven was supplied by *Mr. Robert Smyth*, exhorter, in 1567, and by *William Elmslie*, reader, from 1574 to 1588, and annexed to Botarie by the Commissioners for Plantation, Public worship being regularly supplied by the Minister of the United Parish till about 1721.

1593. *David Henderson*, trans. from Keith, continued in 1597, is mentioned again in 1601, and continued in 1608.

1615. *William Annand, A.M.*, descended from Annand of Auchterellon, graduated at King's College, Aberdeen, in 1608, translated to Falkirk in 1617.

1618. *William Milne*, translated to Glass in 1618. Died April, 1643, leaving a widow.

CAIRNEY

Is made up of the two old Parishes of Botarie and Ruthven, and of a part of Drumdelgie. The Churches all belonged to the Diocese of Moray; and, when those of Elchies and Botarie were erected into a Prebend of the Cathedral (1226), Gillemor, Vicar of Botarie, was a consenting party to the transaction. (*Reg. Mor.*)

It was agreed that the Church should be first served by a Deacon, and afterwards by a Sub-Deacon; and the House or Manse of the Prebendary was situated near one of the gates of the Chanonry of Elgin.

The Population of Cairnie seems to have been gradually decreasing for more than 100 years, yet, during that period, land-improvements have made great advancement. In 1861, the Parish of Cairnie contained a population of 1490; in 1750, the population was 2690; in 1791, it was 2600; and in 1831, it was 1760. The decrease between 1831 and 1861 may be partly accounted for from the fact that in 1831 it was the practice for Farmers to sublet small Crofts on their Farms. This practice has been entirely discontinued. Cairnie is partly in Aberdeenshire and partly in Banffshire, but chiefly in Aberdeenshire. It is in the Presbytery of Strathbogie and Synod of Moray. The former Patron was the Duke of Richmond, to whom about nine-tenths of the Parish belong.

The ancient Church of Botarie is supposed to have stood at *Kirkhillock*, about a mile from the present Church of Cairney;

and Botarie was at no distant date the Seat of the Presbytery of Strathbogie. The *Hand* or "deid bell," which cost the Kirk-session £4 16s., and 12s. for carriage from Aberdeen, is kept within the Kirk, but has been long disused at Funerals. It bears :—

TO KERNY JOHN MOWAT, FE. OLD ABD. 1763.*

The following are the Inscriptions ; on the Church Bell, cast by Mears of London, "*Cairney 1859*:" on the Communion Cups and Salvers, "*Cairney, 1859*;" 4 older, 2 having "*Cairnie, 1737*:" on Tokens "*Parish of Cairney, 1860*:" and on the other side, "THIS DO IN REMEMBRANCE OF ME BUT LET A MAN EXAMINE HIMSELF." A number of old Tokens bear Cairnie, 1737, and

M
A C

 that is Mr. or Minister, Alexander Chalmers.

"Cairnie, Jan. 5, 1836.—Was at this place to day. Went with Jno. Runcie to cut some letters on the Tombstone of the Pitlurg Family in the Churchyard of Cairnie, that were nearly off. Had only worked about 7 or 8 minutes, when we were interrupted by Mr. Cowie, the Parson of the Parish. He was in a mighty passion. I allayed his choler and desisted, but after he went away, proceeded with the work, and restored the Date 1597."—[Jas. Henry's MS. Notes.]

* INTERESTING MEMORIAL.—A curious Relic of an old Scottish Burgh was put into our hands the other day through the kindness of Mr. John Bonthron. It is the small Hand-Bell or "Clap," as it was called, used in Anstruther as in the other Towns of the Coast for the humble duties of the Town-Crier. That it was so, will appear from the following interesting Extracts from the Burgh Records of East Anstruther, bearing on the history of this identical Relic :—"16th November 1723.—They (the Council) nominate and ordain William Clephan to be town-officer, conjunct with Thomas Wallace, and remit to the Bailies to order their several services in all public affairs, and that clothes be given to him, and that they ring the bell week about, and that William Clephan have the clap instead of the hand-bell, which has been in use to go through the town with in crying things to be sold, and appoints the Treasurer to prepare something fit for an clap, and the reason of this appointment of an conjunct officer was, because Thomas Wallace has turned very careless and negligent, and particularly in ringing the five and eight hour bell, and the undecency of using the hand-bell by way of clap." Such was Fifeshire life 150 years ago, but nothing could be more primitive than the humble Instrument now referred to, which is merely a little square Box of plate iron, some 5 inches long, fitted with a little metal Clapper or Tongue, also with a wooden Handle, clamped on in such a way as not to give a very exalted idea of the mechanical taste and ingenuity of honest Rob Peattie, the Blacksmith of the period. It has no inscription or Device. At that time we may state, the more dignified Hand-Bell had a rather sacred office to discharge, also long ago numbered with the things of the past. Tammas Wallace, like his predecessors, had a recognised duty to ring "the *Dead-Bell*" as it was called, and make such an Intimation as the following, which was really the Funeral-Notice of old Anstruther as well as Crail :—"All Brethren and Sistern, I lay ye to wit that *Lucky Kemp* has deparitit this life at the pleasure o' Almichtie God, and that [Here the Crier took off his Bonnet] the Corpse lifts fae her ain hoose the morn at twa o'clock. A' ye're company is noo invetieit." So far as we can learn, the old Clap was discovered in a dusty nook, if not a "crap wa," when the ancient Tolbooth was demolished a few years ago, and it is just possible that some of the Square Bells which have been making so much noise of late in antiquarian circles would be found, if there origin were as satisfactorily cleared up, have scarcely a more ancient and romantic history than the little Hand-Bell of Anstruther. [Fife News, 7th Feb., 1880.]

SESSION CLERK RECORDS.

At Botari, July, 1636.—It is ordained that stockes be made for the punishment of stubborne and vnruely delinquents.

At Botary, August 5, 1639.—George Adamsonsone of Braco, and Grisell Stewart at Grange, being sumonded to this daye for their connexion in fornication compeared not. Mr. Robert Watsonsone, their minister, regrated heavilie that the said George, accompanied with Angus Baine Mackintosh, servant to John Stewart in Grange, intercepted him in the way as he was coming to this meeting, furnished with guns, swords, and targes, and first threatened him for refusing to give him marriage with the [said] Girsell; and the said Mr Robert justifieing his refusal, becaus he had not satisfied as yet the discipline of the church. Then the said George and Angus strooke the said Mr. Robert most violentlie off his horse to the ground, and with their guns and stones knocked him in the armes and breast to his great hurt, so that scarcele was the said Mr. Robert able (when he did complain to the Presbyterie) to draw his breath. Also, they strake the said Mr. Robert his servant to the ground, and held ane drawn durke to his breast, and boxed him. Moreover, the said George threatened the church officer that he should no come any more to him to sumond him before the Presbyterie. The brethren being touched with a fellow-feeling of the great hurt and injurie that Mr. Robert had received, ordained Mr. William Milne to represent this great disorder to the Generall Assemblie.

At a meeting of the Presbytery, held at Botarie, 23th Feb. 1644, Patrick Malcolm was accused of sorcery in the house of Alexander Christie in Grange. Walter Brebner 'deponed that he, being a door neighbour of Alexander Chrystie, saw the clodding and fearful trouble raised in that hous, and continowed for the space of twenty dayes quhilk ves thus occasioned, that ther vas a servant voman with the said Alex. Chrystie, quhom the said Patrick desyred to goe with him, and, upon hir refusall, he told hir that shoe should not vinne hir fie that yeir, and likvys told hir quhat shoe had in the ambrie, it being closed, quhereupon the clodding begud that same night, and continowed till thei ver forced to remow the said voman out of the hous.'

At Botarie, Junij 10, 1642.—Comperit John Tulloch, and being accused for his cohabitation with Elspet Gordon, answerit, the devill a hair cared he for their Excommunicatioune; excommunicate him the morn if they pleased.

Att Botarie, 25 Septembris 1644.—The said day, no doctrine, in respect the exerciser vas abstracted through the trobbles of the tyme, and for fear of Irish armie, vas forced to leaue ther houses.

Att Botarie, 18th Februarii 1645.—No meeting, becaus of the enemie vas for the tyme within the boundis of the presbytrie, so that the brethren could not saifie conven together, but the moderator, by letter, desyred the brethren to meet that day fourteen dayes.

Att Botarie, 5th Martij 1645.—No meeting, for the reason forsaid, and besydes. the whole brethren ver forced to fle from their houses.

[In those days, it was punishable to be absent from Church any considerable number of times, and contumacious persons were liable to be Excommunicated. Yet several of the Extracts show that there were persons so far left to a perverse nature as to hold the Excommunication of the reverend Court in contempt. For instance, three Witnesses deponed regarding James Middleton, that, on his being rebuked by the minister, they heard him say that 'he cared not for him, nor any minister in Scotland.']

Att Botarie, Maij 21, 1651.—Compeired Elspett Crukshanke, parochiner of Botarie, and being accused of adulterie with Lodovicke Lindsay, some tyme Earle of Crawford, both in the parioch of Botarie and Rothemay, she confessed the same in both parochines, and after that the filthines of her offence was laid forthe unto her by the moderatour, and she mightly rebuked for her contumacious and lewd life, quich (as was reported be the minister of Botarie), she had for ane long tyme spendid in the service of Sathan by whorring and perjurie, she was remitted to the Sessions of both the Kirkes of Rothemay and Botarie, to satisfy *per vices* as ane adulteresse in sack cloathe, barefotted, till the discipline should be satisfied according to the order of this kirke, and if she should desist at any tyme from guising obedience, that then incontinent she should be excommunicated, the processe being alreadye neir the closure in the parochin of Botarie, quher she had most resided, and the ministeris to report.

At Botarie, 27 April 1653, William Stewart, parochiner of Ruthven, being referred from the session for hewing down the public place of repentance, for playing on the Sabbath, for drunkenness, for braking up of Andro Grays door on the night, and vaunting of vncleanness; of which he confessed the hewing down of the place of repentance, playing on the Sabbath, and drunkennes. Was sumonded, *apud acta*, to compeir the next meeting day, till mor should be tryed out against him.

N.B. [At that period, the Place of Repentance was somewhere in the body of the Kirk, in front of the Pulpit.]

At Botarie, 22nd March, 1654.—The said persons being called severallie, wer posed and examined on the poynts after mentioned, *viz.*: First, The said Jean Symson being called, compeired, and being accused for alleadging she had cats in her bellie, and thervpon pressing to the minister of Rothemay to give her a recommendation to the phasitians in Aberdeen for medicin, which he refused her; and that, the twenty-seventh of December, 1653, for going to the goodwife of Aredoule and getting a drink from her; for going to Mr. William Jaffray, minister at Kinedward, to get a potion from him to kill cats in her bellie, who told her it was a child, and not cats, and thervpon would give her none; for going to Annas Bain, a suspected witch, on the seventh of February, 1654, to get a potion from her. Confessed that she indeed, thinking herself to have cats in her bellie, had gone to the minister and sought a recommendation; that she had gone to the goodwife of Aredoule and gotten a drink for the bairn-bed; had gone to Mr. William Jaffray, and in her return cam to Annas Bain to get a potion for these cats. 2o Being posed if she got a drink from the said Annas, denyed it. 3o Being asked quhat tyme she fell with the young boy, John Wat, confessed that they lay together from February twenty third to September [], 1653, and began to have carnall dealing together June twenty-ninth. 4o Being accused of fornication with Andro Gray, and posed if she did not say to the boy, John Wat, he might adventure to have to doe with her, for she had dealt with others befor without conception; denyed it, but promised if the said John Wat wold say so much, she would grant her selfe guilty. Lastlie, Being accused of adulterie with the said Alexander Wat, denyed it, and offered her oath. Being posed if she had not bein sein in verie lascivious carreing with the said Alexander in the mill, denyed any such miscarriage, and offered to take with the guiltines if that could be proven.

The said Jean being removed by her self that she could not meet with her mother Issobell Chrichtoun, Alexander Wat being called, compeired,

and being accused for causing his sonne and Jean Symson to ly in on bed, answered, he gave them distant beds in the same [], albeit they had made on of two. 2^o Being posed and accused, why he had [] vnder pretence of killing cats, to destroy his owne sonnes child, seing he knew that his sonne had to doe with her, and, as he had formerly confessed, challenged them, about the beginning of September; answered, he had not spoke with her since she alleadged she had cats in her bellie. 3^o Being accused of playing vncomelie carriage with her in a mill; denyed. Being asked quhat if it wer qualified; answered, he sould take with the fault. 4^o Being posed quhat he said to his sonne quhen the ministers sent for him, answered, he forbad him to say any thing but quhat he could and wold stand to. Being asked why he said so, seing he knew not for quhat end the ministers had sent for his sonne; answered, he was a boy, for fear he sould lay the fault on him or any other man.

The said Alexander being removed, Issobell Chrichtoun, the mother, was called, who, compeiring, was posed as follows, viz.: If she went to the goodwife of Aredoule for a drink to her daughter; if she cam with her to get a recommendation to physicians in Aberdein, from the minister, for killing of cats in her bellie; iff she went with her to Mr. William Jaffray to get cure for that effect; if she cam in to Annas Bain, the suspected witch, to get a drink for that cats in her bellie. Confessed all, but said she thought indeed it hade bein cats, and her daughter had not bein with child. Being posed if her daughter got a drink from Annas Bain, denied it, but being confronted with her daughter, who confessed it before, excused it, that she had left her daughter ther, and went away an errand on the morrow.

The Prebytrie finding the difficulty of the matter, and finding it requisit that the young boy, John Wat, wer present, sumoned them all, *apud acta*, to compeir the next day, and ordained the minister to seek out the matter diligentlie, if he could by any means get more light in it, and to sumond the said John Wat to the next day.

At Botarie, 19th Aprilis, 1654.—Compeired John Wat, a boy of fifteen yeirs, and being accused of fornication with Jean Symson, confessed. Being posed at what tyme, answered, about the first of September last. If any had suborned him to take with that guiltines, and with the child the said Jean was with, answered, non; and, being put to his oath, offered to swear it. Being accused if she had said to him he might have to do with her, because she had tryed others and had no children; answered, she indeed said she wold have no bairns, but no more.

CAIRNIE CHURCHYARD EPITAPHS.

The present Church (built in 1804) stands upon a rising ground, at the base of which runs the Burn of Cairney. On the south is the densely wooded Hill of *the Bin*, where some Caves and Rocks are associated by tradition with the story of the *Weird Sisters*, who are said to have informed Barclay of Gartly of the inconstancy of his Lady during his absence abroad!

A marble Slab within the Church presents this Inscription:—

- I. Sacred to the memory of Lady ANNE CHALMERS (widow of the late Rev. Alex. Chalmers, minister of Cairney), who departed this life at Huntly, upon the 7th of June, 1816,

in her 69th year. This was erected by her affectionate brother, Alexander, Duke of Gordon.

A Table-shaped Stone, in the south-west corner of the Burial Ground, bears:—

II. Here lies all that was mortal of the late Reverend ALEXANDER CHALMERS, minister of Cairny, who departed this life on the 2nd October, 1798, in the 78th year of his age, and 51st of his ministry there. He was held in high estimation for his great attention to parochial duties, and charitable disposition, as in him the poor always found a friend.

THE PITLURG AISLE.

Sir John Gordon, who built this Aisle, was the Descendant of *Tam o' Riven*, who fell in combat with *Abbot Tom*. For many years the Aisle was a ruined heap, only a small portion of the wall, containing the Inscription-Stone (which some mischievous one had fractured) inserted by the Founder, remaining to indicate the site: "GORDON OF BOTHARIE AND PITLURG. RESTORED 1868." The ruins having been examined, and the foundations of the Aisle laid bare, the Resting-place of a notable Family has been cared for by the erection of a new Structure on the original site. The restoration of the Aisle is an improvement to the appearance of the Church-yard, which is otherwise without any imposing Monumental Sepulchre. The work of restoration was done at the instance of Charles Elphinstone Dalrymple of Kinnellar Lodge, whose interest in it arises from his having married a descendant of Sir John Gordon, a sister of John Gordon, the present Proprietor of Parkhill and Pitlurg. Mr. Dalrymple intrusted the superintendence of the erection of the Aisle to the Rev. John Annand, Minister of Cairnie, who bestowed great pains in carrying it out.

Before the operations were commenced, the appearance which the Site of the Aisle presented was that of a heap of ruins, about 12 feet square, and overgrown with grass. A small portion of wall about 4 feet high, standing at the north-west corner, and bearing the old Inscription-Stone which faced to the west, was, as we have indicated, all that was visible of the original Structure. It was thought that if the rubbish was cleared away, Monumental Slabs with Inscriptions might be found on the floor of the 'ile.' In this, however, Mr. Dalrymple was disappointed. The Floor was about 3 feet below the surrounding ground, and the old walls were laid bare to that extent underneath the floor. The ground was found to be quite soft, and upon digging down other 3 feet,

close by the south wall, two Skeletons were found, doubtless the remains of members of the Family, and on coming upon them, no more excavations were made. The 'ile' appears to have stood at right angles to the Church. It was thrown out on the south side, and had an Entrance-door for itself at the north-west corner. Of this Door-way three Stones were discovered—all that had been allowed to remain when the Structure had been pulled down—and they were covered with earth two or three feet deep. These Stones, two on one side, and one on the other, are of granite, and neatly dressed.

The walls now built are about 6 feet high, and tastefully coped. The Doorway has been restored in the same style of work and stone as the remains of the old one found underground. It is arched, and has an iron gate upon it. The old Inscription-Stone has been built into the wall in the inside, and facing the south. It bears the following Inscription, in six lines:—

SIR 'IHONE 'GORDONE 'OF 'PETLVRG 'KNYCHT 'CAVST'

BIG 'THIS 'ILE 'IN 'REMEMBRANS 'OF 'HIS'

PREDICCESSORIS 'QVHA 'AR 'BVREIT'

HEIR 'AND 'TO 'BE 'AND 'TO 'BE 'ANE.

BVRIAL 'TO 'HIM 'AND 'HIS 'SVCCESORIS'

SA 'LANG 'AS 'IT 'PLESIS 'GOD 'THAY 'CONTENEV '1597.

The repetition of the words 'AND TO BE' is noticeable in the Inscription. Whether the word 'BVREIT' is intended to be understood after the first "BE" (which would be objectionable in connection with 'Predecessors') or whether the repetition is an error of the sculptor, the reader may determine.

On the inside wall above the Arch is placed a curious Relic of the olden time. This is a rude Image of St. Martin, the Patron Saint of the Parish of Botary, to whom the previous Church and "the minister's well" were dedicated: the latter to this day is called "*St. Martin's Well*." This Image, it is said, stood in a Niche in the old Church, and was taken possession of more than 40 years ago by Mr. Green, then Schoolmaster of Cairnie, who, to preserve it, built it into his garden-wall, so that he could see it from the window of his Sitting-room. After remaining there in profound peace in an ivy bower, almost forgotten, it was brought forth into the light of day, to receive a position more honourable and conspicuous in the Pitlurg 'ile' of *St. Martin's Church of Cairney*; if it claims now the Patron.

Besides the Inscription above alluded to, a mutilated Coffin-Slab bears the letters ...GORD... and part of the incised Figure of a Knight. Another piece of rude Carving represents a human

being in the act of tearing open his breast, and thereby exhibiting his heart. This has probably reference to some of the tortures which Monkish writers say S. MARTIN underwent during his persecution by the Emperor Constance.

It is told of "the Pitlurg Aisle" that a servant of the name of Thom, who saved the life of one of the Knights, had granted to himself and his heirs the privilege of being Buried within the "isle" at the feet of the Chief, a right which, it is added, was long *enjoyed* by Thom's descendants.

Four Tombstones, enclosed by a railing, bear respectively :—

III. The remains of the Reverend JOHN FINLATER, minister of the Gospel at Cairney, are deposited here. He died on the 20th Aug. 1825, in the 70th year of his age, and 30th of his ministry:

IV. In memory of ANNE SMITH, relict of the late Rev. John Finlater, minister of Cairney. She died at Huntly upon the 17th Aug., 1846, in the 90th year of her age.

The following relates to Mr. Finlater's brother-in-law :—

V. The remains of the Rev. ALEXANDER SMITH, late minister of the Gospel at Keig, are deposited here. He died 12th May, 1833, in the 83rd year of his age, and the 63rd of his ministry.

VI. In memory of ELIZABETH SMITH, who died at Huntly upon the 21st day of October, 1841, aged 88.

Near the above is a Marble Tablet, encased in granite, which was erected by the Parishioners of Cairney, to the memory of the Rev. William Cowie, who died 1st June, 1866, aged 80.

Upon a Table-shaped Stone :—

VII. Underneath, and on each side of this stone, are interred the bodies of GEORGE DAUN, aged 24 years ; JOHN, aged 28, and ROBERT, an infant son of Robert Daun, who has erected this stone to their memory. MARGRET, their daughter, died 3rd Jany., 1813, aged 21. Also his spouse, ELSPET MELLES, who died Aug. 24th, 1829, aged 77 years. The above ROBERT DAUN, died at Bogiesmuir, on the 2nd Dec., 1831, aged 82.

R. Daun, who was a Blacksmith, left £1000, to erect a School at Alehousehill, at which nine Pupils, nominated by the Kirk-Session, are taught gratis. The Trustees are the Parish Minister,

another Member of the Presbytery of Strathbogie, and the District-Factor of the Gordon estates. Daun inherited his wealth from an uncle in America.

Upon a flat Slab :—

VIII. Waiting for a blessed resurrection, here lyes . . . JOHN DAVIDSON, who died September 4, 1672, and of ROBERT DAVIDSON, who died April the 2, 1683.

Upon a Table-shaped Stone :—

XI. Erected by John Simson in Crookmore, and Charles Simson in Belcherie, in memory of their parents JOHN SIMSON and ANN MCPHERSON, late in Birkenbank. Also HELLEN MITCHELL, spouse of Charles Simson, who died in Sept., 1805, aged 54, and JOHN, their son, aged 18.

The above is from one of three Monuments which relate to near relatives of Robert Simson, of Cobairdy.

Crookmore is in Tullynessle, and Belcherie is in Cabrach.

MINISTERS IN BOTARIE, OR PETTARIE, NOW CAIRNEY.

1567. *Alexander Leslie*, having Elchies, with "the hail personage and vicarage of the said Kirk newly providit" for stipend, presented by James VI., 13th June, 1569. In 1574 GLASSE was added to the Charge. Removed to KEITH prior to 1576.

1590. *James Anderson*; continued in 1597.

1599. *George Chalmers, A.M.*, formerly of Crimond. Translated to Kinore and Dumbennan between 1607 and 1614.

1614. *Robert Jamesonne*; continued 2nd Oct., 1660.

1661. *Robert Gordon, A.M.*, Schoolmaster of Rothiemay, 19 Nov. 1654; continued 14 Oct. 1679.

1680. *Alexander Rose*, fourth son of David Rose of Earlsmill, and brother of Hugh Rose, Minister of Nairn. Continued in March 1710, but was Deposed 31 Oct. 1716 for reading the Pretender's Proclamation. He lived to a great age. He married Anna, daughter of James Gordon of Daach: had three sons—Alexander, David (from whom descended, in the 3rd generation, Hugh, Lord Strathnairn), and James.

1719. *John Ramsay*. Died 23 Sep. 1746. He married Isabel, daughter of Hugh Innes, Minister of Mortlach.

1747. *Alexander Chalmers*. Died 2 Oct. 1798, æt. 78. He married (24 Sep. 1782) Lady Anne, second daughter of Cosmo-George, Duke of Gordon. She died 7 June 1816 in her 69th year without issue.

1799. *John Findlater, A.M.* Translated from Glass. Died 20 Aug. 1825, æt. 70. He married Ann Smith, who died 17 Aug. 1846, and had an only daughter, Elizabeth, who married John Thurburn of Messina, afterwards of Murtle, in Peterculter, who gave £1000 towards *The Thurburn Cooking Depôt in Aberdeen* for the benefit of Working men.

John Findlater, son of Sylvester Findlater, in Ellon, graduated in Marischal College, Aberdeen, in Feb. 1778, licensed by the Presb. of Deer 28 Aug. 1782, ord. by the Presby. of Turriff 16 Dec. 1790 as Assistant to Rev. Thomas Wilson, Gamrie, presented to Glass by Alexander, Duke of Gordon, 30 Jan., and admitted 23 June 1796.

1826. *William Cowie, A.M.* A native of Banffshire. Translated from Cabrach. He died 1st June 1866 æt. 80. He married 8 Nov. 1817, and had a son, David, Merchant, St. Vincents.

Wm. Cowie, graduated King's College, Aberdeen, 31 March 1806, was appointed Schoolmaster of Mortlach in 1811, licensed by Presb. of Strathbogie 25 March 1812, presented to Cabrach by Alexander, Duke of Gordon, in March, and ordained 6 Aug. 1817.

1858. *John Annand, A.M.* Born at Upper Dallachy, Parish of Bellie. Graduated in March, 1852, at King's Coll., Aberdeen.

THE NEW FUN AISLE AND THE ELF HOUSE.

(Ex. "A Stroll to Cairnie," by R. S.)

Near Botary is a Cave or Cavern titled "the New Fun Aisle,"—rather ticklish to explore, but a safe refuge in the hour of need. Another is in *the Bin Hill*, bearing the name of "The Elf House," in the days when Fairies visited us. The Hillock in which this Cavern is situated is about 50 yards in diameter, and is considerably elevated above the surrounding ground. It has a close coverlet of Syenite crowded together, many of which are nearly as large as a small house, and they are lying in all positions—some

lying flat, others tilted up on their edges, and so on, giving the idea that the Hillock had been elevated as in the explosion of a mine in a stone quarry. The mouth of "the Elf House" was closed up long ago to prevent sheep from entering it. Few persons have seen the interior of either "the New Fun Aisle" or "the Elf House," and in these days of Exploration and Travel, some daring Livingstone may, in the Beinn of Cairnie, yet discover mines more rich than Ophir or California.

THE DRUIDICAL TEMPLE AT GINGOMIRES.

The Druidical Temple at Gingomires has been formed of two concentric Circles, one 98 feet and the other 32 feet diameter, of the most regular forms; as, to ascertain this fact, we measured them transversely, because some of these apparently circular Temples are elliptical, while we know that they are found of almost all forms. These Circles seem to be of the most ordinary or medium size found in Scotland, as we have read of there being of them from 10 and 13 feet diameter, and of intermediate sizes up to 240 feet diameter, and there is one in the Parish of Eskdalemuir, in Dumfriesshire, said to be as large as 340 feet. The outer Circle here has been formed of a rude Dyke of loose stones of a rather small size, not built apparently with any degree of care, but thrown into a somewhat pyramidal form, tapering from the foundation upwards, as there is yet sufficient of the Enclosure remaining from which to ascertain this, although almost the whole has been removed, the plough-furrows encroaching, as a beginning to the demolition, on part of the north side, leaving as the old foundation a sort of trench partly formed of the Hollow in which the stones had been, and the growth of earth and verdure which had accumulated and crept up so far upon the base of the building. Although the whole Circle can yet be distinctly traced, there is only a small portion, a few yards, of the wall left towards the south side of the Entrance, which is here, as in almost all cases, due east, and which may have been about 14 or 15 feet wide. Of the inner Circle, of which we shall have to speak more particularly afterwards, nothing remains but a Hollow, still, however, perfectly distinct, as if of a foundation in which another wall might have stood, but scarcely a stone is now left to establish the supposition. Betwixt the two Circles, and especially in the southern half, lie several large Stones, 3, 4, 5, 6, and 7 feet long, and of various breadths and thickness, which, from the position they now occupy, would seem to lead to the belief that some of them had once stood upright;

and on the north-east portion, and about equi-distant from both Circles, stands a very large angularly-shaped Stone, which, as regards form and proportions, could not to all appearance have occupied any other position than that which it now does. But the most striking object, and a feature on the whole which must at once attract notice, is what has been called "the Table," or "*Altar-Stone*," of a close bluish granite like those around; for they all seem to be stones indigenous to the Locality, and are not like many found at similar Circles, of a nature and consistency which at once evince the distance from which they must have been brought, and the labour and ingenuity which these rude people must have called into operation, in other Places and even here, in the construction of their Places of Worship, rough indeed, and ponderous as their materials were, but nevertheless wonderful even in these our own days of mechanical enterprise and boasted skill. This Stone, for we were very particular in our measurement on this occasion, is $13\frac{1}{2}$ feet long, 6 feet broad, and 1 foot thick, without any appearance of tool-dressing; but evincing that before it had suffered from the hand of time, and the less natural hand of man, it had been of a comparatively regular and well-proportioned form.

This Stone now lies where it unquestionably had originally been placed, nearly opposite the Entrance, and on the verge of the inner Circle, having been hurled down, and that by no boy's hand; when we consider the dimensions of it, from three Blocks of Stone which had been its Pedestal, and is now leaning against two of these in an oblique position, with one of its lateral edges resting on or rather in the ground, for its great weight has sunk it partially in the soil.

The inner Circle or penetralia of this Temple may now engage our attention for a little, although we have already partially and imperfectly referred to it. We had formerly heard of, and indeed seen, some of the relics which had been procured from the exact centre of these two Circles, in the shape of half burnt bones, and charred pieces of the oak which had been the agent employed in the process, the latter still preserving the distinguishing characteristics of that wood. The popular belief that the Centre of these and other Druidical Circles had been devoted to the reception of the remains or bones of the dead, after a partial subjection to fire, seems in this instance to be completely and satisfactorily verified; and to what discoveries a more extensive search than seems yet to have been made might lead, it is impossible to say. On digging

but a little way down, with no more fitting implement than a walking-stick, several fragments of bones were turned up even in our very partial operation, in small pieces of from a quarter of an inch to an inch in size, and which had evidently been reduced to such small portions by the action of fire, which had nearly turned them into something like a limy calx, but still retaining the osseous appearance which demonstrated the nature and substance of the original body. Of these fragments of ancient sepulchral deposits, we still possess several, and probably might have procured and taken away many more, had we not been prevented by the appearance of a wet and disagreeable night in which to retrace our homeward way. We would, however, in all such attempts to arrive at the knowledge of what may be contained in these and such like Places of Sepulture, wish to make, and would recommend all researches to be made, with the least possible chance of disfiguring the ground, and so as by all means to leave it in its former character, for often when curiosity, or a desire to throw light on any obscure point of antiquity is gratified, we find that little care is taken as to the state the field of operations may present.

We were also, for the reason assigned, prevented from continuing our walk to a Place to the north-east of the Circles, called *Torriemuir*, wherein a particular kind of Granite abounds, containing large and distinct Crystals of a deep claret colour, technically called *Schort*, but more commonly denominated *Scotch Garnets*; and these we are told, may also be found of various sizes, by turning up the soil at the same place. Having seen several specimens of these found here, we are enabled to say, in the absence of actual inspection and practical extraction and appropriation of them from their natural and parent localities, that they are generally of a pretty large size, and some of them of so close and compact a nature as to have been cut for Seals and set in gold.

MILL O' GALE.

Looking west, the eye catches the little Strath in which what is called *the Burn of Ardonald* flows down on its way to join *the Burn of Cairnie*. About midway up this Rivulet is pointed out the site of an *old Mill*, which many years ago was swept away whole bulk, on a Sunday forenoon during the time of Divine Worship, by the impetuosity of this apparently small mountain Stream; and such is said to have been its fulness and force, that the very Millstones, as well as the debris of the Mill itself, were found so far distant as *the Burn of Cairnie*, to which it is a Tributary. This

place was, and we believe still is, called *the Gale Mill* or *Mill of Gale*, but for what reason, or what is the meaning of the designation, we were unable to learn.

CAIRN-MORE.

At the extreme western point of this Hollow, as seen from where we stood, is a Place called *Cairn-more*, or the large Cairn, where, as it is marked by a Cairn, or Tumulus, as it is believed, of Stones, tradition says, some Chief or Leader fell or had been Buried; but his Name, the date of the Engagement, or the circumstances connected with it, History tells not; neither has Tradition brought down anything distinctly bearing upon, or sufficiently elucidating, the subject. The supposition, however, is strengthened, and the report in some degree corroborated by what we shall immediately have occasion to mention, regarding a small Hill not very far distant from the Place. On the lands of Gingomires, and near the Farm-Steading, proceeding in a south-easterly direction, we perceive on each hand an Eminence or small Hill. That on the left is called *the Green Hill*, regarding which we could learn nothing particular, as it seems to derive its name from its general swardy appearance; but the one at a greater distance on the right, called *the Black Hill*, from its peculiarity of aspect, and corresponding Tradition, requires some notice. Along the north face of this Hill, in an oblique direction from its western base to the eastern Shoulder, is a sort of Trenches or Hollows with slight ridges, distinctly seen from a considerable distance, and these have always borne the name of "*the Dead Roads*," from the reported circumstance that here the Battle was fought, in which the Chief-tain or Leader was slain whose body is said to rest at "*Cairn-more*," and that here, in these Trenches or "*Dead Roads*," as they are, in this view, appropriately called, the Bodies of those who fell in this Battle, were interred. We are not aware that any attempt has ever been made to substantiate the Tradition by an examination of the ground where these Trenches are, as perhaps common superstition, or probably the more laudable feeling of veneration for the bones and dust of the dead, may have prevented it; although there could be nothing very improper in ascertaining the truth of the matter.

Rev. Walter Wood, now of Elie, then of Westruther, details his Visit to Strathbogie at the time when the strife preceding "the Disruption" was at the hottest, and Court of Session-

Interdicts were the instruments employed to check the incursions of the "Evangelicals" into a region which, in their view, had become the most pronounced Stronghold of "Moderatism." Mr. Wood's destination was Cairnie. On reaching the Inn at Huntly, he had been advised to omit putting any Address on his Luggage, as it was needless, voluntarily, to facilitate the operation of the Sheriff-Officers in finding out who he was, to enable them to serve an Interdict in due form. Mr Wood writes:—

"The Parish of Cairnie is chiefly upland, and presented several features which were new and strange to me. With the exception of the position of the high road to Elgin, which ran along the borders of it, I believe there was not a made road in the Parish. The harvest was got in upon *Sleds*, i.e., two long poles trailing behind a horse, and connected by a cross piece.* Corn was carried to market, and lime fetched for farm purposes, on horseback. My host was a small farmer, who lived with his sister in a one-storey house—a but and a ben. The arrangements of the house were of the most primitive kind. No grate of any kind; the turf piled up in a heap on the hearth, which it required some skill to arrange. My kind hostess used to come in in the evening and pile the turf *secundum artem*, and after lingering about the room for a while, she would open the door and call to her brother, "Are ye no comin' ben to have a crack wi' the minister?" And then they would both come and have a good long talk about many things. My heart was much moved when, years afterwards, I learned that my name was among the last words she spoke before her spirit took its flight for the realms of glory. Sunday, the 17th of May, was one of the stormiest days I was ever out in, and well it was that we had the use of a small building erected for a Mason Lodge, where I preached to a good congregation from Acts ii. 41, and in the evening from John iii. 3.

As I by no means intended to spend an idle week at Cairnie, I gathered a meeting of the most responsible men in the neighbourhood, to consider what it might be best to do. They recom-

* We have personally never witnessed this mode of gathering in the *Hairst!* The sequel is given in a local Newspaper of the 2nd March, 1830:—"At the Maunse Farm, Rev. Mr. Annand's, a lot of draining is going on. At Sinsharnie, Mr. Dickson's, some smart new houses have been built. At Boghead, Mr. Morrison's, a very nice flow-dyke of say 500 yards has been put up along a part of the Burn of Cairnie. At Mill of Botarie, Mr. M'William's, another nice-looking flow-dyke is put up, and a haugh is being put under the plough. At Coachford, Mr. Mitchell's, improvements have been going on every year since he entered the farm, which is now in a much improved state compared with what it was when he came to it. At Denhead, Mr. Scott's, a lot of new hill-land has been reclaimed, and other improvements made; and at Newtack, Mr. Wright's, another large batch of drains have just been put in."

mended diets of catechising, and I put all the arrangements into their hands. As a specimen of the work, I shall give an account of the proceedings on Monday. We were to have two meetings that day. A pony was provided for me, and after breakfast I set forth, accompanied by some of the neighbours to guide me to my destination, which was a large barn, belonging to a farm at the distance of a mile. I found it crammed to the very doors, and persons sitting even on the baulks of the roof. I soon got the young people gathered together, and put to them a few questions; but the greater part of the business was a lecture or running commentary of my own. Having finished my work in that place, I started, under the direction of my guides, for the place where the second meeting was to be held. As far as I recollect, the distance was about a couple of miles, and our procession was to me both novel and interesting. Some forty or fifty people accompanied me. One group would close round my pony and indulge themselves in conversation for a time, and then, falling back, would give way to another. Then, perhaps, some individual would make his or her way toward me with the words: "Eh! sir, there's an auld man lying bedrid in yon cot-house, and naeboddy gangs near him to speak to him about his soul. Would ye no just gang in and see him for a minute or twa?"* Of course, the appeal could not be resisted, and the whole crowd stopped at the door, and my pony was held for me till I had gone in and spoken a few words, and prayed with him. This was repeated two or three times in the course of our journey. Our second diet of catechising was just like the first, and need not be particularly described. These meetings were held every day of the week except Friday, which was the day of the Fair at Keith, and the most numerous attended one was on Saturday, when nearly a hundred persons were present. I preached again on Sunday, the 24th May, from Job xxvii., 10 in the morning, and from 1 John ii. 15-17, in the afternoon. Next day I left, not having had an Interdict served on me, because the messenger who held them had never discovered my name. Nobody in the Parish knew it, and I was among them simply as *the* minister that had come for a fortnight. I found out afterwards that extraordinary pains had been taken to discover it, a person having actually been sent out to find where I had my linen washed; but, as I had sufficient supply with me, I had no need to employ a washerwoman, and so that plan failed.

* This is certainly not the *Brogue* of Cairney:—"Are ye no? Would ye no?"—[G.]

I had been so interested in the Parish of Cairnie, that before leaving I had promised to return and dispense the Sacrament. Thursday the 30th July was our Fast Day, and I had just finished breakfast, and was preparing to go down to our Place of Worship, when a Messenger-at-arms appeared, accompanied by two Witnesses, and served me with an Interdict. The Document consisted of 42 quarto printed pages, each page signed by John Smith, the Messenger-at-arms. I put the Interdict in my pocket, and walked down to the Mason Lodge, where I preached to a large congregation from Zech. xii. 10. After Sermon, I exhibited the Interdict, and pointed out that though I recognised the authority of the Civil Court in regard to Churches, Churchyards, and School-houses, I never could acknowledge any right in the Court of Session to prohibit the preaching of the Gospel, and the administration of the Sacrament, and therefore I had not for one moment hesitated to break it.

The Hall or Mason Lodge being too confined, we resolved to have the Sacrament in the open air. A suitable meadow was secured. An immense block of granite with a flat surface was made the head of the table, and posts driven into the ground supported planks, which formed the remainder of the table and seats. A slight tent was also erected for the protection of the speaker in case of bad weather. On Friday I walked over to Grange, and obtained the assistance of two Elders for the Sabbath-day services. Sabbath, the 2nd day of August, was the Communion Sabbath. The Text of the Action Sermon was Heb. x. 13. I also fenced the tables, served three (the whole number), and gave the concluding address. Mr. Moncur, the probationer, who had by that time been permanently stationed at Cairnie, preached in the evening. The people were deeply affected—many of them in tears. A good many grown-up people sat down at the table for the first time. Among these there were a grandmother and a granddaughter, who sat side by side. The scene was the occasion of a good deal of curiosity among outsiders. As we came down to the place where we Celebrated the Communion, we could see the suspended Parish Minister, with a group around him, scanning the proceedings through a Telescope over the wall of the Manse Garden: and I well remember that, while I was fencing the tables, the Mail Coach from the North to Aberdeen, passing along the high road about a furlong off, and probably within reach of my voice, actually pulled up, and stood for about 5 minutes, the passengers looking with curiosity on the strange scene. It was a strange

time in Scotland, when for many months the attention of the whole country was fixed on these seven Parishes. A continuous supply of Interdicts went down from Edinburgh; they were served on each Minister as he arrived—so soon as his name could be ascertained—and invariably, without the least hesitation, they were broken.”—(From the “Annals of the Disruption,” by Rev. Thos. Brown, 1877.)

ARDONALD

Signifies *Donald's Height*, or *the Hill of Donald*, where an extensive Lime-Work was carried on for 80 years: but the Rocks have been either exhausted or lie too low in the earth. Although the labour of art, and not a grand scene of Nature's formation, the Place now exhibits a series of precipices, deep pools of water lying far below the eye, and the necessarily huge mounds of debris cast out of such excavations. The large mounds and banks assume now a grassy surface, with a few scattered Fir-plants sown by the wind from the adjoining heights. Fifty years hence, the old Quarries here will present the appearance of some convulsion of Nature; unless the large and well-constructed Lime-Kilns become tell-tale to the contrary. These, if allowed to remain, will maintain their ground for many centuries.

DRUMDELGIE.

The Kirk of Drumdelgie stood in a Haugh upon the north bank of the Deveron, south of the ridge upon which the Farm-buildings of Broadlands are situated, the name being quite descriptive of the site of the Kirk.

In 1556, the Bishop of Moray made a grant of the Teind-Sheaves of the Parishes of Grantuly (Gartly), and Drumdalgye for 19 years, to George Barclay and his spouse Margaret Ogilvy, for the annual payment of 290 merks.

The Parish of Drumdelgie was suppressed and annexed to Botarie and Glass, about 1597. At a later period, the greater part of Drumdelgie was annexed to Cairney.

Owing to the Church having been Burned at one time, it is known as the *Burnt Kirk*, also as *Peter Kirk*, from the name of the titular Saint. According to Tradition, the fire was caused by a *Kae*, or Jackdaw, that carried a burning stick or cinder from a neighbouring cottage, and deposited it among the thatch of the Kirk roof. This *Kae*-burning of Churches seems to have been of old very common. The Cathedral of St. Andrews is said to have been set on fire by a *Kae*! Immediately after the Reformation,

two Priests were put to death and their bodies buried in the common Highway, which a few years since were dug up.

The Parishioners were ordered to go to the "Reformed Kirk of St. Martin's" at Cairnie; but they objected to the distance and the want of room: however, excepting *the Guidman o' Hecklebirnie*, they agreed to attend, if a larger Church were built more conveniently. They met at the Guidman's, near the present Free Kirk of Cairnie ("Kirk Hillock"), and agreed to give the building-materials, which, when laid down, were mysteriously removed during the night, and found at Cairnie next morning. This continued for some time, when the Driving was given up, the people believing that "Meg Mulloch with the hairy hand" was assisting the Guidman. Ultimately, Sir John Gordon of Pitlurg built his Aisle, and enlarged the accommodation of St. Martin's, Cairnie, which removed all objections to attend there.



ST. PETER'S CHURCH, DRUMDALGY OR DRUMDELGY, NOW IN CAIRNEY PARISH. Built before the 13th century; Burnt at the Reformation; and now taken in 1833, by Jas. Henry, Watchmaker, Keith.

The Parish was supplied by GEORGE GORDOUN, Reader, from 1576 to 1578, and by JOHN GUTHRIE in 1579 and 1580; but was suppressed and annexed to Botarie and Glass about 1597.

The Kirk was about 24 feet in width, and 55 feet in length over walls; and the walls are about 3 feet thick. It stood East and West, with a Window in the west end, and the Entrance on the south. Though the Kirk is now quite ruinous, the foundations are entire, and the greatest height of the remaining portion of the wall is about 9 feet.

The Area of the Building is used for Interments, and some half-dozen Tombstones are within it.

EPITAPHS IN THE CHURCH AND CHURCHYARD OF DRUMDELGIE.

Upon a Headstone :—

Here lies the body of ALEXANDER SMITH, late farmer, Corskellie, who died Nov. 11, 1819, aged 84 years. His ancestors have been buried here for generations past. Also of his spouse, JANET MURRAY, . . . 1819, aged 84 years.

A Table-shaped Stone, near the south-east Corner, bears :—

In memory of Mrs. H. GORDON, spouse of C. Grant of Balnagowan, who died 21st Nov. 1817, aged 67.

The Cemetery is of considerable extent, and surrounded by a substantial Dyke. It contains about a dozen Tombstones, the oldest of which bears the name of one CRAIGEN, who lived at Miltown of . . . , and who died in 1747, aged 43.

If the Place were kept in better order than it is, possibly still older Dates would be discovered.

The following is from a Table-shaped Stone near the south-east Corner of the Ruins :—

Here lies ALEX. MELLES, late in Drumdelgey, who died 2nd April, 1766, aged 62. Also his son GEO., who died 1st August, 1761, aged 18. This stone was erected by his son, James Melles.

The above Inscription, like some others in the same Place, has been tampered with by some wanton *Ignoramus*, who has added the figure 1 to several of the ages of dead persons; in the above case, 1 is added to 18, making the age 181.

BOTRIPHNIE.

In a Deed of concession of Grants to certain Prebends belonging to the Cathedral of Moray, 1226, mention is made of the Teind-Sheaves of the Parish of *Buttruthin* (Reg. Ep. Mor. 23), a form of the name which possibly shows it to be from the Celtic words, *Bo traigh-an*, i.e., the river holm or strath of the cow. The "river holm or strath" is quite descriptive of the site of the Church of Botriphnie.

The Vicarage of *Botrochyn* is taxed at 3 merks, and in 1275 the Kirks of *Buttruthie* and *Aberlogher* (Aberlour), are rated together at 4 merks. (Theiner's Vet. Mon. Hib. et Scot.)

In 1574, it was served along with Aberlour and other two Churches by one Minister, who had kirk-lands and £166 of stipend. Andro Reidfurde, reader at Pettrithney, had a salary of £13 Scots.

Botriphnie is estimated in extent at 15 square miles, and has a Population of about 730,—not large, certainly, for the bounds. The ancient name of the Parish was *Fumack Kirk*, so called from S. Fumack, the Patron Saint. A little below the Established Manse is *S. Fumack's Well*. An annual Fair is held in February, on a Green on the opposite side of the Railway line from the Well. According to a "Description of the Parish," circa 1726, the "Wooden Image is washed yearly, with much formality, by an old woman (quho keeps it) at his Fair on the third of May, in his own well there." The Image, having been swept away by a flood of the Isla, was carried down to the mouth of the Deveron, where it was stranded, and afterwards burned, as a monument of superstition, in presence of the Parish Minister. The old custom of a game at Foot-Ball is still practised at *Fumack Fair*. Formerly the Gudewives, having "brewed their brewster," used to shake their malt-bags over the Still *for luck*. They believed that if the Whisky did not operate so as to make the men fight at the Fair and "draw bluid," it would not be a good season following.

There are two or three large Ash trees growing on this spot, among the first that were planted in this part of the country; and how they came to be there is as follows. There was an Inn near the site of the Bridge, and the Landlord (Petrie Milne), was an "Original." A man was on his way from Aberdeen to Balvenie with a load of Plants slung over the horse's back in the 'Currach' style, as the custom then was. He refused to sell a Plant or two to the Landlord, who, however, when his Customer was in having a Dram, took the opportunity of *taking* a few, which he carefully planted, after the man was gone, one in name of each of his family. On the opposite side of the Bridge is a curious Tree, the species of which is unknown.

Botriphnie has, during the last half century, made remarkable progress in the reclaiming of land, in the making of roads, and in all the improvements that follow in the train of agricultural enterprise. At the time referred to, the only Road in the Parish worth notice was an old Right of Way leading from Keith to the Kirkton of Mortlach; and such was even this Road, that five fir-lots of grain were declared too great a load for a horse and cart. So primitive were the ideas of the Botriphine people in those

days, that "old ones," still living, relate having seen two men make a cart, wheels, and axle in a day; and this would have been considered an excellent cart. The ploughs were mere unshapely beams of wood, generally drawn by six or eight oxen, and were generally made by the Ploughman or Farmer in the forenicht, after the outdoor labours of the day were over. It is also worthy of note that there were at that time only 4 hats and 5 umbrellas in all the Parish,—and that there was neither Justice of the Peace, Public House, Doctor, Midwife, Tailor, nor Shoemaker, nor any person belonging to the Episcopal or Roman Catholic Church,—a fact which was believed to be without a parallel in any Parish of the same extent in the North of Scotland.

At Wester Chalder ("Wasty Chather") to the west of the Towie Toll Bar, and near to the Towie Railway Station, the people of the locality point out the residence of one of the name of Mirrieston, whose great grandfather was fired at by Petrie Roy's robbers on their way to Keith.

In the same District, but down by the Isla, there is pointed out the site of a Meal-Mill, which stood there till 1820,—of which it is told that Edintore being 'bunsucken' to Oldmills, Elgin, the people had to go all that length with their mulctures, until it happened that ("a small farmer") a party lost his way in a snow-storm in prosecuting the dreary roadless journey. In consequence of which circumstance, there was effected a compromise by which Edintore became 'bunsucken' to this Mill of Auchyndachie, where the people of Edintore still pay mulctures to the Earl of Fife.

At the back of the Hill of Tenrood, the first Hill on the east after passing Towie Toll Bar, is a memorable spot where a whole shovelful of flint arrow-heads was found by some workmen in casting up a dyke, about 1837. Near the same locality there is *The Elves' Hillock*.

Tenrood of old was famous for Fox-hunts: and stirring are the tales of the splendid chase, in which the whole countryside was privileged to join in the fall of the year.

A little beyond the Farm of Upper Towie, is the Burn of Towie, a tributary of the Isla, rising in the Hill of Altmore; and, a short distance up this Stream, a fine Lime-Quarry has been opened, where the Mineral is said to be inexhaustible. The Quarry is leased by Miss Gordon, Tullochallum. Like many other parts of Scotland, in days gone by, Botriphine was divided into small Estates or "Lairdships."

Westerton Estate comprehended the Farms of Westerton, Lochend, Lynemore, Midthird, Blacknuck, and Belniescuge.

Braehead Estate extended from Backmuir to Burn of Elinoch. *Arbrack Estate* extended from the Burn of Westerton to the Tennentown Stripe. *Towiemore Estate* extended from the Burn of Towie to the March between the lands of the Earl of Fyfe and Drummuir. The residence of the Laird of Drummuir (who was then the largest, as his Successor is now, almost the only, Proprietor in the Parish), was at the Farm of Mains of Drummuir. Almost the only part of the Parish not included in the Estate of Drummuir, is the Glen of Bodinfinnoch (which belongs to Auchluncart) and the Glen of Bellyhack, which belongs to Lord Fife. The ancient Residence is still partly standing, and is still known as *The Old Castle of Drummuir*.

THE CASTLE OF DRUMMUIR was erected about 1848, by the late Rear-Admiral Archibald Duff, from designs furnished by the late Mackenzie of Elgin. The style is of the Tudor Gothic; and its vast proportions and compact form, and castellated embrasured Roof, with Banner-Tower rising high above, give it the appearance of being possessed of massive strength, and carry the mind to the period when, "above the gloomy portal Arch, timing his footsteps to a march, the Warder kept his guard." The grand Entrance is towards the North, and is protected by a spacious *Port-cochere*, which is lighted by a magnificent plate-glass Window, set in open freestone work. This Porch is also surmounted by an embrasured Parapet. Above the centre of the Porch, looking to the East and West, there are two Armorial Shields, with the Motto—"KIND HEART BE TRUE, AND YOU SHALL NEVER RUE."

Passing through the Vestibule, which though small is most elegant, the Roof being arched and highly ornamented, *the Grand Entrance Hall* is entered, which is unrivalled in the North. It is the whole height of the building, and is lighted by a Cupola more than 60 feet from the Floor.

Entering from *the Hall* on the east, are *the Library*, looking toward the North;—*the Breakfast Parlour* toward the East, which is hung with rich specimens of Tapestry;—*the Grand Drawing Room* looking towards the East and South, and occupying the South-east angle of the Castle. Its walls are panelled, and the panels are hung with French paper; the ornamental work of the Cornice and Ceiling is very elaborate, and is executed in the French style. *The Small Drawing-Room* is on a line with the Vestibule and Entrance Hall, and looks towards the South,—*the Dining-Room*

communicating with it, and occupying the South-west corner of the edifice. The Ceiling of this superb Room is panelled and painted in oak. The *Chimney-pieces* are of Peterhead granite, the colour of which harmonizes well with the Ceiling and Walls.

On the West side of the Entrance Hall is a *Corridor* leading to the *Business Room*, on the right of the Vestibule, and also to the *Grand Staircase*, which is lighted by a Stained-glass Window, looking towards the West. The Ceiling is nearly in the same style as that of the Dining Room, each of the Panels containing an emblazoned Shield.

The Castle was erected at a cost of some £10,000.

LOCH PARK is about a mile in length, and has a mean breadth of 100 yards—along the border of which runs the Railway. The former Proprietor disannulled and dried it, but it is once more famous for Trout, Wild Ducks, and Swans. A Boat is kept for fishing by Major Gordon-Duff of Drummuir. *Isla Well* runs into this Loch, from whence the *Isla* has its source. This fine Sheet of water, occupies the base of a mountain-gorge, the sides of which are clothed in wood, rising to a great height. This is the highest part of the Dufftown line of Railway, and is a most picturesque Highland Loch.

The Session Records are not older than 1728. The Register of Baptisms is kept middling regularly since 1690. The former Church was built in 1677. The date on the *Bell* is 1739. There are four Silver *Communion Cups*, having no date. "*Botriphny*" is engraved on their ends. The *Tokens* have the same *Word halved*, with a neat antique *bordure*.

The Initials, M.A.F., and the date of 1617, which were upon the old Kirk, refer to the fact that a new Church was built in the time of Mr. Alexander Fraser. He was Minister from 1614, and sentence of deposition was passed upon him in 1650, for subscribing a Paper against the Covenant, &c. (*Scott's Fasti*). The Church was "in a very ruinous condition" about 1794; and the present Edifice was erected in 1820. The Belfry was previously upon the Kirk of Keith.

St. Fumack's Well is in the Manse Garden, a copious Spring where he bathed every morning at all seasons. He is also said to have dressed himself in a green tartan garb, and did Penance by crawling round the bounds of the Parish on hands and knees, imploring God to protect it and its inhabitants from all plague and pestilence.

Some time after the Image of Wood of St. Fumack had been carried in procession, accompanied by singing and bagpipes, the Clergy interfered, when not only was the Image broken to pieces, but some of the Leaders were brought under Church censure as propagators of idolatry.

MINISTERS.

1574. *Andrew Reidfurde*, Reader.

1586. *David Henrison*. Translated from Ruthven; re-translated to Ruthven prior to 1601.

1614. *Alexander Fraser, A.M.*, King's Coll., Aberdeen, in 1604. Got a new Church built in 1617. He was deposed 26 June, 1650, for subscribing a Paper to George, Marquis of Huntly, against the Covenant and Ordinances of the Gen. Assembly, 1638. He made his repentance at Botriphnie, 16 Feb., 1651, "for these enormities for quhich he was deposed."

1654. *William Burnett, A.M.*, a native of Aberdeen, graduated at King's Coll., 8 July, 1649,—licensed by the Presbytery, 23 March, 1653,—called unanimously same year, and admitted 30 Aug., 1654. Translated to Cullen, by the Bishop, in 1663. Died in March 1681, æt. 52. Sir Jas. Strachan, Keith, preached his Funeral Sermon from Dan. xii. 3.

1664. *William Speed, A.M.*, King's Coll., Aberdeen, 1656. Ordained at Elgin, 24 Aug., 1664. Translated to Ednam in 1682. Deprived by Privy Council, 3 Sep., 1679. He resided subsequently at Nether Byres, Ayton, where he Died before 23 April, 1706.

1682. *George Chalmers*. Presented by Alexander, Master of Salton, in April, and Admitted and Instituted 1 June, 1682. He survived the Revolution, also most of his Contemporaries, and Died 24 Feb., 1727, æt. 73. He had two sons, Alexander, min^r of Glass, and James at Miln of Kinnear.

1728. *George Campbell, A.M.* Son of George Campbell, minister of Alvah. Elected Schoolmaster of Marnoch, 24 Nov., 1717, which he left in May, 1719. Had his Degree from the Univ. of Edinburgh, 1721. Was Licensed by the Presbytery of Aberdeen, 7 Nov., 1722. Presented by William Duff of Braco in July, 1727,

and Ordained 17 Sept., 1728. Died 10 April 1773, æt 76. He bequeathed £625 to the Society for Propagating Christian Knowledge.

1774. *Alexander Angus, A.M.* Translated from Tullynessle. Presented by James, Earl of Fife, in Oct. 1773, and Admitted 29 June after. Got a new Church built in 1820. Died 11 April, 1829, æt. 85. Married 16 Sept. 1777 Catherine Mair, who Died 28 May, 1836, and had two sons and five daughters, of whom John George Angus, M.D., is in Calcutta.

1829. *William Masson, A.M.*, son of George M. Born at Auchlee, Banchory-Devenick, 17 Sep., 1800. Was educated at the Parish School of Durris, Grammar School, and Marischal College. Had his Degree from Marischal Coll., Aberdeen, 30 March, 1821. Licensed by the Presbytery of Aberdeen, 24 June, 1825. Ordained by them 7 Nov. 1827 as Assistant to Rev. Dr. Ogilvie, Old Machar. Presented to this Parish by James, Earl of Fife, 28 May, and Admitted 26 Sep., 1829. Married 31 Dec., 1830, and had issue. The celebration of his 50th Anniversary in the Parish took place with great eclat.

1829. *Alex. Mackay, A.M.* Born at Fochabers. Educated at Milne's Institution there, and University, Aberdeen.

EPITAPHS IN THE CHURCHYARD.

"A visitor to the Churchyard of Botriphnie cannot fail to be struck with the exceptionally repulsive condition of that retired and naturally lovely Spot. It is damp, dank, and dismal, and a visit is attended with actual danger to the health. It is not the absence of ornamentation and of rectangular or other gravelled walks that I complain of. I would care little for embellishments done in the style of a Dutch cabbage garden. But the place is cumbered with several large forest trees—ash, I believe—sadly out of place, and is so closely surrounded by lofty-spreading trees, ripe for the wood-cutter, that the sun never shines on a large portion where the Burying-ground chiefly lies. The consequences are that the Graves, where there is vegetation at all, are overgrown with noxious weeds and plants that avoid the sun; and that, except in the warmest summer weather, a very perceptible chill is felt all over the body, which in the case of delicate persons, and even of others, would be likely enough to leave with the visitor

effects that might be serious. In the name of the sacred memories associated with the Spot, let those cumbrous trees be removed, and a circle cleared round the outside, so as to admit the rays of the sun and the air of heaven. Then Nature, without the help of man, would hasten to cover with a carpet of soft green the eyesores that now disfigure the sacred Spot; as she so richly does there where she is not obstructed, and it would be possible for the living to visit the last resting place of their dead without being shocked, or without the risk of injuring their health or of shortening the span of their own existence. (*Banffshire Journal*, Oct. 21, 1879.)

A Marble Slab in the north wall of the Church, erected by surviving members of the family (those deceased being named), bears these Notices of a late Minister and his Wife:—

I. Sacred to the memory of the Rev. ALEXANDER ANGUS, minister of this parish, and his affectionate spouse KATHARINE MAIR. He died 11th April, 1829, in his 85th year, and 57th of his useful ministry. She died 26th Oct., 1836, in her 86th year.

One of their sons, Dr. GEORGE ANGUS, of the H.E.I.C.'s medical service, died at Aberdeen in 1872, in his 78th year. He attained to the highest honours in his profession abroad, where he was greatly esteemed, and on returning home, he endeared himself to all with whom he came in contact, not more by his warm friendship and unbounded benevolence, than by his humane and unostentatious actions.

The South Aisle, in which Mr. Angus and his family were buried, and some remains of the Church of Mr. Fraser's time, still stand in the Burial Ground.

In the Aisle is a marble Slab, with a carving of the Chalmers' arms and motto, SPERO; also this Inscription:—

II. Here lies the body of GEORGE CHALMERS, who was minister of Botriphnie for 46 years and 7 moneths. He dyed the 24th of Feb. 1727, aged 72 years 8 months.

Mr. Chalmers, who was Mr. Campbell's predecessor and the last Episcopal Minister of the Parish, although he did not conform to Presbytery, was allowed to enjoy the Living, without interruption, down to the time of his death.

Upon an adjoining Monument:—

III. In memory of HELEN CHALMERS, daughter of the Rev. George Chalmers, minister of Botriphiny, and spouse to

Alexander Stewart, Esquire, of Lesmurdie, who died in the year 1758, aged 72. And of JAMES STEWART, Esquire, of Kirkhill, 5th and youngest son of the said Alex. Stewart and Helen Chalmers, who died 30th March 1807, aged 83 years.

A Slab, within the same Aisle, presents carvings of the GORDON and LESLIE Arms. It bears the Family motto, STAND SURE, also the Initials, I.A., A.G., K.L., and the date of 1671.

An adjoining Slab, overtopped with the ANDERSON and GORDON Arms, is thus Inscribed :—

IV. *Memoriæ sacrum. Hic subtus siti sunt cineres ANNÆ GORDON et KATHARINÆ LESLIE, Ioannis et Iacobi Andersonorum ab Ardbrake conjugum dilectarum, una cum liberis ex utraque susceptis, quarum hæc, annos nata XXXIX, 7 Id. Mart. A. Æ. C. MDCLXVII, fati succubuit, illa vero . . . annorum matrona, XIII Kal. Decembr. A.D. MDCLXX, lumina clausit; in quarum decus et perennem famam, quippe quæ fuerint claris editæ natalibus, eximiisque excultæ virtutibus, pro summo in demortuas affectu et observantia monumentum hoc superstruendum curarunt Ioannes et Iacobus Andersoni, pater et filius.*

[Here beneath lie the ashes of ANN GORDON and KATHARINE LESLIE, the beloved wives of John and James Anderson of Ardbrake, together with those of children of each; the latter succumbed to fate, 9th March 1667, aged 39, and the former closed her eyes, 19th Nov. 1670, when a matron of . . . years, to whose honour and lasting reputation, for they were of distinguished birth, and adorned with eminent virtues, John and James Anderson, father and son, in testimony of their deep affection, and regard for the deceased, caused this monument to be erected over them.]

From a Slab built into the outer and south wall of the Aisle:—

V. 1760 : This monument is erected by John Stewart in Rosarie, in memory of his grandfather WILLIAM, and his father THOMAS, who both lived and died at Bodinfinnich, and of his uncle Hendry, who sometime lived and died in Rosarie. JOHN, WILLIAM, ALEXANDER, GEORGE, HENDRY, MARY, and BEATRIX, Hendry's children, also lie here. It is to be observed that this has been the buriall place of the said Stuarts long before, and ever since the Reformation.

The Stuarts of Rosarie are now represented by Stuart, farmer, Popeen, Boharm.

A Monument, within an Enclosure and upon the Site of the Drummuir Burial Place, bears :—

VI. Near this spot lie interred the remains of Major ALEXANDER DUFF, younger of Cubin, who died at Davidston, in the year 1777. Also of his son Admiral ARCHIBALD DUFF of Drummuir, who departed this life at Braemorrison, near Elgin, the 9th day of Feb., 1858, aged 84. FRANCIS JOHNS, widow of Admiral Archibald Duff of Drummuir, who died at Braemorrison, 21st Dec., 1861, aged 74.

Upon another Stone are the Initials and Date, A. D. : A. A., 1671. The Duffs of Drummuir deduce descent from Duff of Clunybeg, who died in 1674; and the Gordons of Park (to which property the late Col. Duff succeeded on the death of his grandmother in 1808), claim to be descended from the Gordons of Cairnborrow, a branch of the Huntly family.

The next three Inscriptions are from Tombstones relating to Blacksmiths, and all present Carvings of "the Hammer and the Royal Crown," the well-known Insignia of the Craft :—

VII. Under the hope of a blessed resurrection, here lyes JAMES BURGESS, smith in Ardbrodin, and GRASEL GILBERT, his spouse. He dyed May 6, and she the 7, 1678, and were buried both together in on grav. MARGRET BURGESS dyed 4 March, 1682 :

Here are two who down did lay,
Their lump of flesh and clog of clay,
Who willingly here did ly down,
In hope to ryse and wear a crown.

Ardbrodin is now part of the Home-Farm of Drummuir.

VIII. Here lyes THOMAS SELLAR, smith, who dyed the last of March, 1667. W. S. dyd the 7 of Desembr, 1693. JOHN S. dyed Decr. 9 1695. ALEX. SELLAR, son to James departed Novr. 18, 1703, aged . . . JAMES SELLAR, son to Thomas, departed Decer. 5, 1703, aged . . . aged 34, buried 31 July 1711. T. S. died June ye 1, 1738. Memento mori.

T	[CROWN	S
I	AND	S
A	HAMMER.]	Gor

[Upon Reverse of the same Stone,]:

This is thought to have been the first Gravestone in this Church-yard, marking the Burial-Ground of the *Sellars*, a race of Blacksmiths, for 400 years, as may be seen on the other side. Under it lies the Body of ROBERT SELLAR, Blacksmith in Tenant-town, who died in January 1815, in the 57th year of his age, being the lineal descendant of the above race.

Also his spouse, ISABELLA HAY, who died on the 26th May 1851, aged 80. Their second son, Robert, died March 4, 1821, aged 21 years, at Pitsfield, in Massachussets, America; and their fifth son, FRANCIS, died bathing at Aberdeen, August 1828, aged 19. His bones lie here.

"400 years" is possibly a mistake, at least (so far as now visible) the Inscription fails to bear out the statement. The Family is now represented by the well-known Blacksmiths and Farm-Implement Makers of the same Surname at Huntly.

IX. ROBERT MCPHAIL, 36 years blacksmith in Nova Scotia, d. at Cachenhead, 8 March 1835, a. 78 :—

My sledge and hammer lie declined ;
My bellows, too, have lost their wind ;
My fire's extinct, my forge decayed ;
My shovel in the dust is laid.
My coal is spent, my iron gone ;
My nails are drove, my work is done ;
My fire-dried corpse lies here at rest ;
My soul, like smoke, soars to be blest.

The above Lines are said to be upon the Tomb-stone of a Blacksmith, at St. Alban's, Hertford, dated 1757. The same Epitaph, but not of so early a date as 1757, is to be found in several Burial-Grounds in Scotland.

The fragment of a lettered Stone preserved at Drummuir Castle, and formerly upon the old Parish School, presents these remains of an Inscription :—

. . . . on . Ard bvilt .
. . . . n . his own
1676.

X. A flat Slab, with the initials G. C., marks the site of the Pulpit ; as well as the Grave of the Rev. Mr. GEORGE CAMPBELL.

About 40 years ago, a Cross of rude picked stone, in low relief, and about 5½ feet high, by about 3 feet broad, stood within the Kirkyard of Botriphnie. Unfortunately, about the time indicated, the Stone was broken up by a Blacksmith, who used it as a *Hearth* for his Smiddy! This had probably been the ancient Cross of St. Fumack's Fair of Botriphnie.

There is a small upright Stone in the Churchyard, upon which a Bow and Arrow are rudely Inscribed. It is said to mark the Grave of a native William Tell, who, it is averred, pierced an apple placed upon the head of his own son, at the distance of a mile.

Here, also, in the N.E. corner, under the shadow of the dyke, lie the ashes of a poor Female, who committed suicide by hanging herself with a hasp of yarn. Although this event occurred within 40 years, the Parishioners were averse to her body being Buried within the precincts of the Churchyard, and the unlucky hasp of yarn was burned upon the spot! Her Grave is still haunted; and when the Yard is pastured by sheep, it is popularly believed that they shrink from eating the grass which grows upon the Grave of poor crazed Tibbie Innes! The Hasp belonged to my father, who supplied the poor creature with spinning.

FINIS.

When *Finis* comes, the Book we close,
And somewhat sadly, Fancy goes
With backward step from stage to stage,
Of that accomplished pilgrimage—
The Thorn lies thicker than the Rose.

There is so much that no one knows,
So much unreached that none suppose :
What Flaws ! What Faults ! on every Page,
When *Finis* comes.

Still—they must pass ! The swift Tide flows.
Though not for all the Laurel grows,
Perchance, in this beslandered Age,
The Worker, mainly, wins his wage :
And time will sweep both friends and foes,
When FINIS comes !

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ADDENDA ET CORRIGENDA.

Page ix., Line 28, for original read Criminal. Page 67, Line 21, Read Doggerel. Page 70, Line 8, Read Alarum. Page 74, Line 6, Read Vender. Page 74, Line 17, Read Souters. Page 88, Note, 4 Line, Read "Only 4 sh." Page 156, Line 13, Read Are. Page 159, Line 30, Delete "This was the opined *Knicht*, &c., and substitute—Sir James Innes of Coxton, 5th Bart., Died at Achanacy on the 3rd June, 1793, and was Buried at Lhanbryd. See *Young's Annals of Elgin*, Page 607. Page 165, Line 24, for OPERATIVE Read OPRATIVE. Page 187, Note Line penultimate, Add, of 75. Page 202.—EPITAPHS; add—There are Two triangular Stones in the middle of the Churchyard, charged in chief with the *Gordon Arms*, and a *fess* in the centre, with those of *Innes and Melville*, respectively, in base. One Stone has the Initials and Date:—I. G : E. I., 1677; the other, A. G : K. M., 1692. Page 208, Line 36, Add, after 1781—Faithful Spouses, most loving Parents. Page 232, Line 19, Read He resigned. Page 237, Last Line, Read Arradoul. Page 249, Line 34, Since this was written, great Improvements have been made as to the appearance of the Inside Walls and Ceiling, after tarrying 60 years. Page 263, First Line, Read Predominant. Page 291, Line 13, Read Dysentery. Page 318.—Dr. Dougall's father was The Rev. Alex. Dougall, Minister of Birnie in 1709; Trans. to Spynie in 1721, where he Died in 1766. The Dr. had a brother Alexander, who lived and died in the old House at the top of North Street, Elgin. He left some money for a Dispensary, now merged into Gray's Hospital. Page 375, Line 18, Read Steinson.

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